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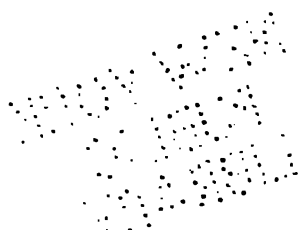
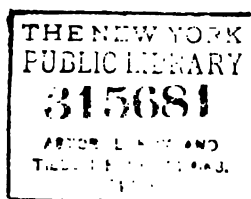
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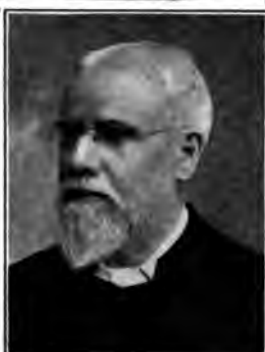
REV. F. H. EVELETH D.D.
INSEIN BURMA



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SWATOW CHINA



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RAMAPATAM SOUTH INDIA



PROF. E. W. CLEMENT
TOKYO JAPAN

SOME OF THE LEADERS IN THE PRINCIPAL EDUCATIONAL INSTITUTIONS
UNDER THE CARE OF THE AMERICAN BAPTIST MISSIONARY UNION

THE BAPTIST·MISSIONARY·MAGAZINE

Vol. 85

JANUARY, 1905

No. 1

OUR WORK OF EDUCATION



SUITABLE provision for the education of the youth, and the training of native helpers in connection with mission work in all our fields is a matter of prime importance. Although in some countries government institutions afford facilities for higher education, a serious drawback exists in the fact that their influence, although nominally neutral so far as religion is concerned, is practically anti-Christian. With a growing conviction of the importance of maintaining this branch of work under the strongest possible Christian influence has come the necessity for facilities and equipment in keeping with the largeness of the task to which we have set our hand. This impression took definite shape at the anniversary meeting of the Union which was held in Cleveland last May, when a resolution was unanimously adopted by the Board of Managers, to the following effect: "That it is the sense of the Board that the Union should enter on a campaign to raise \$500,000 for a permanent general endowment fund, to be held invested in this country by the Missionary Union, in trust, for its educational work in the foreign field; that this fund should be completed in a period of five years; that a committee of seven be appointed to have in charge the matter of raising the endowment."

The announcement that such an effort was about to be made was greeted with joy by our missionaries abroad, especially by those in charge of our educational institutions, who had been plodding patiently on for years under serious limitations. It is no light task, however, which is proposed, and the Executive Committee are considering carefully how the desired end may successfully and wisely be attained. A committee has been appointed to have the matter in charge and a meeting is planned for the near future. We hope that our people as a whole will rally to the work and be ready to respond generously when the call comes. Success in this undertaking will enable us to meet the opportunities God has placed before us in a manner commensurate with our ability, and pleasing to our Lord and Master.



BOHAI KAREN CHAPEL AND SCHOOLHOUSE, TOUNGOO



JAPAN

IN Japan, that wonderful land which seems to have suddenly issued like a butterfly from her chrysalis sleep of centuries, into a full fledged and powerful nation, there are four excellent Baptist schools, where are being trained numbers of young women who are destined to exercise an influence of untold value in the circles in which they move. Of our higher grade school for boys, we gladly let the efficient principal, Professor E. W. Clement, speak in his own way. Also of our seminary for theological training, at Yokohama, President J. L. Dearing, D.D., writes in detail.

THE MAKING OF PREACHERS

STUDY AND PERSONAL WORK COMBINED

BY REV. J. L. DEARING, D.D.

YOKOHAMA, JAPAN

THE seminary is next to our oldest educational institution in Japan. The Sarah Curtis Home in Tokyo, a school for girls, has the honor of having been established first. While we are just beginning our third decade, it must be remembered that the Baptist host in Japan is not large and that therefore the work of the theological seminary must be measured by quality and not by quantity. There have been practically but three fields open to our students, each of which is very limited, — to become self-supporting preachers amid a heathen population, which is a

practical impossibility; to become pastors of self-supporting churches, the number of which is but slowly increasing; or to be partly or entirely supported by the Missionary Union through the missionaries, and thus to aid weak churches or to work for the evangelization of the masses.

With but one or two exceptions every Baptist pulpit in Japan is filled either by a graduate from the seminary or by one who has spent some time in the school. Only one graduate has proved himself unfit for the ministry. Two have united with other denominations,

and several are in America either continuing their studies or working for their countrymen on the Pacific Coast. Rev. T. Takahashi, after some ten years successfully spent in the pastorate in Kobe and Kyoto, is pursuing further study at the Southern Baptist Theological Seminary at Louisville, Ky. It is expected that a little later he will return to take a place on the teaching force of the seminary here. It is safe to say that our graduates constitute the vital and controlling force in the denomination in Japan today.

The curriculum comprises a four years' course with a school year of but seven months. The remaining five months each year are spent by the students in evangelistic work. Teachers are also able to keep in close touch with the field through such service during the school vacation. Both teachers and students do better work from this

change, and it is possible to test the fitness of the individual for the work of the ministry; the student also has an opportunity to test the practical value of what he has been getting from the school. Students are also responsible for various regular weekly services in Yokohama or Tokyo, and much practical experience is gained in leading souls to Christ. Not a few additions to these churches have been due to such effort on the part of the students.

Many of our men are beyond the customary student age. Not a few have left positions of decided financial advantage to prepare to preach the gospel. They have come from the telegraph office, the police service, the teacher's desk, the judge's bench, and the Buddhist priesthood. Mr. Shibuya, of the present second-year class, has been for years an influential judge in the Hokkaido. He shows much en-



Photos by J. L. Itearing

ENTERING CLASS OF 1904 OF THE THEOLOGICAL SEMINARY, AND A BIT OF THE CAMPUS AT YOKOHAMA, JAPAN

thusiasm in his preparation to proclaim the gospel among those who have so long known him in his professional relations. Mr. Ko, for some ten years a Buddhist priest, having graduated from the Buddhist University in Kyoto and having served as priest in several temples, now finds great joy in comparing the teaching of Buddha with that of Christ, and speaks with great effectiveness when contrasting the hopelessness and despair of the one with the joy and hope of the other. Mr. Hasuo was a student in a government college and was within a year of graduation. Feeling, however, the burden of Japan's religious condition and the need of something better, he left school, and with two others in sympathy with himself started on a tour of the world to find the true religion. In one of our Yokohama preaching places under the instruction of two students from

our school he found Christ. Since then, as he says, "from my dictionary was took off two words, 'hopeless, impossible,' no more I cannot doubt. Jesus is Son of God." He has now given up his passport for foreign travel and is happily enrolled as one of our students.

The Morioka Church has set an example that I think will find few parallels anywhere, in sending from its membership of eighty-five, four choice men to the entering class this fall. The school receives students from the mission of the Southern Baptist Convention, and steps have recently been taken looking towards the union of the two missions in the work of theological training. It is hoped that the day is not far distant when an adequate endowment will be provided to secure the proper equipment and permanence of the institution

DUNCAN BAPTIST ACADEMY

A GROWING INSTITUTION WHERE LEADERS
FOR THE FUTURE ARE BEING TRAINED

BY PROFESSOR E. W. CLEMENT

TOKYO, JAPAN

THE subject stated above is our text and affords opportunity for a little exegesis in the way of a few thoughts concerning what the text suggests.

1. The name "Duncan" serves to impress upon our minds the fact that the school is a memorial to the late Dr. Duncan, under whose administration as Foreign Secretary of the Missionary Union it was founded, and by whose sad death it received new life. The name also suggests the fact that our chief benefactor, Mrs. Mary Duncan Harris, has made her donations to the institution in honor of her brother. We do not by any means forget Whitman, Runyan and the many others, American and Japanese, who have con-

tributed more or less, in various ways, to the academy. But we certainly feel deeply that our chief responsibility is to bring no dishonor upon the name of him whose portrait hangs in our chapel, and to make the institution all that he desired it to be. And this we can most surely accomplish by observing the motto given to us by Mrs. Harris, "Not slothful in business, fervent in spirit, serving the Lord."

2. The word "Baptist" is an adjective modifying the noun, "Academy," and at once suggests to us that our chief reliance for financial support is upon the Baptists of America. It also suggests that the first purpose of the school is to supply a symmetrical edu-



Photo by E. W. Clement

RECITATION HALL, DUNCAN ACADEMY, TOKYO, JAPAN

The star indicates the point from which the extension was erected

cation, not merely secular, but thoroughly Christian, to the Baptist boys and young men of Japan. It suggests again that our duty is to help train up Baptist preachers and laymen to be the leaders in the Baptist division of the Christian army in Japan. In short, this institution should be, so far as possible, a work of the Baptists, by the Baptists and for the Baptists.

3. "Academy" is a name which was appropriate to the school during the first decade of its existence, but which the institution has already begun to outgrow. The first purpose was that of a secondary school; but from the very beginning it was present in the minds of the founders that such a limitation would not be permanent. With this year the circumstances and conditions all favored, nay demanded, expansion and extension. Therefore, in April, 1904, the first year's class of a college course was organized and is

doing excellent work. To accommodate the growing demands, an extension with four more rooms has been made to the recitation building. It may be necessary, in the course of a year or so, to revise our text, so that it may read "Duncan Baptist College, Tokyo."

4. "Tokyo" is the local habitation of the only Baptist institution of learning for Japanese young men, except the theological seminary in Yokohama; and properly so, because the metropolis of Japan is the educational center of the empire.

5. Our subject, as a whole, brings up many reflections; for the school has passed through a variety of experiences, perplexing, pleasant and profitable. The prayers for the school have been answered even better than we expected. Our alumni, though few in number, show love and loyalty to their alma mater; and most of them reflect honor upon her name.

CHINA

THE educational situation in China today is one of unparalleled interest and importance. Systems hoary with antiquity are in the midst of an upheaval such as could not have been dreamed of a decade ago. The demand for Western learning is resulting in the establishment by the government itself of universities where the coveted knowledge may be obtained, and the opening under various auspices of multitudes of lower grade schools throughout the empire. Our missionaries have felt the pressure of this demand most keenly, and ever on the alert for new avenues of influence, have responded to it in so far as funds and helpers were available. Space does not permit detailed reference to the larger number of these schools, therefore the work of the theological seminary at Shaohsing, Wayland Academy at Hangchow, the schools at Hanyang, Kiaying and other important stations must be omitted at this time. Suffice it to say that in and through them all the gospel is being constantly and lovingly presented, and a noble band of men and women are being raised up who are to become leaders in the new era upon which China has already entered.

AN ARMY FOR WEST CHINA

PLANS FOR FUTURE CONQUEST

BY B. CORLIES, M.D.

YACHOW, W. CHINA

TO a new comer, this great field of West China is enough to cause discouragement, simply because of its greatness. One travels days and weeks,

passing through city after city where all is heathenism, without a single representative of the meek and lowly



Photo by B. Corlies

INDUSTRIAL SCHOOL, YACHOW, CHINA

Jesus. The new comer has not been on the ground very long before his discouragement gives place to a high ambition for conquest. Nothing short of an army of missionaries, and a big army at that, can reach all these millions. But our mission has been established over twelve years in West China, and the army of missionaries now numbers only seventeen. If, then, in twelve years no larger force can be mustered from America, one can hardly look to the home land for the army of conquest that will bring the gospel message to Szechuan's millions.

If an army cannot be expected from America, it must be raised here on the field. The missionaries, having had this in mind all these twelve years, have opened schools at each of the three stations, and have earnestly sought to gain a hold on the youth of these districts. The scholars, however, came almost entirely from the lower and middle classes, and invariably left school at twelve or fourteen years of age to earn a livelihood; thus they were lost to the missionary so far as their future usefulness in evangelization was concerned. Some plan for holding a class of our native boys under instruc-

tion for a suitable length of time seemed imperative. A hint as to what might be done came from our missions in India, it being reported that a large proportion of those trained in the industrial schools there became preachers and evangelists instead of following the industry taught in the schools. In the hope that this experience might be repeated in China, we resorted to the industrial school. The work most accessible was that of lace making, more suitable, no doubt, for a girls' school than a boys'; but we took the first thing that came to hand rather than delay where delay seemed suicidal to the work of evangelization in so needy a field.

We are glad to report a promising class, spending twenty-four hours a week in study and recitation over and above time spent at lace making. We fully realize the paramount importance of the regeneration of the heart, any amount of education and training being useless without this, where the Lord's work is concerned. For this we rely to a large extent on the prayers of our friends in the home land. Our planting and watering will come to naught unless the Lord of the harvest grants the increase.

LAYING BROAD FOUNDATIONS

EVANGELISTIC AND SCHOOL WORK EMPHASIZED

BY REV. S. B. PARTRIDGE, D.D.

SWATOW, CHINA

DIRECT evangelism has been the marked characteristic of the work at Swatow from its beginning; but without any regularly organized theological school, educational work was carried on from the first, and the native helpers came together once in two months for Bible study under the missionaries who had the oversight of their work. The need of broader and more systematic biblical instruc-

tion than could be given in occasional classes has led to the formation of a theological school. The faculty consists of all the missionaries who have a permanent home at Swatow, together with a native assistant who has taken the complete course in the boys' school and has had many years of experience in teaching. The students in this department come from all parts of the South China mission field in which the

Tiechiu dialect is spoken, bringing with them recommendations from the missionaries in whose jurisdiction they are. These men vary much in age and attainments, but all are deemed worthy of the instruction which is given them.

The curriculum of study includes Old and New Testament exegesis, church history, evidences of Christianity, preparation of sermons and practical instruction in evangelistic work. The students have access to a reading room which has a limited supply of literature. During the school year ending with May 31, 1904, forty-two different students were in attendance, some of whom took but a part of the year's course. There are twenty-eight men now present at the beginning of the new year. These students depend for their support upon their daily labor, and are therefore assisted to the amount of \$1.50 per month each, during the eight months of study. The more advanced men go out to near stations and conduct services on Sundays, and some are employed in preaching during the summer vacation. In all parts of our field, the most efficient ordained

evangelists and other native helpers are those who have had the advantage of this theological training.

The school work at Swatow includes

also a boys' boarding school with primary and middle school departments, and a girls' boarding school. Fees are required of all the pupils, but they are not yet large enough to cover the cost of board. The Chinese language only is taught in these schools. The boys acquire a good knowledge of classical and colloquial Chinese, and receive instruction in arithmetic, geography and elementary physiology, astronomy and physics. The girls also acquire a good

knowledge of colloquial Chinese, and receive instruction in classical Chinese, arithmetic and geography, in the making of clothing and in other practical home duties. A large number of boys and girls who have graduated from these schools are exerting a good Christian influence in the villages where they have found homes, as the great majority of them have gone forth from the schools, professing faith in Christ. There are now present at the beginning of the term, fifty-nine boys and fifty-two girls.



REV. G. H. WATERS, SWATOW, CHINA

IN connection with the above reference to our boys' school at Swatow, it seems opportune to mention the pressing need of a suitable man to assume the direction of this school. Missionaries already on the field are overburdened with other work, and the school is suffering from the lack of one who can make this his first interest. He should be a man of experience, trained especially in science, mathematics and history, and be capable of inspiring boys with high ideals. It is hoped that through the efforts of such a man unity in educational work in all South China may be attained.

BURMA

IT is impossible, in the brief space at our disposal, to adequately represent what is being done in Burma for the education and training of our youth. Some serious surgical operations have already been performed in connection with the following excellent articles, for which we trust we shall be forgiven by the authors. The many excellent schools, both those under the conduct of the woman's societies and others, such as the Mandalay high school, under the immediate supervision of our own missionaries, are doing a splendid work, second to that of no institution of similar grade.

RANGOON BAPTIST COLLEGE

ITS DEVELOPMENT FOR THIRTY-TWO
YEARS. A LARGER ENDOWMENT NEEDED

BY REV. J. N. CUSHING, D.D.

RANGOON, BURMA

MORE than forty years ago the missionaries in Burma began to feel the necessity of laying the foundation of an institution for higher education which should be under strong evangelical influences, and preserve to the mission the best youth of the churches. Christian children of the second and third generations began to desire an education beyond that afforded by the station schools. Not only was this a natural desire but it was stimulated by the establishment by the government of a college in Rangoon. For a while some of the Christian youth attended that institution; but not only was it avowedly neutral, religiously, but privately a strong anti-Christian influence pervaded it. Many of the young men of the mission who attended became indifferent to Christian work, even if they did not altogether lose their Christian character. In 1872, Rev. Dr. Binney opened a school of a few pupils, and it was intended that this should in due time develop into a college. Many difficulties arose from time to time, and for twenty years the school met with varying success, after which period it began to grow rapidly

and now has an attendance, in all its departments, of 800, made up of representatives from all parts of Burma. The college department proper has over thirty students. In 1893, normal and kindergarten departments were opened. Application was also made to the Calcutta University in the same year to raise the institution from a high school, which had been its status for several years, to a first arts or second grade college, the equivalent of the first two years' course of an American college, but the application was not granted until the middle of the following year.

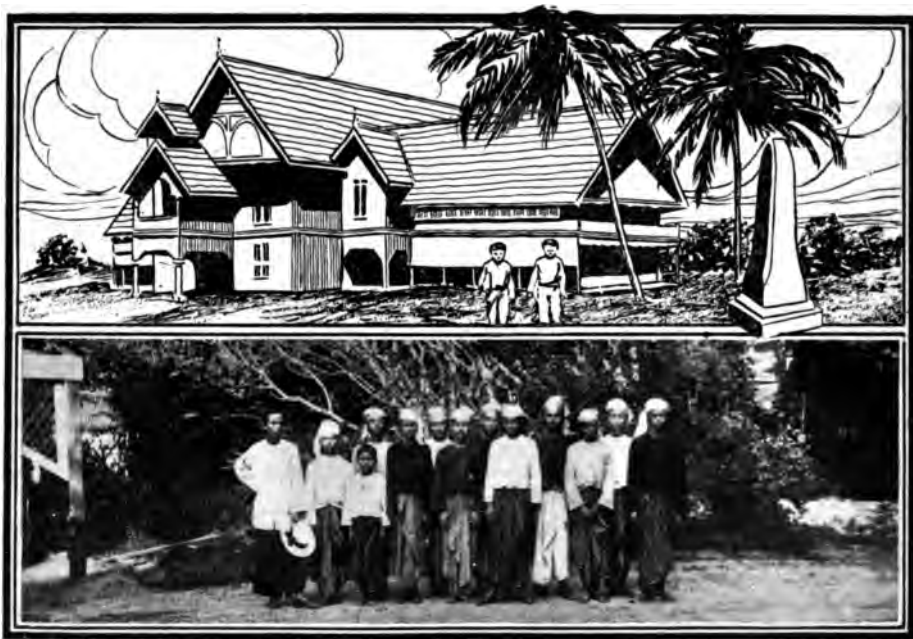
The importance of the relation of the college to the mission work in Burma cannot be over-estimated. It is the only Christian institution of higher learning in the province. Its special object is not only to furnish the secular education demanded, but to bring a constant, direct religious influence to bear on the students. Not only are all the teachers professed Christians but many of them are earnest and successful in their efforts for the development and strengthening of spiritual life in the Christian students, and for the conversion of others. Many have been

baptized here from both Christian and non-Christian families, belonging to all parts of Burma. The religious influence of the college is thus not local, confined to one field or district, as is the case with the station school. It reaches out to all parts of Burma, caring for Burmans, Karens, Chins, Shans, Kachins and representatives of India, and will grow with the years.

The college through the normal department aims to furnish certificated teachers for the many mission schools in the province. The government demands that all teachers shall have normal certificates. Mission schools do not want the anomaly of non-Christian teachers. As a result of the last decade's work, scores of certificated Christian teachers have been sent out to our mission schools, where a large number of them have been a power for good not only in the healthful influence which they have exerted on their pupils, but frequently in such evangelistic and church work as they could find time to

do. Qualified Christian teachers meet both the secular and the religious sides of work.

Of the greatest importance is the raising up of an intelligent and educated Christian ministry. Education has been a mighty force in Burma for a generation, raising decidedly the knowledge and mental culture of large classes of people. The churches demand and need a ministry abreast with the developing intelligence of the people. Many of the older preachers served their times well, but the influx of Western learning with its consequent results on the minds of the present generation, Buddhist and Christian, creates a need for a more educated ministry. Some of the students have answered the divine call, and entered the work. One who passed the Calcutta first arts examination and took the English course at the theological seminary has been ordained, and occupies an important pastorate. A friend of his sent Rs. 250 towards the college endowment, saying that if the college



RUGGLES HALL AND A GROUP OF STUDENTS, RANGOON, BURMA. TEACHER AH SOU AT THE LEFT

turned out such men it ought to be supported. As the college grows older we hope to multiply such men.

Some of the native Christians have taken an interest in the endowment of the college. While the individual gifts have not been large, they have amounted to about Rs. 10,000 (\$3,300), in the last ten years. It goes without saying that this endowment is an immediate

need. Soon, according to the recent legislation in the Universities Bill, the Calcutta University will require the raising of the college to a bachelor of arts institution. To meet the demand, permanent funds will be required for its support. It is a critical time in our history. Permanency and future usefulness are endangered as long as there is no endowment.

TRAINING KAREN STUDENTS

MORNING WORSHIP IN THE CHAPEL. EARNEST
YOUNG MEN PREPARING FOR THE MINISTRY

BY REV. D. A. W. SMITH, D.D.

INSEIN, BURMA

I WISH that I could do for all the readers of the *MISSIONARY MAGAZINE* what I have the privilege of doing now and then for a few, who find their way to this side of the globe. Come over with me to the comely teak chapel, with its two stories, the lower story being given to five classrooms, and the upper story to the audience room, whither the young men are now hastening, for the morning prayer bell has just rung out its call, — but step for a moment while passing into the president's commodious classroom, which is also used as a library, and glance at the portraits of Bible translators and others upon the walls! We wish our Karen leaders to know and to remember those to whom they owe so much in the gospel. First of these is Dr. Jonathan Wade, who reduced the Karen language to writing, a feat believed by the Karens to be an impossibility for mortal man, and accomplished by teacher Wade only in answer to earnest prayer; and there is Dr. Francis Mason, who translated the Bible into Karen, anticipating in his translation nearly all the alterations which have been introduced into the Revised Version; and there is Dr.

J. G. Binney, who founded the Karen Theological Seminary in 1845, having been summoned by the Executive Committee of that day, from the pastorate of the Baptist church in Savannah, Georgia. Over the door there is Rev. D. L. Brayton, who translated the Bible largely from the Sgaw Karen into the Pwo, and whose translation therefore shares in its excellence with the Sgaw version. Over the opposite door is the portrait of Dr. E. B. Cross, who as writer, as Bible reviser, and as commentator, with his sixty years of distinguished missionary service, has earned the affectionate regard of the Karens for all coming time. Near by is the portrait of Dr. J. N. Cushing, the scholarly translator of the Bible into the Shan language, and the efficient principal for many years past of the Rangoon Baptist College. There are the portraits of Rev. Cephas Bennett, associate of Dr. Judson, and mission printer for sixty years; of Dr. J. M. Haswell, translator of the New Testament into the Talaing language; of Dr. E. A. Stevens, the golden-mouthed preacher in Burmese, to whom the Burman Mission owes its only com-

mentaries on the New Testament, and its concordance on the entire Scriptures; and last of all, but *facile princeps*, Adoniram Judson, the illustrious beginner of American Baptist missions in the East.

We must hasten by the Greek writing on one of the blackboards, and the tonic sol fa music upon the other, about which I will tell you at another time, and the book cases through the glass doors of which appear goodly volumes (the beginning of which was an appropriation of \$200 by the Executive Committee forty years ago, \$100 of which were to be expended under the direction of Dr. Hovey for the purchase of books on theology, and the other \$100 by Dr. Hackett for commentaries), for the young men are already assembled in the chapel, and we can hear the leader, one of the native professors, giving out the hymn to be sung. Do you recognize the tune? They are singing "Come Thou, Almighty King," to the tune of Dort. As you enter the audience room from the rear, and pass up one of the five aisles, you begin to realize what it means, this room full of earnest young men who are seriously

fitting themselves for the self-denying but glorious work of the Christian ministry.

How many did you say? One hundred and thirty-seven, this year, divided into four classes, for the course is one of four years; and you observe that between the five aisles there are four rows or ranges of seats, one for each year's class. There on the extreme left, as you face the school, are the new comers; on the extreme right, those of the second year; and in the middle on either side of the center aisle, those of three and four years, the latter being seniors, and looking serious enough, for this is their last year, and the life work with all its contingencies and possibilities, is just ahead!

I said that there were 137 in attendance this year. That means an average of thirty or more going out each year; but there are many more than thirty openings and thirty calls each year, especially since this great Ko San Ye movement! If we had twice this number yearly, these calls would not be more than met. "Pray ye therefore the Lord of the harvest."



REV. W. F. THOMAS AND CLASS IN INSEIN THEOLOGICAL SEMINARY

A POLYGLOT INSTITUTION

THE BURMAN THEOLOGICAL SEMINARY. A MAN WITH A HISTORY

BY REV. F. H. EVELETH, D.D.

INSEIN, BURMA

THIS institution is called the Burman Theological Seminary not because it is maintained exclusively for the Burman race, but because all the training is received through the medium of the Burmese language. As a fact only about one third of

the students are Burmans, the remaining two thirds representing various races and languages. Our three native instructors are devoted Christians, Bible students, quick to learn, wide-awake in the classroom and respected by all the students. The youngest of the three studied a few years in our college in Rangoon, is a graduate of the seminary, and has been but a few months on the staff of teachers. He is bright, energetic, and is fast winning his way as an efficient teacher.

Of the non-Burman races, one of the most interesting and best represented here is the Chin race. They are essentially a mountain people, but at the present time many have come down to the plains. Christianity is making a decided impression upon them, native preachers are increasing in numbers and the outlook for Christian work is hopeful. Here is a group of six Chins now in the seminary, one of whom ranks first in his class.

Two races have one representative each here for the first time in the history of the seminary. The young



"THE YOUNG MAN . . . IS A KACHIN . . . THE ELDER MAN IS A PURE ARAKANESE"

man in the photograph is a Kachin. He came to us with some hesitation on account of his limited knowledge of Burmese, but is making very fair progress in his studies.

The elder man is a pure Arakanese. He represents a race which has uniformly

scorned the religion of Christ for more than eighty years. He is a man with a history. While he was never a firm believer in Buddhism, he did much for that religion. He erected and kept in repair from year to year a very respectable monastery in his village. He was a prosperous merchant and was highly respected for his upright character.

The first visit of the missionaries made so favorable an impression upon him that ever after he had a growing interest in the gospel of salvation, and at length traveled seventy miles to receive baptism. This act was followed by a baptism of persecution. After failing in a plot to destroy his property by fire, his former friends now attempted to destroy his good name by false accusations. He was arrested for theft and held at a jungle guard house for two weeks. In the meantime, on two occasions, handcuffed and with a rope around his body, he was driven twenty miles to a court of trial. Later he was driven in the same manner ninety miles to Sandoway and there cast into jail, where he was confined

several weeks awaiting his trial. At last the deputy commissioner discharged him with a clean record and with an undaunted courage. Subsequently he became a rice broker when prices were fluctuating, and in a few years he lost his hard-earned fortune. He is as energetic in his study of the Bible as he was formerly in prosecuting his business as a merchant.

How to teach our students to preach is perhaps the most difficult task with which we have to wrestle. It is not because orientals have not by nature a gift of speech, for they often have it to excess. The monastic schools have supplied the bulk of instruction which the masses of Burma have received for a thousand years. Their chief effort has been directed to teaching the pupils to repeat from memory long passages of the Pali text of the Buddhist scriptures. As a result their power of memorizing has become almost abnormal, while careful, independent thinking is an exercise to which they are strangers. They can absorb facts and abstract statements with marvelous rapidity, but their deductions from the same are amazingly inconclusive. They repeat long chapters from the Bible with the greatest ease,

but the doctrines they discover therein are often astonishing! To say that the oriental is not original in his interpretations, illustrations and applications, would be absurd.

With this one-sided mental development and an innate dislike to painstaking efforts in any direction, one can easily see the imperative need of careful religious training in order to escape the aimless flow of oriental chatter, and bring to pass the positive results of rational preaching. To restrain the Eastern mind within the channels of fact and truth, and compel it to follow such a course to a logical conclusion is a labor not to be despised. They are repeatedly urged to make Christ, the Saviour of lost men, their great message to their people; but the controversial spirit too often wins the day and leads them far afield.

Some of our students have become acceptable preachers, a larger number have become more or less efficient workers as evangelists or pastors, and some have engaged in secular employments. The ordained men often have the privilege of aiding many in the public profession of their faith. A member of the class of 1897 has already baptized above two hundred candidates.



CHIN STUDENTS IN THE SEMINARY, INSEIN, BURMA

SOUTH INDIA

THE large ingathering of converts in South India, most of whom were wholly lacking in education, presented the necessity of providing proper facilities for the training of the children and young people, not only in primary but also in more advanced schools. The first effort in the line of a high grade institution was the establishment at Ongole, in 1880, of a high school, in which many of those who are now holding positions of trust in our Telugu Mission were trained. After some years the standard was raised to that of a college, and it became affiliated with Madras University. We regret to have to omit in this issue articles from Ongole and Nellore, which will appear in February. The new high school for girls that has now been opened at Nellore has a similar field of usefulness before it. The question of theological training was met in the establishment of the seminary at Ramapatam in 1872, which has ever since remained a center of spiritual and evangelistic power.

EVANGELISM AT RAMAPATAM

THE APOSTOLIC METHOD FOLLOWED
AN OBJECT LESSON IN SELF-SUPPORT

BY REV. J. HEINRICHS

RAMAPATAM, SOUTH INDIA

THE Ramapatam Theological Seminary has always been the advocate and center of the evangelistic policy, which has hitherto obtained and which has been crowned with such marvelous success in the Telugu Mission. The 700 and more men and women, who received their theological and practical training here during the thirty-three years of our institution's existence, have been largely instrumental in accomplishing these results. Never have our predecessors, nor we ourselves, lost sight of the fact that if India is ever to be evangelized, it must be mainly through her own sons and daughters. Our curriculum will bear comparison with that of any other theological institution in the East, and in some respects is even superior to that of some seminaries in the West. I mention only the fact that the Bible has always been, and now is, our principal text-book and that it is studied from cover to cover.

It has been our custom to supplement our theoretical classroom instruc-

tion by practical work of an evangelistic nature in the villages. The students of our three highest classes are expected to go in apostolic fashion, two by two, every Saturday to all the villages comprised in our Ramapatam field; stay there over Sunday and be present again at roll-call on Monday morning by seven o'clock. A few villages are fifteen miles distant, and the journey thither and back is accomplished *per pedes apostolorum*. Still we have not been satisfied with the results obtained, so we have resolved upon a course whereby our students could study methods of more practical and aggressive evangelism, which course both our trustees here and the Executive Committee in Boston cordially approved. It provided for no reduction in our scholastic work, but for a month's less time in which to do it. This month was to be devoted to touring in the villages with the seminary classes for the purpose of preaching the gospel to all whom we could reach in town, village or hamlet, in bazar, house and

field. Our first expedition occurred at the beginning of this month. We organized ourselves into six bands, three of which were headed by missionaries and the three others by our native teachers.

Our first objective was Gudlur. Here an object lesson was to be given in church organization. Just six months ago one of our latest graduates decided to cast his lot with the poor Christians in that neighborhood and build up a self-sustaining church *de novo*. He had evinced remarkable faith before, while still a student in our institution, when he became convinced that it was his duty to trust the Lord entirely for his support and asked that his name be removed from the list of seminary beneficiaries. We silently wished and prayed that he would undertake to practice what he preached in the field, and thus furnish proof that a self-

for their letters to form themselves into an independent Baptist church. The request was joyfully granted and their invitation to us and neighboring churches to come to Gudlur October 8 and 9, for the purpose of setting them apart as a church, was accepted by many others besides the above seventy.

The first meeting was with the Sunday school, which Prasangi had organized, together with a fair day school. Over 200 attended. Then followed the sermon by the writer. Brother Ferguson followed with words of counsel to the new church and brother Boggess of Kandukur gave the hand of fellowship to the church through its new pastor. The afternoon was devoted to bazar preaching, which was listened to by larger crowds of heathen than we had ever seen in that village. In the evening we gathered once more in front



THE LITTLE CHAPEL AT GUDLUR

supporting village church was not beyond the range of possibility among the poorest of the poor in India. At his graduation Prasangi decided to become the pastor of Gudlur; in September fifty-six members of the Ramapatam Church, living scattered in five villages with Gudlur as a center, asked

of the neat little chapel, which appears in the picture. Hymns and addresses followed as the Spirit gave utterance, and before we disbanded for the night, sixteen persons had signified their intention of accepting Christ as their Saviour. Thus one great lesson in practical evangelism was learned.



ASSAM

OUR mission in Assam has never enjoyed the benefits of a single educational system. The several stations were so widely separated, and languages so diverse in character were used, that each section was forced to develop its own school plans. This has resulted in the establishment at Tura of a normal school of high grade for boys, and a similar one for girls. It has had a steady growth, and by the assistance of the government has come to be a recognized power in the Garo Hills. It furnishes the teacher for the school and the preacher for the church, besides educating many who become government employees or return again to the humbler toil of the fields. A similar school has been in existence for several years at Impur in the Naga Hills, and it is fully described in the article by Mr. Dowd which follows. During the past year a new step has been taken by the Executive Committee looking to the opening of a training school, at Jorhat in the plain, for the people of that section, with the thought that ultimately it may prove to be the nucleus of a general school for all Assam. Rev. S. A. D. Boggs, who has just returned to Assam, has as his special task the opening of the new school.

TYPICAL SCHOOL IN THE HILLS

TRAINS THE TEACHERS FOR NAGA TRIBES
 "BENNIE," STUDENT, TEACHER, ADVISER

BY REV. W. F. DOWD

IMPUR, ASSAM

THE Impur school is intended to give a primary education to as many boys and girls as possible and to fit them to go out as teachers and preachers. Most of them come to us in absolute ignorance even of their letters, and begin by learning to read their own language. They study arithmetic, writing, spelling, physiology, hygiene, geography, and history; at the same time special attention is given to the study of the Scriptures and practical Christian work. The brighter pupils are taught English as soon as they can read their own language, and thus is opened to them the way for more advanced work in secular subjects as well as for the study of the entire Bible.

This is the only school for furnishing teachers to several Naga tribes, and the work has but just begun. For a few years the attendance has remained at about sixty or seventy, but the grade of work has been steadily raised. We

now offer a course whereby the boys and girls may be prepared to teach anything that is likely to be required of them in the village schools for many years to come.

But school work here is limited in many ways by the conditions of the people. In their ignorance and indifference to higher things they are thus far unwilling to do much even toward the support of their own children. The boys and girls are limited in capacity by the inheritance of centuries of savage life, and their progress is slow. They are restive under restraint, and it is hard to hold them in school long enough to give them the preparation they need, either for teaching or preaching. However, the light is breaking slowly yet surely. One by one our boys go out to do good service for their people.

I have written previously of some who have done successful work in the outstations; let me say a few words



Photo by S. A. Perrine

MISSION SCHOOL AND PUPILS, IMPUR, ASSAM

this time about one of our station teachers. His Naga name is Molungmeren, though he is commonly called Bennie. His father is Assamese, his mother a Naga. Whether from this admixture of blood or for what reason I do not know, but he has always been a studious and ambitious boy and young man. More patient and persevering than his fellows, and with better judgment as to what is good for himself and his people, he has stuck to his post, teaching and studying most of the time. Now he can speak English more fluently and more correctly than

many a college-educated Indian. He shows deep interest and usually good judgment in the religious as well as the educational work of the mission, and has become one of the chief advisers both of the natives and the missionaries. At present besides doing full work as a teacher he is studying arithmetic, Indian history, and English grammar, in order to fit himself for better work in teaching as well as to satisfy his thirst for knowledge. One such man is a wonderful help in a mission. Half a dozen might be the salvation of a tribe.

AFRICA

Educational work in the Congo Mission, beyond that of the most elementary character, has been chiefly that of Bible training for the native preachers. Even this need has not been adequately met as yet, but plans are now under consideration, looking toward the establishment of a central training school for all the lower Congo District. It is probable that this will be located at Banza Manteke, since by location and influence it is the natural center for such a school, and broad foundations have already been laid in the present classes for preachers. Our native preachers in Africa are a band of noble men; they know what it is to endure hardness and are zealous in reaching out to the distant regions where Christ is not known. Their chief text-book is the Bible; their favorite doctrine, "saved by grace," is the theme of many a sermon. They are fond of music, and many a time when on tour with the missionary the Christian hymns, sung around the evening camp fire, have brought an audience to hear the gospel.

EUROPE

EDUCATIONAL work in Europe in which American Baptists have had a share has been mainly that of theological training. Two seminaries, those at Stockholm, Sweden, and Hamburg, Germany, have depended for some years on the Missionary Union for the salaries of the teachers, but other current expenses are borne by the churches which profit by the instruction there given. Of these two the one at Stockholm is the older. The seminary at Hamburg is entering upon its twenty-fifth year, in deep gratitude for all past blessing and anticipation of future opportunities. Our Danish brethren take great satisfaction in their Baptist high school at Gistrup, the influence of which is sure to be advantageous to the future strength of our denomination there. The following brief extracts from letters throw light on those countries where our brethren are making such a noble struggle for the fundamental principles of the Baptists. We regret that lack of space prevents more extended reference.

AN ENCOURAGING RETROSPECT

BY REV. J. LEHMANN, HAMBURG, GERMANY

ABOUT the middle of the present year we shall celebrate the twenty-fifth anniversary of our institution, when, in looking back upon the past, we shall find abundant cause to exclaim with the leader of a prophet's school of old, "Hitherto hath the Lord helped us." Praised be his name!

This retrospect, it is true, reveals the fact that we in Germany have been rather behind our countrymen in America and our brethren in Sweden, who, although they accepted Christ and apostolic truth later than we did, yet established theological schools long before we did. This was scarcely the fault of our beloved ancestors, for at our very first general conference, in 1849, when the political overthrow of 1848 had made it possible for Baptists to meet publicly, the education of brethren for the ministry was made a permanent object of our union; yet it was not till 1879 that it was resolved definitely to establish a permanent theological seminary, which was opened in the following year.

The course of study in the seminary covers a period of four years, the first two of which are given chiefly to general education, and the other two

to theological subjects. This arrangement is imposed on us by the character of the students who, coming mostly from the common people, have but a limited education. Although not allured by the prospect of worldly gain, we have never yet lacked a goodly number of scholars, and have had a total enrolment of 208. Almost all of them have found a sphere of labor among the churches; indeed, there is always a greater demand than we can satisfy. A considerable number of our former pupils are occupying prominent pastorates in our large cities in Germany and some adjacent countries, while five have gone to India, three to the Cameroons in West Africa, and four to serve German churches in the south of Africa.

They are all holding fast the faith once delivered to the saints, and are not carried away by the rationalism and criticism of the day. They are the strenuous opponents of a nominal Christianity and preach a living Saviour and a faith of the heart. We thank God for them and the souls saved through their instrumentality. We wish, however, there were many more, as such an evangelical ministry is one of the greatest needs of our country.

HINDRANCES TO EDUCATION

TRAINING OF MISSIONARY WORKERS NEEDED
A STRONG APPEAL TO AMERICAN BAPTISTS

BY REV. F. BRAUER

LODZ, RUSSIA

EDUCATIONAL institutions are the children of sorrow for the Russian Baptist churches. The system of common schools in this country is but in its very beginning, and moves on very slowly. The government endeavors on its part to remedy this, but the difficulties to be overcome do not lend themselves easily to solution. The thought has been entertained of making school attendance obligatory for all, a trial of which is now being made in three governments and for three years. Whether, however, it shall be possible for the government to realize this, time will tell. In order to make the school accessible to everybody, it is necessary to spend many millions, which evidently cannot be done in the first decade. The necessity of securing an education is felt more and more by the people both in town and country, particularly the believers; and Baptists, especially, realize how many blessings are lost for want of an education. We have touching examples of rare godliness and faithful devotion among simple brethren; but such can adorn the kingdom of God only by a quiet and godly life, and exert a healthy influence upon the infidels around them, while it is seldom possible for them to occupy any more useful or profitable position in the church. They cannot become pastors, evangelists, deacons, or Sunday school teachers, much less generals in Jehovah's hosts. For the same reason our mission does not enjoy the respect and confidence of the authorities which it surely deserves, and would receive if this weak side could be remedied by a suitable training of missionary workers.

Some of our brethren have obtained

their theological education at the seminary in Hamburg, for which we are indeed heartily thankful unto the Lord;



REV. F. BRAUER

yet this must be only a temporary arrangement which cannot be of lasting value. A theological seminary in our own country is desirable for various important reasons; namely, because of the native language; because of the frontier and passport difficulties; because of the value of money, — in Germany we always lose a third, sometimes one half, of our money; and also because of the authorities distrusting the missionaries educated in Germany. Besides these principal reasons, there are plenty of other complications to be regarded.

In this critical situation we look, next to God, to our American brethren who are in more favorable circumstances, and beg for financial assistance. While committing these lines to paper, my heart is sighing to God Almighty, Ruler of all hearts, that he

may use them that our brethren in America may gain this knowledge agreeable to his will, that they may put the Committee in Boston into the way of satisfying our earnest supplications by granting us the salary for theological teachers.

BIBLE SCHOOL FOR WOMEN

CONDENSED FROM REPORT OF MISS PHINNEY, INSEIN, BURMA

IN response to the need for some systematic Bible training for the Burmese women a school was opened by Misses Ranney and Phinney in Rangoon, in May, 1893, with nineteen young women in attendance. It was not long before it became evident that they could not confine their efforts to the Burmese alone, since representatives of other races were quite as eager to avail themselves of its opportunities. In the eleven years since the school was inaugurated seventy-seven students have been enrolled, representing the Burman, Karen, Shan, Chin and Kachin races. The course of study is

altogether in the Bible, and training is given in conducting prayer and missionary meetings. The Burmans have been very generous in contributing towards the support of the school. One man and his wife purchased the lot upon which the present school building in Insein is located, and another made a generous donation for the building. During this last year the contributions for the support and equipment of the school, aside from the purchase of land, have amounted to more than \$500, a conclusive proof that its work is highly esteemed by them all.



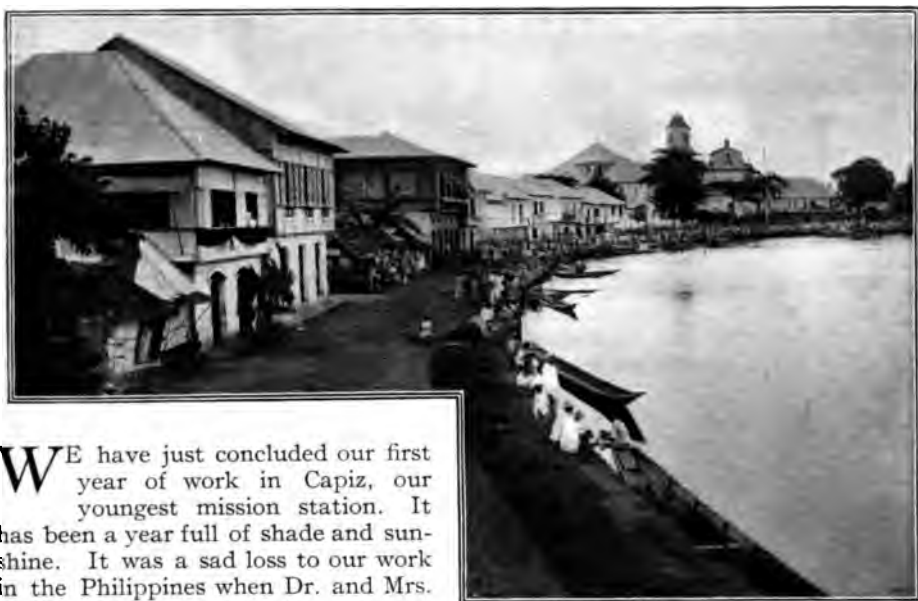
HOME OF MISSES RANNEY AND PHINNEY AND OF THE BURMESE WOMAN'S BIBLE SCHOOL
In the corner are seen the donors of the lot of land for this building.

MINGLED SHADE AND SUNSHINE

A YEAR'S RETROSPECT IN THE PHILIPPINES
A NEW CHURCH BUILDING DEDICATED

BY REV. J. C. ROBBINS

CAPIZ, PHILIPPINE ISLANDS



RIVER FRONT AT CAPIZ, P. I.

WE have just concluded our first year of work in Capiz, our youngest mission station. It has been a year full of shade and sunshine. It was a sad loss to our work in the Philippines when Dr. and Mrs. Lerrigo were compelled to return to America. Capiz was the chief loser, as they had opened this station and God had richly blessed them. In the seven months that Dr. Lerrigo was here he had fought to a successful finish the outspoken governmental opposition; had trained his converts in the fundamental evangelical truths; had organized a Baptist church and had won the highest respect of all the Americans and of the better class of Filipinos. Our mission work here well illustrates the truth of the words of Jesus, "One soweth and another reapeth."

Although the work has been so interrupted and under the direction of three different missionaries, there has been steady progress and growth; and as we review the work of our first year and take account of stock we thank God for

what has been done and look forward to our second year with courage and faith. Since coming in July I have baptized eleven candidates; so that now we have fifty-two resident church members, a young people's society with an average attendance of sixty-five, and a Sunday school, organized last Sunday, with an attendance of fifty-six. We have one or more services each day of the week for the children, for Americans, for Chinamen and for the Filipinos, and in this way we are trying to reach and help all classes of people. We have several outside preaching stations and will open others as soon as the dry season permits us to travel. At Ponte Vedra, one of our

outstations, there are a number wishing baptism, but as they have had less than a year's Christian preaching and teaching we thought it would be best for them to wait a few months.

In December we hope to dedicate our new church building in Capiz; it is very neatly built of white stone, and will be a credit not only to our local organization but to the denomination. The lot for the church building and a good proportion of the money for the construction have been given by our members, but American friends have also helped us very substantially. With the exception of two families our members are very poor, the question of daily rice being a serious one with them; yet from their abject poverty they have gladly contributed. Capiz Province is one of the poorest in all the islands, and business is at a complete standstill; however, we are hoping for better days, inasmuch as the insular government has begun the preliminary survey for a railroad between here and Iloilo. This will run directly through our territory and, besides opening up the country commercially, will facilitate our mission work very much.

I am blessed with a splendid corps of workers. Miss Sainz is a host in

herself; she looks after the work for the women and young people, and Mrs. Robbins has charge of the music and the children's work. In Doroteo Lopez, my native preacher, Dr. Lerrigo still lives and labors in the Philippines. By prayer, counsel and wise teaching he completely transformed and molded this man's life, so that today he is the most spiritual and devoted of all our native workers; has that rare Christian virtue of humility, and is a tireless worker and student. Manuel Gregorio, our leading deacon and Sunday school superintendent, is a prominent business man, respected by all for his integrity and ability. Since I came here a young man in the provincial normal school,

who was baptized last January, has expressed the wish to enter the ministry. Besides his regular school work he is studying with me several hours a week.

Our people have undergone some persecution during the year. One of our preachers was stoned, bound to a tree and cruelly whipped, and the priest has entered the houses of our

members and threatened them, but so far only one of our members has faltered and gone back to Rome. The future is full of promise for a great work for God in this province.



MRS. ROBBINS AND THE FIRST MISSIONARY
BABY IN THE PHILIPPINES

SOMETHING TO READ

Spirit of Missions (Episcopal), New York.
"The Missionary Mass Meetings of the General Convention." November issue.

Missionary Herald (Congregational), Boston.
"Special Providences in the Christianization of Hawaii";

"The Contribution Box as an Educator";
December issue.

Christian Herald, New York.

"Among the Villages of India." Issue of November 30.

World-Wide Missions (Methodist), New York.
"Thoburn. Saint, Statesman, Seer";

"The Present Situation"; December issue.

The Missionary Review of the World, New York.

"The World and the Church and the Spirit of Enterprise"; November issue.

THE WHITE FIELDS

THE world is a larger world than it was in Christ's day. Whole continents have been added to it, and vast populations of men created in God's image placed here on trial, and destined to exist forever in joy or woe. We are in a position today to take an approximate census of the globe, and find that there are probably one and a half billions of human beings at this very hour, toiling and sleeping, laughing and weeping, sinning and dying on the earth, living under different suns, speaking different tongues, and clothed with different colored skins, but bearing the marks of a common origin, a common nature, and a common brotherhood; one in moral likeness, one in their natural attitude of alienation from God, and alike included in the redemptive thought of Jesus Christ. Wherever we look, how vast the fields; and to every Christian eye, which sees things as the Master saw them, covered with immortal grain white already to harvest.

Of this vast mass of living, breathing humanity, one thousand millions, notwithstanding all the progress which Christianity has made, are still practically unreached by the gospel; created by God, yet ignorant of their origin; needing to be saved, yet unsaved; crushed by sin and the superstitions of ages, yet having no one to show them the Divine-human hand of the Son of God, which can lift them up to man-

hood and hope, virtue and a blessed immortality.

If we are not Christians, if we have neither the heart nor the eyes of Christ, such a condition of things will make little appeal to us. If our religion is a narrow and selfish thing, unlike the religion of him who laid aside his glory and laid his life upon the altar of the world's redemption, if it allows us to button our coats and shut out all sympathy for a sinning and ignorant humanity, then we shall feel little responsibility and little impulse to activity. But if we are truly Christ's; if we have felt his undeserved love in our hearts; if we have his mind; if we have any just conception of the purpose that brought him to our earth; if we have ever learned to pray, and dare to pray from day to day, "Thy kingdom come, thy will be done on earth as it is in heaven," then we shall look upon the world as Christ looked upon it, as our great harvest-field, burdened with immortal grain, bending before the winds of temptation and sorrow, ready to be gathered into God's garner, yet in which the sickle of death is busy day and night, and which offers to us an immediate, God-given opportunity, and ever utters in our ears its divine and irresistible summons to the largest and most self-denying activity and service. — REV. HENRY M. KING, D.D., Providence, R. I.

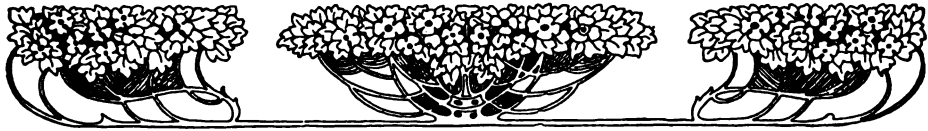


THE SECRET

ALL attempts to make a missionary spirit predominant or powerful in the Church which do not begin with the individual drawing nearer to Jesus Christ for himself are as vain and foolish as it is to move on the hands of a clock with your finger instead of increasing the tension of the spring; you will only spoil the works, and as soon as the outward pressure is removed,

there will be the cessation of the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and the increasing of that which is the foundation of all — a deeper and a closer communion with Jesus Christ. — *Dr. Maclaren, Manchester, England.*

FROM · THE · WORLD-WIDE · FIELD



REV. E. H. JONES, of Sendai, Japan, who has been working among the Japanese at the St. Louis exposition, sends this brief word of encouragement:

Next Sabbath will be our closing Japanese preaching, and the next day we will have farewell meetings for Japanese at the home of Mr. and Mrs. A. J. Barnes who have been the most earnest workers in this effort for the Japanese.

Yesterday we baptized two very promising young men into the Immanuel Baptist Church, and others may come next Sabbath. There has been a good work done here for all the foreigners who have visited the fair, and God will take care of the seed; it will appear, after many days perhaps, but surely it will be gathered by the Master.



Photo by A. E. Isaac

A GROUP OF CHRISTIANS, MORIOKA, JAPAN

THE principal of the Morioka police school, himself not a Christian, came to me some time ago and asked me to come and teach the Bible to the policemen in training in the school; "because," said he, "I think they ought to know what Christianity is and what it teaches." This is characteristic of the spirit that prevails wherever the people are keeping in touch with the trend of events. The one thing that constantly appalls us is that we can enter only a very small fraction of the doors that are open to us. Why? Because both in regard to men and money

our hands are tied. Here is an example. *I am the only resident male missionary in a region where 1,335,000 people live.* And to evangelize this host of people I am allowed only money enough to enable me to employ two, or at the most three, Japanese evangelists. If Japan is Christianized the Church at home will have to show more earnestness and zeal about it

than she is now doing. That Japan as a nation is, and is going to be, the leader in the affairs in the East no one can doubt. Shall this leadership be in the hands of a Christian or non-Christian Japan? This is a question that must be answered by the churches of America and England. God is at work.

Are we working with him as largely and loyally as we should? — REV. WILLIAM AXLING, Morioka, Japan.

THE Congo is a beautiful river, with many islands in the broad stream as far up as Boma. From that point the river narrows between hills on either side. These latter are now brown at the close of the dry season. The governor-general is having all the old, dry grass burned ready for the new vegetation. We have been exceedingly fortunate in the companionship we have had on this journey. Three

missionaries of the Congo Balolo Mission are with us. Six missionaries of the Swedish Missionary Society, and ourselves, make a party of eleven. Three of our Swedish friends have been out before and they are very helpful to us, especially as they are so enthusiastic and in love with the Congo. One of them says, "I have been home fifteen months, and I have just longed for the Congo." Besides our party we have four Catholic priests, two of whom are Jesuits. One of the Catholic missionaries has been very kind. He speaks French and German, and helps us with our study of French, as we both can talk to him in German. . . . Last Sunday we attended the morning service at the Swedish Mission at Londe and the service here in Matadi at two o'clock. The people at our mission were much better clothed than those at Londe. A native pastor preached. . . . We received delightful messages of welcome from Banza Manteke and from brother Moody at Lukunga when we arrived here at Matadi. —REV. S. E. MOON, en route to Banza Manteke, Africa.

SINCE coming to Japan my time has been chiefly occupied with the study of the language. My part in the mission work has been very small, but I have been an interested observer of what the Lord has been doing through others who could engage in active service.

At the church all who are Christians, and many others, come in, and listen attentively to all that is said; while at the tea-houses nearly all prefer to stand outside, where they give very respectful attention to the speaker. At these meetings tracts are distributed and portions of Scripture are sold. Besides the regular preaching services the Bible is taught to many groups of children by Miss Mead, who has the oversight of the woman's work. The Word thus planted in the minds of these little ones is sure to bear fruit, and these that now form the hope of the nation will become the strength of the Church in Japan. From time to time the baptismal waters have been stirred by candidates from the Chofu and Shimonoseki fields, which has caused much joy to the workers and to the churches.

At the outbreak of the present war it was feared that mission work would be much hindered. At first there was some reason for anxiety, but that has passed away. God has over-ruled even this

trying time in such a way that there is today a greater readiness to listen to the preaching of the gospel than there was two years ago. Those who have been long on the field believe that the day for a more general reception of Christianity is now dawning. —REV. F. W. STEADMAN, Chofu, Japan.

I AM sending you a copy of Matthew and Mark, in Kachin, which has just been issued from the Press. It is now ten years since I first attempted a translation of the Gospel according to John, and since then my chief aim has been to carry on this work. Ten years ago no Kachin could read a book in his own language; now we have probably about 250 or 300 who can read and write, and the number is rapidly increasing. A few weeks ago the London Bible Society through Mr. Selkirk, our China Inland missionary, wished to distribute Scripture portions among the Kachins. My helper went and inquired among the Kachin military police as to how many could read, and to our surprise and joy we found sixty young men who could read, only four of whom had ever been to school. Thirty copies of Luke and thirty of John were given away, and we have reason to believe that the results of this first attempt along this line will some day rejoice our hearts. Hardly a week passes but what we sell some books, and orders now and then come from stations in the Myitkyina District. Mr. Geis writes that a lieutenant in charge of the fort in Sadon told him that it was pleasant, as he walked through the fort, to see the men (young Kachins) learning from one another to read and write their own language. This desire among the young men to learn to read is a most encouraging feature. During the last year we have sold Kachin books for over Rs. 100, here in Bhamo, and I do not know how much has been realized in Myitkyina. There are times when missionary work seems discouraging; but again, encouragements like these bring cheer to our hearts. I am now reading proof on the Catholic Epistles and when they are finished we shall have over two thirds of the New Testament in Kachin. But with this, translation work will be postponed for some time.

I am hard at work on a Kachin dictionary, as the government of Burma has promised to pay Rs. 1,000 towards its printing. It is a big undertaking, and at

least three years will be required to see it completed; but I think it will pay. It will save other missionaries years of work, and it will give the language a standing. It will give us a more perfect knowledge of the language and better equipment for future work. — REV. O. HANSON, Bhamo, Burma.

I HAVE returned from rather an extended trip through southern Negros. We visited ten towns and *barrios*, and had large crowds in attendance upon all of our meetings; gave away thousands of tracts and sold hundreds of copies of the Scriptures. Everywhere we met with men who were interested in our books and in our work. This trip took us through the heart of one of the greatest sugar-raising countries in the world. It is generally thought that Negros is one of the richest agricultural islands of the whole archipelago. Some day this is going to be a great country, supporting three or four times the present population. Instead of western Negros having something over 300,000 people, it can, and I believe will, support a million of people. Vast tracts are as yet untouched by the hand of man.

What are we Baptists doing for this promising field? Imagine one missionary for a field about the size of the state of Connecticut, with traveling so difficult that it is almost impossible to visit his entire parish in two years! Of course the best that can be done is to do a little here and there, and trust to the God of the harvest for the results. But here is a great opportunity for the Baptists to improve and to hold. The people will listen, — they are ready to hear the word of God. We have it in their own tongue and in a cheap and handy form. What we imperatively need is another station to the south of Bacolod to look after this work. The Roman Church has ten Spanish friars in the field now, besides several native priests; and I suppose they think their work undermanned. Surely we ought to have two stations with four men.

The work in the vicinity of Bacolod is progressing favorably. Our conditions are entirely different from those in Jaro. This is a plantation country and the people are in fear of the large landowner. If he says "no" to their desire to become Protestant, they are effectually put down; but some of these wealthy men are coming to see the truth as we look at it, and I believe the day is not far distant when we shall be receiving

them by the hundreds where we are now by the tens. Meanwhile we are holding forth here, knowing that if not in our day, in that of some one who shall follow, there will be a harvest. We see here and there signs of the morning that is coming, and our hearts rejoice. Two have been baptized since our return from Japan. A plantation owner is waiting; the wife and child of another are ready; word comes from Bago of believers there, and also from the north there is the same cheering news. So the truth will win with the help and blessing of our God. — REV. A. A. FOR-SHEE, Bacolod, P. I.

PROBABLY no "hardness" which a missionary has to endure as a good soldier of Jesus Christ is more trying than some unyielding circumstance which compels him to leave his post of service. This has come to Rev. and Mrs. S. A. Perrine of Impur, Assam, who must leave the mission on account of Mrs. Perrine's continued serious illness. This loss to our working force will be felt in many ways. Mr. Perrine prepared several school books in the hill dialects, and the government deputy commissioner of the Naga Hills wrote to him: "I cannot refrain from expressing my personal indebtedness to you for your labors in the cause of education. I am convinced that you will hear gratifying accounts of your works in time."

"We are hopeful," writes Dr. Clark, "that Mrs. Perrine will be able to bear the journey to America." We trust that this hope may be realized, and extend our sympathy to these faithful workers in this time of trial.

REV. GEORGE N. THOMSEN of Bapatla, South India, finds cause for encouragement in the 603 baptisms on his field during the first three quarters of the year.

A TELEGRAM just received from Rev. W. M. Young, Kengtung, Burma, says: "Great interest among hill people; wonderfully clear tradition; many professing faith; harvest ready."

TWENTY-THREE native preachers on the Swatow field recently spent a week in conference and Bible study at that station. They had been studying the first nine chapters of 1 Corinthians for some weeks previous, and the discussion of the results of the study proved so interesting that

they requested the privilege of taking the entire first and second epistles for the study of the ensuing quarter.

REV. O. L. SWANSON of Golaghat, Assam, writes of a recent convert who came from a high caste Hindu-Assamese family. For a whole year he struggled to break away from his family and was at length baptized. He spent the entire night previous to his baptism in prayer and weeping, eating nothing for twenty-four hours. Because of his public confession he has been cast out by his family and relatives.

THE most serious floods known for many years occurred not long since at Kiaying, South China. The water in the river rose very rapidly during the night, flooding many houses and completely destroying others. Our missionaries, Rev. and Mrs. George E. Whitman, suffered considerable personal loss through the flooding of the first floor of their house, and the chapel building collapsed entirely. Funds are greatly needed to effect the necessary repairs, and especially to erect a chapel of sufficient stability to secure it against such extensive damage in the future.

REV. J. G. FETZER of Hamburg, Germany, in his quarterly report of the work in Europe, gives some interesting facts of the Baptist church in Vienna. It is nine years since the work was

opened, during which time 171 persons have been received by baptism. The church membership represents fifty families and affords the best hope for future prosperity. There are twenty-six young men and thirty-two young women who have dedicated their gifts and strength to the Lord's service. Our Baptist brethren endure much in such Catholic communities for the sake of their faith.

AN account of the remarkable Karen evangelist, Ko San Ye, has been prepared by Rev. Sumner R. Vinton and published by the Missionary Union. It has been a serious problem to our missionaries how suitably to care for and instruct the large number of converts that are being brought in through his influence; but Mr. Gilmore

of Henzada writes that the Henzada Karen Home Mission Society has vigorously taken hold of the task of stationing pastors and teachers among the new converts in their district. In an important town not far from them, over 900 have been baptized since the first of the year. They have recently become affiliated with the Henzada Mission and an ordained pastor has been placed in charge. Full church organization has probably been effected ere this. The Ko San Ye work is the most significant of any native movement that has ever been witnessed in our mission fields.



SCHOOL AND CHAPEL AT PYINMANA, BURMA

How would you like to try keeping a school of 180 pupils in this chapel, with only one room up stairs and one room down stairs? The missionary has been doing it, having ten teachers. The lower room has no floor, only mats spread on the ground, and has been used thus for five years. Would any one like to help put up better accommodations for this school? — REV. W. A. SHARP.

The Good Old Native Preacher

BY REV. DAVID GILMORE
HENZADA, BURMA

WHEN the missionary's touring in his district, here and there,
Giving counsel to the churches, sharing all the people's care,
Holding forth the gospel message to the heathen as he can,
He is sure to be attended by a native preacher-man.

And it's tramp, tramp, tramp, as he trudges through the dust,
While his eyes are nearly blinded by the rushing, whirling gust;
And it's splish, splash, slump, as he struggles through the mud,
While the rain that falls in torrents sends a chill into his blood;
For he's working for the Master, and not for mission pay,
With his apostolic labors and his thirty cents a day.

When the people come in numbers to attend the joyful sound
(And they sometimes come in numbers from a mile or two around),
And the missionary, tired out, retires so late at night,
Then the good old native preacher keeps it up till morning's light.
And it's tramp, tramp, tramp, etc.

When the people's hearts are hardened, and they will not come to hear,
And the missionary murmurs, "'Tis a wasted trip, I fear,"
Then the native preacher rises, hoists his rusty umberell,
And he chases down those heathen to the hovels where they dwell.
And it's tramp, tramp, tramp, etc.

When a call for help is ringing in the missionary's ears,
And he's far too ill to travel, or accounts are in arrears,
So he cannot leave the station, — why, the preacher is at hand,
Let him travel to the jungle and report how matters stand.
And it's tramp, tramp, tramp, etc.

He's a map and a directory, a walking gazetteer,
He's a Daniel come to judgment, he's a constant source of cheer,
No fatigue and no discomfort are too great for him to bear,
Call him late or call him early, when you call you find him there.
And it's tramp, tramp, tramp, etc.

We have traveled through the jungles, he and I, these many years,
And I hope to keep him with me till he leaves this vale of tears;
Then, when God sums up the records that are written down on high
I shall not begrudge it, if he wears a brighter crown than I.

And it's tramp, tramp, tramp, as he trudges through the dust,
While his eyes are nearly blinded by the rushing, whirling gust;
And it's splish, splash, slump, as he struggles through the mud,
While the rain that falls in torrents sends a chill into his blood;
For he's working for the Master, and not for mission pay,
With his apostolic labors and his thirty cents a day.



HELPS *for* HOME WORKERS



Program for the Monthly Missionary Meeting

Educational Work Abroad

1. SERVICE OF SONG.
2. PRAYER.
3. SCRIPTURE.
4. SINGING.
5. INTRODUCTORY WORDS BY LEADER, BRINGING OUT THE NECESSITY FOR CHRISTIAN EDUCATION IN ALL OUR MISSION FIELDS.
(See introductory notes on each country.)
6. REPORTS FROM THE FIELDS.

Let the institutions represented in the various articles be given out to as many different persons who shall bring brief reports from them, giving particular attention to the distinctive feature of each. Some one who is familiar with the map should be prepared to point out the location as each is called for. The following should be impersonated:

Theological Seminary, Yokohama, Japan.
Duncan Baptist Academy.
Swatow Bible School.
Rangoon Baptist College.

Karen Theological Seminary.
Burman Theological Seminary.
(Singing.)
Ramapatam Theological Seminary.
The school at Impur, Assam.
Hamburg Theological Seminary, Germany.
Burmese Woman's Bible School.
(Singing)

7. THE MOVEMENT FOR ENDOWMENT. p. 3.
8. SPECIAL PRAYER.

For our educational institutions; especially for the maintenance of a strong evangelistic spirit in their midst.

9. NEWS FROM THE WORLD-WIDE FIELD. p. 27.
10. OFFERING.
11. CLOSING HYMN.
12. BENEDICTION.

Helpful additional information on these various institutions will be found in the Annual Report of the Union.



THE CABIN OF THE "FUKUIN MARU," THE GOSPEL SHIP OF THE INLAND SEA

In this little room the faithful captain, Luke Bickel, is supposed to rest occasionally, but those who know him best say he never seems to rest. The addition of auxiliary steam power to his little schooner will greatly relieve him. An additional special contribution of \$500 for this purpose was recently received from a faithful friend in Pennsylvania. A small amount is still needed to make up the entire cost of this improvement, which it is hoped may be entirely provided without a draft upon the regular funds of the Union. Who will send other gifts for this purpose?

New Literature — New Catalogue

A NEW leaflet, entitled "Ko San Ye," being the story of the remarkable Karen evangelist through whose instrumentality thousands are being brought into our Karen churches in Burma, has just been published. Price three cents. Also "The First Convert in the Chin Hills" affords cause for thanksgiving that the light has commenced to dawn in this benighted region. Price 25 cents a hundred. A new Catalogue of Publications is now ready and will prove valuable for reference. The list it contains of standard missionary books is also thoroughly up to date and most helpful. We suggest also the following leaflets as especially adapted to help in securing the annual offering for the work of world evangelization: A Call to Prayer; Reenforcements; Quick Information Series; A Nickel for the Lord (15 cents a hundred); A Bit of History (15 cents a hundred); John Rangiah (25 cents a hundred); Five Great Reasons (25 cents a hundred); What Business Has a Business Man with Foreign Missions? (35 cents a hundred). For all the above address The Literature Department, A. B. M. U., Tremont Temple, Boston, Mass.

How to Get Subscriptions

THAT is, for the MISSIONARY MAGAZINE, of course. "Not an easy task," you say? That depends upon several things. First of all, do you *want* to get subscriptions? If you do, you have reduced the difficulty fifty per cent. immediately. Second, if you do not want to get subscriptions yourself, would you like to have some one else get subscriptions? We are ready to help you, and a little leaflet with the above title will be sent on application. The following note shows how our premiums are appreciated:

My premium book arrived this morning and exceeds my expectations. I supposed it would have paper covers, therefore this tasteful and substantial binding is a pleasant surprise. Thanking you for your generosity, I am,

Very sincerely yours, _____.

Preparations for the Missionary Offering

WE are convinced that the missionary offering should be an all-the-year-round business with the churches. It is a great mistake to depend on one supreme missionary appeal a year, and that always associated with an offering. The better plan is to work on the line of pledges and constant collections throughout the year in all departments of the local church. Details as to the organization of the young people's society, the Sunday school and the congregation, for missionary giving are fairly well known; and where not known, information is accessible to all who care to know. If we are to have, however, but one offering a year for missions, then suitable preparation for that service will be all important. One of our exchanges speaks as follows on this subject:

1. A successful offering, the measure of a church's ability, is to be secured in the same way any other matter of special interest is brought to success — by careful, painstaking preparation.
2. There should be a suitable announcement several Sundays in advance, impressing upon the people that it is one of the important occasions of the year, and adequate plans should be made early.
3. Particular advantage should be taken of the prayer meetings just preceding, to impart the spirit of missions and pray for the offering.
4. A pastoral letter sent to each member is one of the most effective means of securing a representative offering. Always enclose an envelope in which to place the offering, and a suggestive leaflet, such as any missionary society is prepared to supply.
5. If the missionary sermon comes on the morning of the offering, let this sermon be the pastor's supreme effort, inasmuch as the appeal to the church is for the supreme work of the church, in giving the gospel to those who have it not.
6. Take no offering until after the sermon, allowing everything that is not designed for current expenses to go into the offering for missions. Do not fear that the church will suffer. The church that gives for the preaching of the gospel in the farthest ends of the earth will not fail in its duty to the work at home.
7. Be sure that the preacher is deeply interested himself.
8. One pastor preached a series of three sermons on the corresponding Sundays previous to the collection. His themes were, "The Great Commission"; "Paul's Missionary Principles"; "The Triumphs of Christianity." — *The Search Light*.



ONE of the Japan study classes in Detroit includes a "home department" made up of those who cannot attend the class sessions, but who are pursuing the course under the direction of the leader.

OUR study of "Sunrise in the Sunrise Kingdom" exceeds my expectation as to interest and attendance. We have a class of ten persons, and, as we proceed, the interest grows and the membership increases. We are about to take up our fourth lesson. — Rev. N. A. Wood, West Brattleboro, Vt.

ONE notable feature connected with the study classes this year is that the enthusiastic interest developed in Japan is being crystalized into immediate, practical action. A number of groups have already signified to us their purpose and plans to give more systematically and more liberally for the work of hastening the triumph of the gospel in the Sunrise Kingdom.

The Week of Prayer

Topics suggested by the Evangelical Alliance:
Sunday, January 1, 1905. Sermons.

The World-Wide Conditions of True Worship.

Suggested text: John 4: 23, 24.

Monday, January 2. The Kingdom of God on Earth.

Tuesday, January 3. The Visible Church of Christ.

Wednesday, January 4. All Peoples and Nations.

Thursday, January 5. Missions — Home and Foreign.

Friday, January 6. The Family and the School.

Saturday, January 7. Our Own Country.

Sunday, January 8. Sermons.

The Reign of the Prince of Peace. Suggested text: Zech. 9: 10.

WE have information from the Missionary Society of the Methodist Episcopal Church that up to the end of last November, 524 classes in mission study had been enrolled, with 6,630 members. So far as we know, this is the largest number of study classes reported by any denomination; it is many times larger than the number of Baptist classes that have enrolled. We judge, however, from our large sales of the text-book, that there must be many classes in Baptist churches which have not reported. This omission means not simply that we have an imperfect record in the Rooms but also that the leaders are carrying on their work without the invaluable helps which have been prepared for use in connection with this course, and which are available for all classes that report either to one of our District Secretaries or to "Mission Study Plan," Tremont Temple, Boston, Mass. *Will not the leader of each class report at once?*

We have received copies of the excellent series of questions provided by the B. Y. P. U. A. for examination of classes in the study of "Sunrise in the Sunrise Kingdom." We hope that every group will communicate with the Young People's Union and secure the benefit of this examination. Certificates are furnished to those who show a real grasp of the essential facts on the general and missionary situation in Japan.

A Special Offer

IF you represent a group of persons who desire to carry on an eight weeks' study of Japan in "Sunrise in the Sunrise Kingdom" and wish to examine the text-book and facilities which are available for leaders of study classes, we shall be glad to send you on approval a copy of the text-book and a complete budget of leader's helps. This will be done with the understanding (1) that this material may be returned, if after examination it does not seem feasible to organize a class; and (2) that when classes enroll, the price of the text-book shall be paid. Any one wishing to accept this offer will please signify what is his or her official relation to the church or society in whose interest the request is made, and enclose ten cents to pay postage on the material.

A "PASTOR" TELLS HOW HE DID IT

I HAVE thought a brief account of how one pastor did it in a small church might be helpful to some of your readers. What I mean will readily be seen when I say that no member of this church can remember when an offering was taken for the Missionary Union. The following was our campaign, which I hope may be found suggestive to others:

I. The church in question.

1. It was small, about forty members.
2. It lacked missionary knowledge and had no interest in missions.
3. It was a mission church, receiving help from the Home Mission Society amounting to one half the pastor's salary.
4. Some of the members were bitterly opposed to giving for foreign missions, while most of the rest were absolutely indifferent.
5. There were no subscribers to the missionary publications.
6. It was burdened with the problems, both financial and others, that make the life of a frontier church a struggle for existence.

II. The pastor had a creed in which he thoroughly believed, that:

1. No church can be a *live church* and not be interested in foreign missions.
2. No church is strong enough to secure large blessing from the Lord while disobeying the Great Commission.
3. The pastor is *absolutely responsible* for a total lack of interest in missions.
4. If no offering is made for this work by the church the pastor is responsible.

III. With such a church and such convictions, the following methods were used:

1. The pastor talked missions in the homes of the people.
2. The church was led to designate one quarter of the year to the interests of foreign missions and take an offering.
3. Such printed material as the following was used:
Five Great Reasons for Foreign Missions; A Nickel for the Lord; Where does the Dollar Go? A Call to Prayer; A Bit of History; The Father's Accent on Gentile Evangelization; Motive Power in Missions. After a brief word from the pulpit on the subject treated they were distributed, one kind at a time, on successive Sunday mornings.
4. Addresses were given on the "Lone Star" Mission and two other missionary topics, during the quarter, a prayer meeting being devoted to the same themes.
5. A study class was organized for the study of Japan, using "Sunrise in the Sunrise Kingdom."
6. A special appeal was made for the MISSIONARY MAGAZINE.

IV. Some of the results:

1. A tolerance of the missionary idea on the part of all.
2. A real interest among a few.
3. A mission study class.
4. Ten subscribers to the MISSIONARY MAGAZINE.
5. An offering worthy of the cause.
6. A regular place given to foreign missions among the beneficences of the church.

The Baptist Missionary Magazine

OFFICIAL ORGAN OF THE
AMERICAN BAPTIST MISSIONARY UNION
The Oldest Baptist Periodical in America

EDITED BY . . . REV. F. P. HAGGARD

Terms

Free to pastors of churches which contribute to the American Baptist Missionary Union.

Thirty-five Cents in clubs of thirty or more in one church.
Thirty-five Cents in clubs equal to ten per cent. of the resident members in churches having less than 300 members.

Fifty Cents in clubs of ten in one church.

Fifty Cents in clubs equal to five per cent. of the resident members in churches having less than 200.

One Dollar to single subscribers.

Do not send stamps when making remittances.

Subscriptions payable in advance. Club subscriptions discontinued unless renewed within three months. Single subscriptions continued for a reasonable length of time.

The Date printed on the wrapper indicates the time to which the subscription has been paid, and change of date serves as a receipt.

Foreign Postage. A charge of twenty-five cents extra is made on all foreign subscriptions sent at club rates.

Change of Address. Requests for change of address should reach the office before the 15th of each month. Otherwise such changes will be delayed one month. Be sure to send both old and new address when requesting a change.

All Magazines are sent to individual addresses.

Failure to receive the Magazine should be reported.

Premium Offers. Full particulars on application.

Editorial

Service

Service is the name of the new periodical which takes the place of *The Baptist Union* as the organ of the Baptist Young People's Union of America. The form has been changed from that of a weekly paper to a monthly magazine, and its make-up is such that it contains more material than most of the secular monthlies. It is well illustrated, has important general articles, entertaining fiction, and is a storehouse of information for the Christian Culture Courses, prayer meetings, missionary work, and all the various departments of the B. Y. P. U. A.

What shall We do with Our Money?

Loose change is so plenty in this country now that it amounts to \$31 for every man, woman and child in the land. Do not stop to multiply this by 80,000,000; the sum is too great for the mind to grasp its meaning. But here is the point that we are after: Why is it that so small a proportion of the vast sums which are constantly passing through the hands of Christian people finds its way to the world-wide work of Christ's kingdom? Do our needs grow with our success? Does prosperity blind our eyes and dull our ears? Do we forget God more easily when he sets us free from anxious cares? Dig a little trench from this great stream of wealth, and let it water the deserts of ignorance, superstition and sin. Money is so "cheap" because of its abundance that three per cent. is considered a good rate for large sums. Conditions were never so favorable for making investments in an enterprise where dividends are sure and the rate as high as "a hundred fold" in this world. When will the Kingdom begin to occupy first place in our thoughts and affections?

Methodist Missionary Committee

Our Methodist brethren praised the Lord in hallelujah meter at the banquet which closed the meeting of their General Missionary Committee in Boston, November 14. It seemed to stir their enthusiasm immensely when they were able to appropriate the splendid sum of \$1,640,000 for home and foreign missions. We heartily congratulate them, and say in the sincerest fraternal spirit that we wish we had as much and more to dispose of; for there is no bitterness in such emu-

lation. But at least we can imitate their joy in giving for the spread of the gospel. Missionary money is all the better for being dipped in the oil of gladness. If there is any lingering idea among us that money spent for missions is wasted, or that it comes from a "sense of duty," as people say when they hate to do anything—away with it. Let us all get into that joyful procession of princes and people that marched up to the Lord's house in the days of Joash and filled a chest full of money every day for the work of the Lord, and rejoiced greatly as they brought in the money.

Baptist Conference

Triennial Convention of the Baptists of North America! That has a good, solid, united sound. Do we want it? Are we ready for it? In response to an invitation from the Board of the Home Mission Society, the Executive Committee of the Missionary Union has appointed messengers to a conference of all general and state Baptist benevolent and educational organizations, North and South. The conference is to meet in New York, January 25, 1905, and its purpose is to consider the formation of some general organization of the Baptists of North America. The desire for something of this kind is strong and increasing. May this be the first step toward a wise plan that will enable Baptists to stand together, speak together, and act together more powerfully than ever before.

Missions in the Secular Periodicals

It is interesting to notice the surprising number of articles in recent secular periodicals on topics more or less connected with missions. On our table are four of the most widely circulated magazines in the country. One of them makes a feature of an illustrated article on "The Woman Missionary Abroad"; another, as a special attraction, promises articles on certain strange scenes in Burma and India; another has an article by a well-known

writer on "The Elephant and His Job." One prominent magazine says:

The traffic in human beings is still being carried on in Africa today. In order to bring to light the truth concerning this slave trade, this magazine has sent to Africa an expedition under one of the best known of English travelers and war correspondents. He will see for himself, and tell the truth. These revelations promise much.

It will interest our readers to know that we could turn to our photograph cases and in fifteen minutes furnish excellent illustrations for every one of these articles, from photographs taken by our missionaries. The outside world is just waking up to the fact that missions are a power in the nations; that, as an editorial in a recent daily newspaper put it, a missionary is something more than a "theological graduate, clad in irreproachable black, which he insists on wearing through the swooning heat of the most tropical climate."

We welcome all these evidences of a larger appreciation of mission work. But then, it all adds to our responsibility to make that work what our Lord intended it to be.

Convention Program and Missions

We are a bit puzzled. Here is the souvenir program of the successful convention of the Massachusetts Sunday School Association, which was held at Newton in October, and yet in all the splendid list of topics and speakers, covering the sessions for three days, we cannot find anything that looks like the discussion of missions. When we look for the reason for this serious omission we do not for a moment suppose that it is because these Sunday school workers, or the committee who prepared this fine program, are not interested in missions. We know better than that. But for some reason the study of missions has been slow in working its way into the Sunday school. Perhaps some of the attempts to introduce it have not been judicious. There is, however, an awakening to this need. In *The Missionary Herald* (Congre-

gational) for December Rev. Frank S. Hunnewell writes:

The next missionary revival is to come through education, and in this work the Sunday school must not be neglected. It is the key to the situation, and our most promising ally. To neglect it is to jeopardize the missionary work of the future. What can we do? How and where can we make a beginning? For one thing we can make a larger use of missionary intelligence in illustrating the regular Sunday school lessons. Our benevolent societies should be instructed to furnish this information in such shape as can be easily used.

Of course we like the suggestion, for it is just what this MAGAZINE is trying to do in our new Sunday school department. Moreover, a few weeks ago we received a request from a pastor in Ohio asking for literature which would help him in the preparation of an address on "Missions in the Sunday School," which he had been asked to give before a Sunday school convention. This looks hopeful. Brethren, see that this topic is in all your programs next year, and send us the reports.

The Congo Reform Association

Arrangements are now being made to extend the organization known as the Congo Reform Association, to other cities. Dr. Barbour, Foreign Secretary of the Missionary Union, is spending considerable time in this work, interesting influential persons, and assisting in the organization of groups similar to the one in Boston, a brief account of which is given below:

A meeting was held Friday, November 11, at four o'clock, in the rooms of the Unitarian Building on Beacon Street, of gentlemen interested in learning about the agitation now going on in Europe and America for Congo reform. After a statement by Dr. Thomas S. Barbour, chairman of the missionary conference which presented the memorial to Congress last April, and remarks by Bishop Hartzell of Africa, it was unanimously resolved that the meeting endorse the request for an international investigation made in the memorial. An organization under the name, "The Congo Reform Association, New England Branch," was then effected, for the purpose of making known to the public in America the condition of the natives in the Congo State and of obtaining, if possible, the aid of our government in securing an international investigation of the

charges made against the present administration therein. The following officers were elected: Hon. William A. Munroe, President; Robert E. Park, Secretary; John Carr, Esq., Treasurer. Mr. Samuel B. Capen, Dr. E. M. Hartwell and Rev. H. S. Johnson were appointed as a business committee. It is now desired to give to them and to others the opportunity which was extended to all members present to become members of the Congo Reform Association.

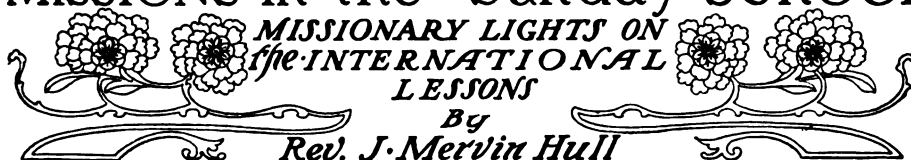
The Zemstvos Memorial

One of the most significant of recent events has been the presentation of the memorial by the Russian Zemstvos to Emperor Nicholas. This organization is an elective provincial assembly composed of landed proprietors and representatives of the artisans and peasants. In view of the strained conditions which exist between the people and government they believe the time has come to speak out; although the actual participants in the preparation of this important document have been far from hopeful of the result, they believe that the salvation of the country depends upon the solution they have to offer. Since the reception of the memorial by the emperor it is reported that, in general, he is favorably inclined toward its acceptance, in four points at least:

1. That there shall be in the future perfect freedom of the press.
2. That perfect freedom of conscience shall be allowed. This permits the Hebrews to hold property in districts hitherto restricted.
3. That people shall have a right to vote in the legislature of the country, and
4. That for the impartial rendering of justice, judges shall be immovable, as in England.

One thing that particularly commends itself to the emperor is the fact that the memorial represents the views of able and moderate men who have no sympathy with revolution. He also recognizes, no doubt, what the world in general believes, that the voice of the people must now be heeded, or revolution is inevitable. What this movement means to the cause of religious freedom can be appreciated fully only by those who have suffered a life-long oppression by a tyrannical bureaucracy.

Missions in the Sunday School



THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.



REV. HENRY RICHARDS AND DEACONS, BANZA MANTEKE, AFRICA

LESSON I. JNO. 1: 1-18. JAN. 1

Christ the Life and Light of Men

The Light of Every Man

That was the true light, which lighteth every man that cometh into the world. *Va. 9.*

JESUS is the light that all men are waiting for. Wherever our missionaries go, they find that the deepest longings of the human heart are not satisfied by any of the false religions of the world, and as the gospel is preached some hearers are found who respond to it at once because they have been seeking and longing for just what the gospel can give. For instance, when Christ was first preached among the fierce hill tribes of Assam there were some of those savages who came forward and said: "This Jesus religion is what we have been waiting for and praying for; we believed that somehow there must be a God who loved us as you have told us, and who wanted to save instead of destroying us."

Probably the most remarkable instance of this preparation for the gospel is that of the Karens of Burma, whose well-known traditions of the lost sacred book, and the white strangers who should come to restore it, made them so ready to receive the truth.

Jesus is the light that *can* light every man, even the lowest. Nkoba, a big Congo African, came to our missionary, Rev. P. Frederickson, and said: "I love Jesus. I came one day to hear you speak. You told us Jesus loves us, and my heart liked to hear that story very much. I believed it, and got very happy. I went straight home, took the fetish I had and destroyed it."

Rev. C. B. Antidel, who spent ten years in Africa, says: "Christianity works a marked change in the mental powers. The seemingly hopelessly dull become bright and teachable; eyes are opened, ears are unstopped."

Therefore we ought to send the light of Jesus to every man in the world.

LESSON II. JOHN 1: 19-34. JAN. 8

The Witness of John the Baptist

Baptism in Mission Lands

These things were done in Bethabara beyond Jordan, where John was baptizing. *Vs. 28.*

MUCH of the impressiveness of this whole scene comes from the fact that it was enacted near the waters consecrated by baptism; and it is inspiring to recall that the baptisms on our mission fields have many times reproduced such scenes in many lands.

watched Francis Mason as he led the candidates into the water and baptized them. There his soul saw the gates of the eternal city opening, and before they reached Tavoy on the return journey he had entered in through the gates into the city.

And so the ripple of baptismal waters has gently touched other banks and shores: at the "Pentecost on the Congo," when more than 1,000 Africans cast away their idols; at the ford of the Gundlacumma, the wonderful baptism



Photo by C. W. Briggs

BAPTISM AT JANIWAY, PANAY ISLAND, P. I.

One of the most affecting of the baptismal scenes in the early history of our missions was in 1831, when Ko Tha Byu, the converted Karen robber, came down from the hill country of Tavoy with more than thirty Karens who had believed on Christ through his preaching. These Ko Tha Byu led to George Dana Boardman for baptism. But Mr. Boardman was already too weak from illness to undertake the work. Weak as he was, however, he insisted on being carried to the bank of the Burman river, and there, supported in the arms of his wife, he

in India, where 2,222 were baptized on July 3, 1878. Even the Inland Sea of Japan has been consecrated by baptism; and hundreds have waded out into a river of the Philippines to witness some of our first baptisms there. A Karen native pastor lately wrote: "As I stood in the river I called with a loud voice, 'Dost thou believe on the Lord Jesus Christ with all thy heart?' and upon their confession I buried them beneath the liquid wave." May this be the question which shall soon be "heard around the world," together with the joyful confession of faith.

LESSON III. JOHN 1: 35-51. JAN. 15

*Jesus Wins His First Disciples***Behold the Lamb of God**

And looking upon Jesus as he walked, he saith, Behold the Lamb of God! Vs. 36.

NOT very long ago I was present at one of those deeply impressive services which are held when a group of missionaries are just leaving for their distant fields. Dr. William Ashmore was one of the speakers, and there was a peculiar significance to what he said, because of his advanced years, his long service of more than fifty years in China, and the spirit of unquenchable optimism which he manifested.

"There are some things," said Dr. Ashmore, "which we missionaries understand better than you do over here, and one of these is the inspiration of the Bible. The foreign missionary cannot have any doubt of the inspiration of the Scriptures. He sees them in contrast with every other religious book in the world and he sees them tested on the human heart in so many ways that he knows that they are true. Another thing that the missionary sees manifested in the most wonderful ways is the power of Christ to save from sin. When we say to the heathen, 'Behold, the Lamb of God!' it is not an empty sound. There is something in the gospel of Jesus Christ that takes hold of humanity in a way that we cannot explain, but it is real, and strong, and glorious!"

One important lesson to be drawn from this is, that, leaving other considerations out of the question, we need to be closely connected with foreign missions in order to keep our own faith and hope from growing weak. Even our religious and spiritual life is so complex that we get mixed in our values of things. Pride of intellect has led some men of much ability to leave the rock of faith and build upon the sand of materialism and uncertain science, and it is a great help to be concerned in work where the foundations and pillars stand forth strong and massive.

LESSON IV. JOHN 2: 1-11. JAN. 22

*The First Miracle in Cana***Jesus at the Wedding**

And both Jesus was called, and his disciples, to the marriage. Vs. 2.

THE genesis of a Christian home in mission lands is the new miracle in Cana. It makes a great difference whether it is the joy and gladness of Jesus which prevails at a wedding feast, or whether it is the spirit of Buddhism,



Photo by J. Clark

A CHRISTIAN FAMILY, IKOKO, AFRICA

or Hinduism, or fetishism. In many heathen lands marriage means abuse and slavery for the woman, and there are very few tribes or races that have even the faintest conception of the true meaning of the word "home."

Of course this condition of things makes a very strong impression upon our missionaries as they enter upon their work, and they realize the need of the Christian home as an example there in a way that we can hardly understand. "During the past year,"

wrote Rev. G. J. Geis of Burma, "many Kachins have come to our home from far beyond the northern frontier. To these visitors we sing, preach, and show our children and household goods. We have been able to see some fruit of this kind of sowing. A young man came to us bringing about forty of his friends to see our house. The young man had built a house in his village, told the story of Jesus as far as he knew it, and brought his people to learn more."

As years pass on this feature of mission work becomes more and more prominent. The lights of home begin to shine out in the darkness. "All the couples in this village," wrote an African missionary, "are now joined in Christian marriage." The time comes, too, when the young people who have been trained up in our mission schools marry and carry the idea of the Christian home back to village, jungle and forest, so that it is becoming more true than ever that when there is a marriage both Jesus and his disciples are called, and there is no more hopeful sign in all these lands.

LESSON V. JOHN 3: 1-15. JAN. 29

Jesus and Nicodemus

A Child or a Dog

Except a man be born again, he cannot see the kingdom of God. *Va. 3.*

WHEREVER the gospel of Jesus Christ comes in contact with Buddhism and Hinduism, the doctrine of transmigration of souls comes up in comparison, and often in repulsive

contrast with the teaching of Christ about the new birth, or Paul's doctrine of the new man in Christ: "If any man be in Christ, he is a new creature," as he splendidly puts it.

According to Buddhist belief, when a man dies he appears again at once in a new shape, and that may be, according to his merit or demerit, anything in the universe. It may be a woman, a plant, a persecuted or disgusting animal. Buddha himself, before his last birth, had gone through every conceivable form of existence, and one part of the Buddhist legendary literature narrates his exploits when he lived on the earth as an elephant, as a bird, as a stag, and other animals.

A missionary in India had rendered some kindly attentions to a sick and dying Hindu woman. Seeking in some way to express her gratitude, the poor woman said:

"I am soon to die, and I hope that I may be so favored that I shall be born again as a dog, that I may come back and follow you."

Think what it means for such people to hear for the first time the doctrine of the sonship of believers. Is it strange that, like Nicodemus, they ask, "How can these things be?" Is it strange that when they do believe, the relief to their souls is almost too great for us to understand? "As I told the story to a Burman woman," says a missionary, "an almost heavenly light shone on her face as she said, 'Then I *do* believe, and I want to go with you that you may tell me about Him till I die.'"

THE first conscious thrill of the divine life in the soul of man is a missionary passion born from above. If you should find you have no interest in missionary work, before you criticize it, go to some quiet place of soul communion with God and let him criticize you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work. — *Rev. G. Campbell Morgan.*

PERSONAL & OTHER NOTES

Births:

To Rev. and Mrs. L. E. Martin, at Ongole, South India, October 24, a daughter, Florence Louise.

To Rev. and Mrs. A. F. Groesbeck, at Swatow, China, a daughter, Ruth Katharine.

* *

REV. AND MRS. G. R. DYE are so greatly improved in health that they hope eventually to return to the mission field.

* *

THE new hospital building at Swatow, China, was formally opened September 30, and Dr. R. E. Worley is greatly enjoying the increased facilities for effective work.

* *

THE resignation of Rev. George E. Finlay of the Philippine Mission was accepted by the Executive Committee November 14, 1904. Ill health prevents his return to the islands.

* *

REV. HENRY WILLIAMS, D.D., the District Secretary of the Union, in the Middle Western District, has been undergoing treatment at Clifton Springs Sanitarium, New York. We are glad to know that he continues to improve, and hopes soon to be in the field again.

* *

NEWS has been received by cable of the enforced return to England of Rev. and Mrs. C. H. Harvey of Palabala, Africa, on account of the serious illness of the latter. The need of reenforcement on the Congo is among the most pressing of all on our fields.

* *

THE thousands of friends whom "Wee Macgregor" has made in America will want to read Mr. Bell's new story in the December *Woman's Home Companion*,

"Wee Macgregor Goes to the Sunday School Soiree." It is an inimitable bit of humor.

* *

THE Home Department of the Missionary Union would be glad to correspond with some suitable person who would consider a civil position as physician in a prominent foreign port. The opening affords opportunity for self-support, and incidentally of being very helpful to our missionaries in that station.

* *

ANOTHER lovely flower has been gathered from earth to shed its fragrance in the garden of the Lord. Alice Giralda Sharp, aged thirteen months, daughter of Rev. and Mrs. W. A. Sharp of Rangoon, Burma, went to be with Jesus October 7. Our sympathy is with the sorrowing parents.

* *

The Pearl of the Orient is the suggestive title of a small publication issued quarterly by our Baptist missionaries in the Philippines. It is after the order of *The Burma News*, and will be an effective method of keeping many friends of the work up to date in its development.

* *

WE have received a copy of the first issue of *The Baptist College Argosy*, issued in Rangoon. This is the first college paper to be published in Burma, and we congratulate the editors upon their enterprise. They have an excellent field for usefulness.

* *

REV. J. McLAURIN, D.D., of South India has sent to the Rooms the first copy of the Union Telugu New Testament which was issued from the press in Madras in September, 1904.

* *

THE third annual convention of the Religious Education Association will be

held in Tremont Temple, Boston, February 14, 15, 16. Among other important topics for discussion is one on, "The Place of Formal Instruction in Religious and Moral Education: in the Home, the Sunday School and the Public School."

* *

DR. WILLIAM ASHMORE will celebrate his eightieth birthday December 25, 1904. He is enjoying a fair measure of health, and is a frequent caller at the Rooms. No one is in more constant demand for public addresses, and we trust he may be spared many years yet to plead the cause to which he has devoted his splendid powers for fifty-five years. A reception will be tendered him by the Executive Committee of the Missionary Union in Chipman Hall, Tremont Temple, Friday afternoon, December 23.

* *

MRS. JOSEPH D. GOULD, a member of the Congregational church in North Billerica, Mass., has recently given a fine oil lantern to Rev. A. A. Forshee of the Philippine Islands. The suggestion of Mr. Forshee's need in that direction came from Rev. W. A. Farren, who was formerly pastor of the Baptist church in North Billerica, and is a warm personal friend of Mrs. Gould's.

* *

NOTWITHSTANDING the severest competition, the periodicals of the American Baptist Publication Society have not only held their own, in appreciation by the denomination, but they have forged ahead of all competitors, as deservedly leading in every particular. The splendid record of the past is ample guarantee for the future. Sample copies of any or all of the periodicals sent free upon request.

* *

A MOVEMENT, known as "The Harvard Mission" has recently been inaugurated at Harvard University. Its purpose is to awaken in the undergraduates and alumni a greater interest in Christian service abroad. There is a strong local organization, with an undergraduate advisory committee, of which President Roosevelt is chairman. It is known that twenty-seven Harvard men are serving in the foreign mission field, and the number to choose this career has rapidly increased in more recent years.

WE are sorry to hear of the continued ill health of Miss Mary D. Faye of Secunderabad, South India.

+ *

IN the October, 1904, number of this MAGAZINE, under the title "Some Important Extras," mention was made of the need of a hospital for Dr. East in the Chin Hills of Burma. With a sense of deep gratitude to God we are glad to announce that the necessary funds are assured, the sum of \$1,000 having been given by Dr. Walter Tyzzer of St. Louis, Mo., in memory of his wife. Substantial pledges from others have also been received. It will be known as the "Emily Tyzzer Memorial Hospital."

+ *

REV. WILLIAM ASHMORE, D.D., represented the Union in a recent hearing given by Secretary Hay in Washington concerning the enforcement of opium upon China. An effort is being made to induce our government, if possible, to exert its influence so that England may withdraw the clause in its treaty with China which compels that government to receive a certain amount of opium each year. This traffic is an unmitigated curse to China and a stain on the reputation of the English nation, and we trust that the day may soon come when it shall end.

+ *

A NOTE from one of our missionaries contains this comment on an illustration which occurred in connection with an article by himself in a recent number of the MAGAZINE:

Sorry you did not know the names of those in the picture. . . . Many would have been glad to know them. Thus more interest and helpful prayer would have resulted.

Very true indeed; but, alas! the information did not accompany the photograph; and this leads us to remark that photographs are much more valuable if accompanied by *full* descriptions. We have now in the Rooms a large number of most beautiful pictures which cannot be employed to advantage because their "stories" are wanting. A gentleman who has been preparing for us some stereopticon lectures was much impressed by the fact that the photographs furnished by two of our missionaries particularly were very helpful to him because with each there was sufficient description to enable him to write intelligently about

them. Please remember that photographs fully described are much more apt to be used than those lacking in this respect.

* *

DR. EUBANK of Huchow, East China, reports good progress along all lines. He is thankful for a new house which affords them comfortable and healthful accommodations; six candidates have recently been baptized; the church has paid all the pastor's salary, and the medical work shows encouraging gain.

* *

A CABLE received December 2 announces the death of Miss Johanna Anderson, of Loikaw, Burma, after a short illness. From time to time word has been received of her increasing frailty, but we had no idea that her work was so nearly completed. Miss Anderson received her appointment as a missionary in 1888 and was designated to Burma, under the auspices of the Woman's Society of the West. She gave herself untiringly to service among the Karens of the Toungoo District for a period of nine years, when she came home for a much needed furlough. Upon her return to Burma, in 1901, she went to assist in the new field of Loikaw. No details regarding her last illness have been received. We are sure she has entered into an abundant reward.

THE Woman's Society of the West are further bereft of another worker in the death of Mrs. Ellen B. Bustard, which occurred at Kavali, South India, November 2, as the result of general prostration. Mrs. Bustard was the daughter of Rev. and Mrs. E. Bullard, who went as missionaries to Burma in 1843. After a brief term of service Mr. Bullard died of cholera and in course of time Mrs. Bullard became the wife of Rev. Francis Mason. The daughter spent a number of years in America, but when still quite young returned to Burma and entered heartily into service for the Karens, until her marriage to Captain Bustard of the British army, when she removed eventually to England. In later life, bereft of her husband and three children, her heart turned again to mission service, and she went to India in 1896. For a time she was associated with Mrs. Pearce in her school at Ootacamund. In recent years she has made her home with her brother, Rev. Edwin Bullard, also a missionary of the Union at Kavali, and has had the great joy and comfort of the companionship of her two daughters, one of whom is working under the auspices of the Woman's Baptist Foreign Missionary Society. Mrs. Bustard was a woman of deep Christian experience, eager, wherever her lot in life was cast, to faithfully serve her Lord and Master.

The Literature of Missions

Two new books of value have just been issued from the press of Fleming H. Revell: "New Forces in Old China," by Arthur J. Brown, author of "The New Era in the Philippines"; and "Missions and Modern History," by Robert E. Speer. Three great forces, Western trade, Western politics and Western religion, are producing stupendous changes in old, conservative China, which are fraught with the deepest significance. Dr. Brown has had an opportunity to observe the effect of these forces first hand, and this latest work adds another contribution of permanent value to our splendid missionary literature. Mr. Speer's work is in two volumes and comprises a series of lectures delivered before several bodies

of seminary students. The title is self-explanatory. Some of the events of which he treats are the Taiping Rebellion, the Indian Mutiny, the Armenian massacres, the going of the Spaniard, and the transformation of Japan.

THE CHRISTIAN MARTYRS OF 1900: A COMPLETE ROLL OF THE CHRISTIAN HEROES MARTYRED IN CHINA IN 1900, WITH NARRATIVES OF SURVIVORS. Compiled and edited by Robert Coventry Forsyth. Fleming H. Revell Company. Price, cloth, \$2.00 net.

The title gives a good idea of the contents of this book. The author, for eighteen years a missionary of the English Baptist Mission in Shangtung, has here brought together a complete history of the Boxer atrocities. The story is told as much as

possible in the language of eye-witnesses. The book has been very carefully edited, and will serve as a valuable reference work on that great movement against foreigners and missions in China, a movement which failed so utterly in accomplishing its object, but on the contrary produced a strong reaction in favor of missions.

AMONG THE BURMANS. By Rev. H. P. Cochrane. Price, \$1.25. New York: The Fleming H. Revell Company.

This book about a mission land, intended for American readers, comes very near to being just what such a book ought to be. The author, although he has been a missionary, has splendidly succeeded in putting himself in our place, and he tells us just the things we want to know. The way Burma looks to a newcomer and the customs of the Burmans are told so that we can understand them; the principal events and ceremonies in a Burman's life, from his first bath to his burial; the Burman religion, — a very clear and interesting account of Buddhism; the races of Burma; the encouragements and hindrances to mission work; heroes and heroines; the splendid work of mission schools — are all told so graphically that it makes fascinating reading for all ages. The author of this book was formerly one of our most successful missionaries in Burma.

RELIGIOUS LIBERTY. By Rev. Henry M. King, D.D. Published by Preston & Rounds Company, Providence, R. I.

This is a brief discussion of a subject which should be of vital interest to all Baptists. The author, who is thoroughly versed on all questions relating to Baptist history and the development of the principle of soul liberty, traces the rise and growth, at the time of the great Protestant Reformation, of the body of believers commonly known as Anabaptists or re-baptizers, who insisted that baptism should be administered only to regenerate individuals rather than to infants. These sturdy reformers were the forerunners of our Baptist Denomination; and for their protest against the claim of scriptural authority for infant baptism and of the civil authority to compel uniformity of religious faith, multitudes suffered persecution and martyrdom. A thoughtful reading of the little volume will strengthen one's appreciation of the great principles which are the bed-rock of the Baptist Denomination, and cause one to carefully

consider whether he can lightly esteem that for the maintenance of which men have willingly given life itself.

Books Received from the Missionaries

Translations by Rev. Wm. Pettigrew, Ukhrul, Manipur, Assam:

CHRISTIAN THEOLOGY: AN OUTLINE FOR THE USE OF TELUGU STUDENTS. By William Law Ferguson, Professor of Theology in Ramapatam Theological Seminary, Ramapatam, India. First Edition. Madras: S. P. C. K. Press, 1904.

GOSPEL OF JOHN IN MANIPURI, 1896; 73 pages, price one anna. Published by the British & Foreign Bible Society, Calcutta.

GOSPEL OF LUKE IN MANIPURI, 1899; 101 pages, price one anna. Published by the British & Foreign Bible Society.

ACTS OF THE APOSTLES IN MANIPURI, 1901; 95 pages, price one anna. Published by the British & Foreign Bible Society.

JESUWUI KHARARCHAN (story of Jesus in Tangkhul Naga, Part I), 1899; 86 pages, price 8 annas. Published at the Mission House, Ukhrul, Manipur, Assam.

JESUWUI KHARARCHAN (story of Jesus in Tangkhul Naga, Part II), 1900; 138 pages, price 12 annas. Published at the Mission House, Ukhrul, Manipur, Assam.

"KRISHNAGA," "JESU KHRISTAGA" (pamphlet in Manipuri, "Krishna" and "Jesus Christ"), 1893; 16 pages, price 2 pice.

AWAI ARHUMGI PARENG (pamphlet, "Elementary Catechism" in Manipuri), 1893; 20 pages, price 2 pice.

NGAKPIBA (leaflet, "Forgiveness," in Manipuri), 1894; 1 page.

PAP HAIBA ASI KARINO? (leaflet, "What is Sin?" in Manipuri), 1894; 1 page.

WARAM ASI MUNNA WAKHAN TAU (leaflet, "Consider this carefully," in Manipuri), 1894, 1 page.

Original productions in native languages, by Rev. Wm. Pettigrew:

MAITAI LONGI BYAKARAN (Manipuri Grammar), 1903; crown 8vo, 74 pages, price 8 annas. Published by The School Library, Manipur, Assam.

JESUWUI LA (Hymns in Tangkhul Naga), 1903; crown 12vo, 49 pages, 40 hymns, price 1 rupee. Published at the Mission House, Ukhrul, Manipur, Assam.

KAZAT MAKARANADA SAKANGACHONWUI TUI (Sanitary Primer in Tangkhul Naga), 1901; crown 8vo, 38 pages, price 8 annas. Published at the Mission House, Ukhrul, Manipur, Assam.

LAIKIK SINGKHAKE (Primer, Part I, in Tangkhul Naga), 1898; crown 8vo, 21 pages, price 2 annas. Published at the Mission House, Manipur, Assam.

LAIKIK SINGKHA KHANI (Tangkhul Naga Primer, Part II), 1898; 42 pages, price 4 annas. Published at the Mission House, Ukhrul, Manipur, Assam.

TANGLÉN LAIRIK (Tangkhul Naga Catechism), 1899; 43 pages, price 6 annas. Published at the Mission House, Ukhrul, Manipur, Assam.

FINANCIAL

MONTHLY STATEMENT TO DECEMBER 1, 1904

Donations received April 1, 1904, to December 1, 1904	\$91 148 65
" " " 1, 1903, " " 1, 1903	105 572 21
Decrease this year	\$14 423 56
Legacies received April 1, 1904, to December 1, 1904	\$49 620 98
" " " 1, 1903, " " 1, 1903	50 779 39
Decrease this year	\$1 158 41
Donations and legacies April 1, 1904, to December 1, 1904	\$140 769 63
" " " 1, 1903, " " 1, 1903	156 351 60
Decrease this year	\$15 581 97
Income from investments, 8 months to December 1, 1904	\$26 153 94
" " " 8 " " 1, 1903	23 048 16
Increase this year	\$3 105 78
Received on the Union debt to December 1, 1904	\$8 054 00
Annuity bonds matured	\$7 250 00
Total receipts, 8 months to December 1, 1904	\$182 227 57
" " " 8 " " 1, 1903	181 890 44
Increase this year	\$337 13
Debt of the Union April 1, 1904	\$7 954 86
Schedule of appropriations for 1904-5	527 263 63
Additions to schedule up to December 1, 1904	9 972 77
Further additions to schedule as directed by donors, specifics	3 493 98
	\$548 685 24
Total receipts to December 1, 1904	182 227 57
Amount needed to balance to March 31, 1905	\$366 457 67

DONATIONS RECEIVED IN NOVEMBER, 1904

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, \$216 29		Hydeville ch.	\$7 00	Dedham, 2d S. S.	\$10 00
Jefferson, 1st ch.	\$12 00	Fairfax Y. P.	13 00	Salem, Margaret D. Phillips, for power in the Fukuin Maru	10 00
Milo C. E.	2 80	MASSACHUSETTS, \$1 203 71		Fall River, F. C. Canfield	50 00
Owl's Head, B. A. Emery	1 00	Orange, 1st ch.	\$25 00	W. Acton ch.	17 30
Skowhegan, Bethany ch.	9 13	Natick, 1st S. S., Mrs. Plummer's class	1 00	Andover ch.	25 00
Portland, 1st C. E.	23 38	Braintree S. S.	12 00	Lowell, Sw. ch., t. s. wk. at Haka, c. Dr. East	8 00
Portland, Central Sq. ch.	8 49	Worcester, Wm. H. Newton	45 00	Lynn, Essex St. ch.	14 77
Bluehill ch.	2 80	Danvers, 1st ch., A. DeF. Palmer	10 00	Frammingham, 1st ch.	32 00
Sedgwick ch.	4 20	Danvers ch.	18 00	Greenville ch.	9 25
Surry ch.	95	Westfield, Central ch.	16 07	Dorchester, Temple Bible School, t. s. Tal, c. J. S. Adams	20 00
E. Bluehill ch.	1 05	Hancock ch.	6 00	Beverly, 1st ch.	120 00
Bath, 1st ch.	14 53	W. Royalston ch.	2 50	Vineyard Haven, 1st ch.	28 00
New Sweden ch., t. s. Dr. Bunker's field	70 00	Chelmsford, 1st ch.	10 50	Hudson, 1st C. E., t. s. n. p. San La	25 00
Biddeford, 1st ch.	4 78	W. Acton S. S.	25 00	Florida ch., t. s. wk. of W. A. McKinney	7 00
Rumford Falls ch.	4 68	Dalton, John H. Smith Wakefield, 1st ch.	79 82	Hyannis Y. P., t. s. wk. of W. F. Beaman	10 00
Princeton ch.	2 50	Weymouth, Florence E. Smith	1 00	Lowell, Wigginsville Miss., t. s. wk. H. I. Marshall	25 00
Friendship ch.	5 00	Somerville, 1st ch., Laura G. Sherwood	1 00	Middleboro, 1st (North) Y. P., t. s. wk. A. C. Darrow	2 50
Owl's Head, Dollar Bond, B. A. Emery, family and friends	1 00	E. Somerville ch.	207 00		
Calais, 2d Y. P.	25 00	Chelsea, 1st S. S., t. s. n. p. in Burma	50 00	RHODE ISLAND, \$183 00	
Passadumkeag	23 00	Brookline, 1st S. S., for Gospel Ship c. Capt. Bickel	25 00	Narragansett Pier, 1st Miss. Circle	\$23 00
NEW HAMPSHIRE, \$23 35		Chicopee Falls, 1st ch.	24 00	Quidnessett ch., for C. L. Davenport's wk. in Mandalay	19 00
E. Jaffrey, 1st ch.	\$13 10	Hyde Park, 1st ch.	56 00		
Lyme Center ch.	10 25	Boston, Tremont Temple ch., for Japan and Congo Missions Boston, "Contributed" of wh. \$25 is for wk. of C. L. Davenport	50 00		
VERMONT, \$33 13					
St. Johnsbury, 1st ch.	\$8 63				
Whiting, Union C. E.	3 50				
S. Newfane ch.	1 00				

Quidnessett ch.....	\$19 65
Providence, Calvary ch.....	33 35
Providence, Broadway C. E., t. s. Aug Baw, c. F. H. Eveleth.....	28 00
Providence, "H.H.L." Pawtucket, 1st ch., for special wk. of C. L. Davenport.....	50 00
	10 00

CONNECTICUT, \$520 96

Suffield, Samuel N. Reid, of wh. \$10 is for Loikaw, and \$10 for Kiating.....	\$20 00
Hartford, South Benevolent Soc.....	38 00
Hartford, South C. E., for Phil. Miss.....	20 00
Hartford, Asylum Ave. C. E.....	10 00
Hartford, Mem'l ch.....	17 50
Montwese, Union ch.....	3 50
Rockville ch.....	7 82
Branford ch.....	9 00
New Haven, Calvary ch., for Gospel Ship	304 15
New Haven, Calvary S. S., for do.....	70 99
Groton, 1st (Old Mystic) ch.....	19 00
Hartford, a friend, for Dr. Dearing's work.....	1 00

NEW YORK, \$2 624 22

Troy, Fifth Ave. ch.....	\$112 51
Albion, Wm. E. Barker for hospital at Haka Ft. Edward Village C. E.....	10 00
	8 68
New York, H. H. Grimm, t. s. P. Frederickson.....	35 00
New York, Mabel R. Sherman.....	100 00
New York, Hope C. E., for wk. in Phil.....	20 00
New York, Alexander Ave. S. S., t. s. Ko Shwe Min.....	50 00
Yonkers, Warburton Ave. ch.....	1647 10
Skaneateles, G. V. Pixley, for wk. at Shaoshing.....	7 50
Geneva, 1st ch.....	12 25
Albany, Nellie Ramsay, for equipment of hospitals.....	25 00
Buffalo, Parkside ch.....	14 50
Ontario ch., t. s. wk. of Wm. Axling.....	45 00
Oswego, West S. S.....	12 41
Port Jefferson C. E., for wk. at Swatow.....	15 00
Granville Y. P., for Yachow.....	10 00
W. Hoosick ch.....	81 40
Hoosick, 1st ch.....	2 75
Nannet ch.....	10 00
Walesville ch.....	7 00
Rochester, friends, for A. Friesen's sta.....	3 90
Sodus Center ch.....	1 50
Binghamton, Park Ave. ch.....	20 50
Wales Center S. S.....	10 00
Auburn, Immanuel ch.....	40 00
Oxford S. S.....	25 36
Harmony ch.....	9 33
Harmony Y. P.....	2 00
W. Portland ch.....	13 60
Findlay Lake ch.....	16 00
Pawling, 1st ch.....	11 25
Westport ch.....	5 00
Rhinebeck ch.....	30 00

Brooklyn, Pilgrim ch.....	\$11 32
Sanborn, a friend.....	1 00
Clarence ch.....	9 00
Cassville ch.....	19 08
Waterville ch.....	16 19
Memphis ch.....	2 20
Bethel S. S.....	7 50
Manchester ch.....	19 50
Duanesburg & Florida ch.....	12 00
Duanesburg & Florida Y. P.....	16 18
Kendaia ch.....	11 00
Stephentown Y. P.....	1 81
Croton Falls ch.....	30 00
Mahopac Falls ch.....	28 71
Kent, 1st Y. P.....	3 19
Lakeville ch.....	11 00
Hancock, friends.....	10 00

NEW JERSEY, \$128 42

Paterson, Wm. Dodley.....	\$2 00
Plainfield, Park Ave. C. E., for use in orphanage, c. Mrs. A. H. Henderson.....	10 00
Keyport ch.....	31 50
Butler S. S.....	1 50
Westwood ch.....	5 00
Butler ch.....	15 00
Camden, 3d ch.....	1 25
Burlington B. U.....	3 50
Mt. Ephraim ch.....	6 25
Paulsboro S. S., Rally Day.....	3 70
Baptistown ch.....	11 35
Princeton, Bright Hope ch.....	2 65
Trenton, Olivet S. S., t. sal. J. C. Robbins.....	1 38
Camden, 2d Presbyterian Jr. K. D., for Mah Poo, c. W. C. Griggs.....	33 34

PENNSYLVANIA, \$733 22

Philadelphia, Mrs. A. T. Ambler.....	\$100 00
Pittsburg, Shady Ave. C. E., for Kiating sta.....	10 00
New Bethlehem ch.....	13 45
Leatherwood ch.....	6 75
Red Hill, E. M. Ogden.....	5 00
North East, Stella M. Griffin.....	5 00
Washington, 1st ch.....	25 51
Philadelphia, Imm'l ch.....	21 00
Philadelphia, Imm'l S. S.....	13 85
Philadelphia, New Tabernacle ch.....	21 23
Philadelphia, New Tabernacle S. S.....	20 00
Philadelphia, Chestnut Hill B. U., for Yachow.....	3 10
Wissahickon B. U. & S. S. for Yachow.....	12 50
Germantown, 2d ch.....	40
Philadelphia, Gethsemane ch.....	30 00
Philadelphia, Gethsemane S. S., for Bassein, c. L. W. Cronkite.....	25 00
Philadelphia, Gethsemane K. D., for do.....	15 00
Philadelphia, Dotterer Mem'l ch., for Kiating.....	3 00
Philadelphia, Lettish Y. P., for China.....	10 00
Philadelphia, Temple C. E., for Bhomo, c. W. C. Griggs.....	12 50

"E. C." for Dr. Leslie's wk.....	\$8 00
Philadelphia, Bethlehem ch., for W. China fund.....	20 00
Philadelphia, 34th St. S. S.....	5 00
Fox Chase, Bethany ch.....	12 86
Philadelphia, 50th B. U., for Yachow.....	15 00
M. Tomlin, for Dr. Corlies' hospital.....	1 00
Harrisburg, 1st C. E.....	5 00
Elmhurst ch.....	4 25
Ronlette ch.....	1 40
Cross Fork ch.....	3 50
Emporium ch.....	13 05
Zion ch., Beaver Asso., to const. G. W. Clutton, H. L. M.....	26 00
Norristown, 1st ch.....	77 88
Norristown, 1st C. E.....	3 00
Norristown, Olivet ch.....	15 85
Huntingdon ch.....	10 00
Altoona, 1st ch.....	40 06
Westover ch.....	13 00
Meadville W. F. M. S. Indiana B. U., for Jaro Warrensville, Rescue Bands No. 1 and No. 2, for orphan, c. H. Huizinga.....	15 80
Oil City ch.....	16 00
Monongahela, 1st ch.....	13 96
Homestead ch.....	13 65
New Kensington ch.....	6 89
Mt. Washington ch.....	4 63
Goshen ch.....	4 75
Cherry Flats ch.....	7 00

WEST VIRGINIA, \$302 86

Williamstown ch.....	\$2 40
Sand Hill School House S. S.....	1 21
Burnsville ch.....	17 50
Liberty ch.....	8 00
Broad Run Asso. chs.....	96 58
Hopewell, Dea. J. T. Hudson.....	3 25
Alderson, Greenbrier ch.....	2 00
Morgantown, 1st ch.....	14 85
Morgantown, H. F., t. s. B. Manikan.....	8 00
Frozen Camp, J. F. Duke.....	5 00
Spencer ch.....	31 22
Little Sewell ch.....	3 00
Charleston, 1st ch.....	52 68
Old Kanawha ch.....	10 00
Claysville ch.....	10 37
Rock Castle Asso. chs.....	24 80
Pleasant Grove ch.....	12 00

DISTRICT OF COLUMBIA, \$85 61

Washington, Calvary C. E., for share in sta., c. W. Boggess.....	\$25 00
Washington, Metropolitan S. S., for Tura sta.....	25 00
Temple S. S.....	25 00
Washington, 1st ch., t. s. A. C. Darrow.....	10 61

ALABAMA, \$10 00

Birmingham, Max J. Schimmel.....	\$10 00
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OKLAHOMA, \$78 74

Elk Creek ch.....	\$ 50
Oak Ridge, Rev. & Mrs. F. L. King.....	2 50

Oak Ridge, Mrs. De-	
pew	\$2 50
Stillwater ch.	9 00
Freedom ch.	35 46
Freedom, Chester &	
Ester Chartrand...	4 00
Tonkawa ch.	3 08
Sheridan S. S.	1 70
Willston ch.	10 00
Davidson ch.	10 00

INDIAN TERRITORY, \$15 00

Sasakwa ch.	\$15 00
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WISCONSIN, \$124 16

Racine, 1st Scand.	
S. S., t. s. n. miss.,	
c. P. Fredericksen	\$36 00
Madison S. S., Primary	
Dept., t. s. wk.	
R. T. Capen	2 35
Waubeek ch.	5 00
Glen Flora ch.	7 00
Otaseo ch.	3 80
Superior ch.	30 00
Union ch.	3 62
La Crosse, Nelson, for	
orphans, c. P. Fred-	
erickson, Kilwa	27 00
Walworth ch.	1 04
Milwaukee, S. Indv.,	
for W. China	6 25
Ladysmith ch.	2 10

MICHIGAN, \$287 86

Mason Y. P., for Jaro	
sta.	\$10 00
Detroit, 14th Ave.	
B. U., for wk. in	
Phil.	12 50
Detroit, North B. U.,	
t. s. G. E. Finlay...	10 00
Weston B. U.	1 80
Frankfort, Nor. Dane.	
Immanuel ch.	1 93
S. Haven, Mrs. J. H.	
Wynn, t. s. col-	
porter, c. Mrs. H. W.	
Hancock	5 00
North Street ch.	3 15
Detroit, 1st B. U.	62 00
Detroit, 1st ch.	43 00
Detroit, Warren Ave.	
ch.	35 00
Helding S. S., Spear	
Bible class, for share	
in sta., Africa, where	
there is a nat. pr.	25 00
Jackson, Mem'l ch.	12 28
Jackson, B. U.	3 34
Galesburg, 1st ch.	4 00
Kalamazoo, a friend	
in College	10 00
Morenci, 1st ch.	22 00
Bay City, Patterson	
Mem'l ch.	5 00
Essexville ch.	4 00
Newberg ch.	2 96
Ovid ch.	6 80
Whitehall ch., Ladies'	
Circle	3 00
Ann Arbor, 1st S. S.	5 10

ILLINOIS, \$1 649 72

Chicago, W. L. Tem-	
pleton	\$15 00
Urbana, 1st Y. P., for	
Rangoon sta.	10 00
Troy ch.	5 00
Troy S. S.	10 00
Nokomis ch.	6 25
Bethel ch.	5 00
Batavia ch.	13 00
Clayborne Mission ch.,	
for sta. plan Jaro...	13 25

Chicago, Covenant ch.	\$85 87
Ravenswood ch.	27 20
S. Chicago ch.	50
Chicago, Grace ch.	19 77
Ottawa, 1st B. U.	11 39
Ottawa, Mrs. Mary	
Merrifield	1 000 00
Kewanee, 1st ch.	59 66
Monmouth, 1st ch.	40 00
Quincy, 1st ch.	100 00
Belvidere, South ch.	2 00
Carthage ch.	23 65
Carthage S. S.	5 83
Macomb, 1st ch.	36 00
Raritan ch.	11 00
Rosetta ch.	40 00
St. Mary's ch.	27 85
Plymouth ch.	5 00
Roseville S. S., t. s.	
Utloori Ramiah	12 50
Chicago, 2d ch., t. s.	
n. helpers, c. Dr.	
East	35 00
Chicago, 2d ch., for do.	
c. O. L. Swanson	20 00
Chicago, 1st ch., John	
Berg, t. s. Phillip...	9 00

INDIANA, \$26 47

New Albany, Taber-	
nacle ch.	\$23 47
Bethel ch.	1 00
New Liberty ch.	1 00
Connersville, Mrs. W.	
B. Leslie, for sta. wk.,	
Ningpo	1 00

OHIO, \$626 00

Cleveland, 1st B. U.,	
for Jaro sta., c.	
C. W. Briggs	\$25 00
Sidney B. U., for wk.	
in Assam	2 61
Dayton, Miss. Insti-	
tute	7 20
Dayton, 1st Y. P., t. s.	
Mr. & Mrs. J. Spei-	
cher	200 00
Youngstown, 1st ch.	44 32
Greenfield, 1st ch.	2 80
Kingsville, "A friend	
of Missions"	50 00
W. Union ch.	3 00
Perry ch.	2 50
Marion ch.	1 00
Mt. Zion ch.	1 50
Ch. in Cambridge	12 33
Centerville ch.	8 00
Chillioothe, Tabernacle	
ch.	12 00
New Vienna ch.	11 00
Xenia, 1st ch.	113 76
Lindale ch.	5 35
Sharon, E. W. Dannels	1 00
Addyston ch.	5 00
Hamilton ch.	47 64
Lebanon, East ch.	58 24
Gallipolis ch.	11 75

MINNESOTA, \$165 95

Minneapolis, Chicago	
Ave. ch.	\$35 00
Winnebago Valley,	
Johnson	30 00
St. Paul, 1st Sw. Soc.,	
for Phil.	20 00
Willmar ch., for Nas-	
saga	10 00
Willmar ch., P. Hed-	
man	10 00
Mankato, Sw. ch.	7 00
Laporte B. U.	1 00
Clark's Grove ch.	5 00
St. Paul, 1st Am. Y. P.	
for Congo	35 60
Anoka ch.	12 35

IOWA, \$590 30

Washington B. U., for	
share in Suifu, c.	
H. F. Rudd	\$15 25
Cedar Falls, H. E.	
Gunn, for Tura Mis-	
sion	2 00
Delaware ch.	3 00
Manchester ch.	16 75
Manchester S. S.	1 75
Quasqueton ch.	8 00
Humboldt ch.	17 80
Goldfield S. S.	2 50
May ch.	3 25
Goshen ch.	2 00
Howard Grove ch.	50
Charles City ch.	11 25
Hudson ch.	29 00
Cedar Falls, 1st ch.	40 40
New Hartford ch.	9 50
New Hartford S. S.	45
Nora Springs ch.	19 25
W. Mitchell ch.	15 00
New Hampton ch., t. s.	57 01
n. p., c. F. H. Lev-	
ering	50 00
Highland ch.	3 00
New Salem ch.	78
W. Union ch.	23 00
Villisca ch.	13 00
Monroe ch.	22 88
Des Moines, George R.	
Lewis	25 00
Des Moines, a friend	2 00
Forest City, Lars Pe-	
tersen	11 00
Swea, Sw. Lad. Soc.,	
for Bible woman	15 00
Arthur, Sw. Lad. Soc.	15 50
Croton, Rev. Johnson	25
"A Sister"	10
S. Ottumwa, a friend	1 00
Iowa Falls ch.	25 65
Iowa Falls ch., for	
Japan sta.	25 00
Vinton ch.	1 35
Anamosa ch., for Con-	
vention silk quilt	54 00
State Convention silk	
quilt	47 03
A friend	10

MISSOURI, \$1 049 91

Board of Home &	
Foreign Missions	\$1 032 91
St. Louis, Antioch ch.,	
E. E. Barakat	2 00
Kansas City, Sw. Y.	
P., t. s. Daniel Tu-	
pelo, c. A. H. Curtis	15 00

NORTH DAKOTA, \$31 00

Ruby ch.	\$5 00
Hillsboro ch.	1 00
Park River Soc.	10 00
Park River E. E.	
Bayne & J. Lingron	15 00

SOUTH DAKOTA, \$57 70

Mitchell ch.	\$2 30
Big Springs, Leafstedt	10 40
Strandburg ch.	25
Athol ch.	10 50
Sioux Falls ch.	1 00
Dell Rapids ch.	8 25
Lead, M. E. Dillon,	
t. s. Bible woman in	
Burma	25 00

NEBRASKA, \$171 49

Tekamah B. U., for	
Capt. Bickel's wk.	\$15 00
Omaha ch.	3 64

Bristow, Sw. S. S.,
birthday offering, to
be sent to O. Hanson
Omaha, Calvary ch. . .
Omaha, Calvary B. U.
Tobias ch.
Western ch.
Juniata, Mrs. Bennett
Catherton ch.
Bladen ch.
Mead ch., for nat.
worker, Assam. . . .
Stromsburg, Sw. Y. L.
Miss. Circle, for Dr.
East

KANSAS, \$153 26

Furley, George Schues-
sler
Hutchinson Y. P. . . .
Frederick ch.
Onaga, A. L. Stallard.
Ottawa, 1st ch., R. G.
Banta, for share in
Ningpo, c. F. J. White
Kansas City, 1st Y. P.,
t. s. n. p. Mg. San
Oo, c. C. L. Daven-
port
Clifton ch.
Riverdale ch.
Beloit, Mrs. J. A. Gif-
ford, for share in
Hangyang, c. J. S.
Adams
Sedan ch.
Sedan Y. P.
Oswego, J. F. Kaho.
Topeka, Sw. W. C. for
share in Jaro, P. I.
Hays City, R. V. Wil-
cox
Leon ch.

MONTANA, \$42 50

Kalispel ch.
Great Falls Sw. ch. . .

IDAHO, \$10 00

Camas Prairie Asso. . .

COLORADO, \$10 00

Colorado Springs, L. L.
Radford, t. share in
Keng Tung, c. H. C.
Gibbens

NEW MEXICO, \$1 00

Las Cruces ch.

UTAH, \$5 00

Ogden, H. L. Herring-
ton, t. s. Tura sta. . .

WASHINGTON, \$60 86

Davenport, 1st ch.,
Woman's Home &
Foreign Miss. Soc.,
t. s. n. t., c. Mrs.
W. T. Elmore
Fremont S. S., t. s. sta.
in Phil.
Spangle ch.
Spokane, W. P. Baker
E. Washington & N.
Idaho Convention
coll.

OREGON, \$42 10

Elmira ch.
Riddle ch.
Roseburg ch.
Springfield ch. . . .

CALIFORNIA, \$363 25

Oakland, 23d Ave. ch. .
Riverside S. S. . . .
Kern City, Mrs. Amy
E. Burrows, t. s.
A. C. Darrow
Christian Valley Wom.
Soc.
Oakland, Sw. Y. P.,
t. s. n. p. Shwe Ze
Paw, c. C. H. Hep-
tonstall
Chico ch.
Round Mountain ch. .
Kingsburg, Sw. ch.,
t. s. n. p., Sandoway
Sanger ch.
Santa Clara S. S. . . .
Olive Branch ch. . . .
Santa Barbara, a
friend, t. s. n. p. A
He, Ungkung
Monrovia ch.
Ontario ch.
Ontario Jrs.
Pomona Y. P., t. s.
n. p. Kondiah, Atma-
kur
Redlands Y. P.
Oceanside ch.
Palomar ch.
Chapel Car, E. R.
Hermeston
Goleta, E. R. Edwards
Covina, M. H. Ferry . .

MISCELLANEOUS, \$1 331 25

A friend, in memory
of "S. E."
German chs. of North
America
Total

LEGACIES

Holyoke,
Mass.,
Abigail
B. Brown \$1 000 00
Newbury-
port,
Mass.,
Est. Mary
Elwell
York, N. Y.,
Mrs. O. J.
Macomber
Washington,
D. C.,
Annie
Wayland

Less por-

tion of
amount
received
in Febru-
ary, 1896,
from Est.
W. H.
B u r -
roughs,
Alton
Ill., and
refund ed
to J. M.
Ryrie and
Alex. E.
Forbes,
having
been paid
the Union
under
mistake

775 00 796 70

\$13 754 99

Donations and lega-
cies from April 1,
1904, to November
1, 1904.

Donations and lega-
cies from April 1,
1904, to December
1, 1904.

**DONATIONS RECEIVED TO
DECEMBER 1, 1904**

Maine
New Hampshire . . .
Vermont
Massachusetts
Rhode Island
Connecticut
New York
New Jersey
Pennsylvania
Virginia
West Virginia
Delaware
District of Columbia .
North Carolina
Florida
Alabama
Texas
Indian Territory . . .
Oklahoma
Wisconsin
Michigan
Illinois
Indiana
Ohio
Minnesota
Iowa
Missouri
North Dakota
South Dakota
Nebraska
Kansas
Montana
Wyoming
Colorado
New Mexico
Idaho
Utah
Arizona
Washington
Oregon
California
Ontario
Alaska
Phil. Islands
Cuba
Spain
Denmark
Germany
Africa
Miscellaneous

\$91 148 65

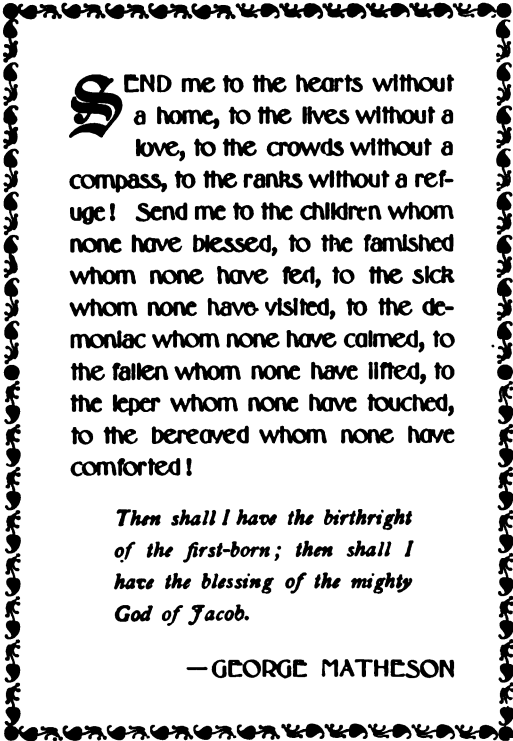
**LEGACIES RECEIVED TO
DECEMBER 1, 1904**

New Hampshire
Vermont
Massachusetts
Rhode Island
Connecticut
New York
New Jersey
Pennsylvania
District of Columbia .
Ohio
Illinois
Iowa
Michigan
Minnesota
Wisconsin

\$50 395 98

**LESS AMOUNT OF LEGACIES
RETURNED**

Illinois
\$49 620 98

A decorative border made of small, repeating floral or leaf-like motifs surrounds the text.

SEND me to the hearts without
a home, to the lives without a
love, to the crowds without a
compass, to the ranks without a re-
fuge! Send me to the children whom
none have blessed, to the famished
whom none have fed, to the sick
whom none have visited, to the de-
moniac whom none have calmed, to
the fallen whom none have lifted, to
the leper whom none have touched,
to the bereaved whom none have
comforted!

*Then shall I have the birthright
of the first-born; then shall I
have the blessing of the mighty
God of Jacob.*

—GEORGE MATHESON



Gospel Hall Bapatla



Beginnings at Sattanapalli





Vol. 85

FEBRUARY, 1905

No. 2

PREPARING FOR THE OFFERING

UNLOCKING THE TREASURE CHESTS

REV. H. C. LYMAN, DELAWARE, OHIO

THE first ward in the lock to this treasure-house of blessing and privilege yields when the minister himself frankly faces, and lets the Master settle for him, the question whether he himself should go to the foreign field or remain to help "hold the ropes." This clears the mind of doubt, gives vision of the world-field and deepens personal interest. Here is a pivotal, supreme life-choice.

The next ward moves easily with the first. Read broadly and regularly of the world-wide work; see the omnipotent Hand guiding the nations; know intimately the fields and workers, and you have an encyclopedia of modern miracles. This gives pointed illustrations; it is good sauce for the dry meat of theology; as a tonic it stimulates red blood, quickens a discouraged heart action, and nerves to healthy exertion in our God-given work. This ward will not budge at all without the splendid *MISSIONARY MAGAZINE*

and the "Missionary Conquest Course."

The third ward in the combination depends wholly upon the second. Knowledge discovers the need; need creates the desire; intelligent desire makes prayer persistent. The prayer cycle used at family worship will work itself out through the public prayers and pastoral work.

The first three wards are the difficult ones. The rest is easy. A large list for the *MAGAZINE*, a copy of the prayer cycle in every home, the natural overflow from a life thus saturated with world-wide sympathy, a spoonful of missionary flavoring in every Bible school lesson and an occasional live missionary, right from the field; all this will surely make the annual offering for foreign missions a time of great pleasure. Let pastor and people *believe* that Jesus came not to judge the world but to save the world, and the door to this treasure-house of privilege and blessing will stand wide open.

VARIETY AND VIGOR; USE ALL MEANS

REV. T. W. YOUNG, ANN ARBOR, MICHIGAN

BEGIN in time and prepare thoroughly. Do everything possible to reach all the members and make it easy for them to give, and all but impossible for them to refuse. The good and faithful few will not need it, but the many forgetful, cold-hearted, and absent ones must have everything

done to help them do their plain Christian duty.

We have found the following plan a good one. Announcement is made several weeks beforehand of the approaching offering, and the members are asked to give the matter thought and prayer. During the week pre-

ceding the offering the pastor mails to every member a printed letter, enclosing also a leaflet from the Missionary Union, and an envelope for the offering.

The Sunday on which the offering is taken I preach on some particular phase of our foreign work; at the close of the sermon the ushers distribute pencils and envelopes to everybody;

then after a few moments' pause, and a prayer, the ushers receive the offering. For several succeeding Sundays I remind those who are belated with their offering. This, however, will not elicit an offering from every one. It is a good method, but must be varied from time to time, else it loses its effectiveness. What our members need is information, opportunity, persuasion.

PLANNING THE WORK; WORKING THE PLAN

REV. G. W. CASSIDY, WICHITA, KANSAS

I BELIEVE this may best be done by energetic, enthusiastic pastors everywhere, building up the missionary spirit among their people by address, sermon, conversation, mission gatherings and socials, emphasizing not only the obligation and need to give the gospel, but the reflex benefits that accrue to us as we obey the Master's command. Missionary thoughts, gems and anecdotes, may be woven into almost any discourse to its elucidation, and at the same time to the cultivation of the spirit of giving.

When this spirit is aroused, how shall the giving be guided to gain the largest results? There are many good plans, any one of which will secure a definite increase if worked, but none of which will work themselves. I like best of all the weekly benevolent system with a definite work in view. This accomplishes a twofold result. First, it keeps missions constantly before the people and encourages systematic giving. Second, it places a definite responsibility upon them and gives a clear purpose for which to work. I know that there are places and circumstances in which this system may not work; therefore I suggest the one which we have used this past year, and which with modifications we expect to use in 1905.

At the beginning of the year a benevolent committee is appointed, sufficiently large so that the entire membership of the church may be divided

into groups of about twenty each; these groups are given out to the members of the committee who are responsible for seeing each individual in behalf of the respective missionary objects. Two months are accorded each benevolent object. On the second Sunday the object for that period is presented, and on that day offerings and pledges are taken. The pledges are placed in the hands of the chairman of the benevolent committee, and in turn to the proper member of the committee. During the remainder of the two months it is the business of each member of the committee to see that each one on his list who has not pledged is personally solicited, and that the pledges are paid.

For 1905 we hope to make our offerings for definite missionary purposes. Arranged in the packages of dated envelopes sent out for the year, we have placed at the beginning of each missionary period envelopes of a different color from the current expense envelopes, and with the missionary object for the ensuing two months clearly indicated thereon. This serves to call the attention of each contributor to current benevolence to the missionary objects also. We expect in this way to increase our missionary giving for 1905 over that of 1904.

[See page 35 of the January number for the method of one successful campaign. — EDITOR.]

VITAL FACTS FOR BAPTISTS

BRIEF SURVEY OF PRESENT CONDITIONS ON THE FIELDS AND IN THE ROOMS

Favorable Conditions Abroad

IT is believed that conditions for effective work on our mission fields were probably never so generally favorable as at the present time. This statement is not made in ignorance of the fact that the political situation on the Congo is even worse than it was a year ago, nor is it intended to imply that many long standing and well known difficulties in other sections have disappeared. The adversary is still active, but the grace of God has so abounded as to enable our missionaries and native workers in many fields to report

Large Gains, Great Awakenings, and Many Open Doors

These interesting and encouraging developments have been mentioned from time to time in the *MAGAZINE* during the past few months and references to some of them are grouped in a leaflet * recently issued under the title, "The Call of the Nations." This leaflet should be read in full by every one, but the following quotations will indicate its nature:

From Kengtung, far up among the mountains of *Burma*, comes the telegram: Great interest among hill people. Wonderfully clear tradition. Many professing faith. Harvest ready.

A postal card from Henzada reads thus: Thirty-two baptized here on the sixth; 66 baptized on the thirteenth; baptisms all over the district, — 30 at one place, 50 at another, etc. Praise God from whom all blessings flow. — *D. Gilmore*.

From *Central China* we hear the glad news of a rich harvest. At one of the stations, nineteen "fine, strong, earnest fellows" were lately baptized.

In the *Philippines* Rev. C. W. Briggs has baptized nearly 1,000 converts since last February.

*Copies of this may be had for distribution by addressing any District Secretary of the Union or the Literature Department at our Rooms in Boston.

Praise God from Whom all Blessings Flow

If ever a people had occasion for gratitude to God the Baptists of the North certainly have, in view of the unparalleled blessings which have attended their work in foreign lands.

Fear has been expressed that the mass of our membership do not realize the significance of the great facts of this work. If this be true, it is greatly to be deplored; for we cannot expect a continuance of God's favor unless we know enough about what he is doing to call forth our praise.

Some Immediate Needs

1. A great volume of praise and prayer on behalf of this work.

One prayer meeting devoted to definite prayer in behalf of the work of the Union. A call has been issued asking that the evening of Friday, February 17, be thus observed, or the regular prayer meeting of that week.

2. A collection before March 31, from every church, Sunday school and young people's society.
3. Large advance in the amount of these gifts to prevent the creation of a new debt and the reduction in the number of new missionaries who should be sent out this year.

Facts

It is a fact that practically only two months remain before the close of the books, March 31.

It is a fact that on January 1 \$342,903.16 was required to meet all claims.

It is a fact that in this most prosperous year our people have ever known the receipts of the Union were less for the nine months up to January 1 than they were for the corresponding period last year. See the financial statement on page 85 of this number.

Topic · *For · the* · Month

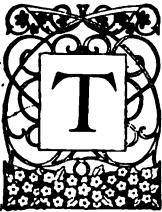
AMONG THE TELUGUS

OUR HIGH SCHOOL AT NELLORE

ITS WONDERFUL STORY A CLEAR CALL TO US
BUILDING ON THE FOUNDATION OF THE FREE CHURCH

BY REV. D. DOWNIE, D.D.

NELLORE, SOUTH INDIA



HIS school was founded by a government civilian some years before Mr. Day settled in Nellore, but was handed over to the Free Church of Scotland in 1841. When the writer arrived in Nellore in 1873, the school was in charge of the Rev. Mr. McMillan who left the country a few years later, but since then it has been carried on by a native head master under the direction of the secretary of the Free Church Mission in Madras. For many years it was the only high school in the Nellore District,

and has always maintained a very high degree of efficiency.

In 1875 an opposition Hindu school was started by a teacher of the Free Church school, a graduate of the Free Church college, Madras. A number of the pupils left to join the new school, but the effect was only temporary and the school soon recovered from the secession. Both schools have prospered and are now on about an equal footing as to numbers, but the original school is generally admitted to be the more efficient.

For many years the Free Church has felt that it must do either more, or less,



Photo by D. Downie

PLAYGROUND AT NELLORE HIGH SCHOOL, SOUTH INDIA



Photo by D. Downie

NELLORE HIGH SCHOOL, SOUTH INDIA

in Nellore. Some of their missionaries were in favor of sending two men to the field, one to take charge of the school and the other to do evangelistic work. The portion of the Nellore field southwest of Nellore is so large and hitherto so poorly cultivated, it would have been difficult for us to offer a sufficient protest against any other mission entering it. Fortunately for us, the Free Church was not in a position to place even one missionary in the field, and so they decided to offer the school to some other mission. Naturally it was first offered to us, since we were already established here. The advantages of having such a school in our control were too manifest to allow it to pass into other hands; therefore, at the conference held in Nellore in 1902, it was unanimously resolved to recommend the acquisition of the school to the Executive Committee. The buildings have been variously estimated as worth from Rs. 25,000 to Rs. 40,000, but the whole plant was handed over

to us for Rs. 10,000 (\$3,300), to be paid in three annual payments.

We took over the school on July 1, 1904, though the formal transfer was not made till September, at the annual prize-giving. A meeting of the trustees appointed by the Executive Committee, Messrs. Ferguson, Martin, Manley, Boggs and Downie, was held at this time, and among other items of business transacted, Dr. Downie was appointed manager of the school pro tem., pending the action of the conference and the Executive Committee who have in hand a more systematic scheme of educational administration. At the close of the prize-giving the Rev. John Stewart, secretary of the Free Church Mission, in a most cordial and fraternal address, transferred the school to Dr. Downie as the representative of the mission.

The institution is practically self-supporting, but the buildings are in urgent need of some repairs; there are also certain funds that have been avail-

able in the past that will now cease to come to the school; so that for a year or two some little assistance may be required, but this will not be large nor long continued. Since the acquisition of this school, a redistribution of the districts of the Madras Presidency has taken Ongole out of the Nellore District, so that this Nellore High School and the Nellore Mission Girls' High

School are the only mission high schools in the Nellore District. These schools, with our primary and secondary schools, give us a prominent, if not a controlling influence in the educational system of the district. If rightly used, these agencies ought to do much for the furtherance of the kingdom of God in the Telugu Mission, which already has been so greatly blessed.



Photo by G. H. Brock

SOME BOYS OF SOUTH INDIA

THE BOYS OF SOUTH INDIA

LIFE AND WORK IN ONGOLE COLLEGE
SEED-SOWING FOR FUTURE HARVESTS

BY REV. H. HUIZINGA

ONGOLE, SOUTH INDIA



THE course of study at the American Baptist Mission College, Ongole, covers a period of eight years and begins somewhat lower than an American academy and continues through the sophomore year of collegiate work. Besides an American principal and vice principal, there are at present thirteen native teachers on the faculty. Although not all are Christians, nearly all are experienced teachers and well qualified for the positions they hold. The Christians are such, not in name only, but are faithful and zealous in the Lord's work and an honor to the church.

There are about 150 Christian, 200 Hindu, and 25 Mohammedan students.

In the classes all are treated alike and all take the same studies. As in America, so here, the rich and the poor meet together. The Christian boys come from all over our mission field, a large number of them being sons of pastors and teachers, and representing the second and third generation of Christians in India. Most of them are poor and receive their tuition free and even a part of their board and clothing from the mission. A few are well-to-do, and pay the regular fees and are independent of the mission. The Hindu students come largely from Ongole and surrounding parts. Some are sons of wealthy money lenders and land owners, but here also a large proportion are poor, some even to an extreme.

The daily session opens at half past

nine and continues for three hours; after an intermission of one and a half hours, it continues for three hours more. The Bible is taught one hour on three or four days in the week in every class. All attend these classes and usually do as good work in this subject as in any other. The ground covered by the other studies is large and varied, and the course is at least as difficult as in America. We teach mathematics, history of England, Greece and Rome, geography, physiology and natural sciences, grammar and literature, both English and Telugu. The examinations are hard, though the percentage required for passing is low.

The main purpose of the college is to give a good Christian education to our Christian young men: while a close second is to give to Hindu and Mohamadan youths a Christian education and instruction in the Bible, especially in the life and teachings of Christ. Interest in the subject is often intense, and then thought meets thought and heart meets heart as the teacher unfolds the philosophy of the plan of salvation. There is no doubt that the earnest thoughts thus born will live in the minds of the pupils and later bear fruit in their lives.

[See article by Professor L. E. Martin, on "Fruits of Ongole College," page 68. — EDITOR.]

RICH FIELD OF HANAMAKONDA

WARUNGEL'S OUTPOSTS CAPTURED FOR CHRIST
THE OLD CAPITAL A BUSY MISSION CENTER

BY REV. FRANK KURTZ

HANAMAKONDA, SOUTH INDIA

THIS is an historical place. It is situated on the outer earthworks of the old Fort Warungel which was for some centuries the capital of

the Telugu country and its name is still known wherever the Telugu language is spoken, though it is now but a small hamlet. The old fort is in ruins, and



Photo by F. Kurtz

THOUSAND PILLARED TEMPLE HANAMAKONDA

the palaces are remembered now only by some broken, though still magnificent archways. The fort was built of immense earth embankments with solid stone walls upon them. Four miles away there is another embankment, here and there joining the solitary rocks so common here in the Deccan, thus making this outer fort eight miles in diameter.

Hanamakonda has now a population of 10,000 and is the headquarters of the Warungel District. This embraces one quarter of the territory of the nizam with a population of nearly 3,000,000. The head official, the subadar, has his court here, and besides him there are hosts of minor officials. There are several court houses and government buildings in addition to the many bungalows of the officials. The government maintains a large high school, and the largest jail in the Deccan is located here with 900 prisoners.

The railway does not run through Hanamakonda, but is five miles away. The two railway stations of Kazipett and Warungel, with Hanamakonda, form a triangle which with its numerous hamlets is practically one city of 30,000 people. Within the triangle is Muttawara, one of the largest grain shipping points in this section of India. Oil, seed and cotton are the principal exports. American farming mills can be seen in use any day in the bazars, and three steam cotton presses are operated.

Kazipett is the railway headquarters where many of the European and Eurasian guards and native employees reside. A new railway running to the north has been sanctioned, and when this is completed Hanamakonda will be still more important than at present, affording access to many villages.

To the antiquarian, the famous Thousand Pillared Temple in the center of the town is very interesting. There are some fine inscriptions and many magnificent carvings in black marble. It was partially destroyed by the Mohammedans when they captured Warungel.

Of course we are interested in Hanamakonda as a mission center. It is an historical place in this regard also. It was visited in 1840 by Rev. S. S. Day, the first missionary to behold it. He started from Madras, and made a long tour of exploration through the country before finally locating our first mission station in Nellore. He could hardly have imagined a company of 70 missionaries gathered in their annual conference, as they were recently, nor a gathering of 200 native Christians for their Sunday service. His own daughter, however, was present.

This is the most northern of our mission stations in South India, being 400 miles straight north of Madras. It was opened in 1879 by Rev. A. Loughridge, LL.D. He built a bungalow, and completed the present meeting house in 1884. A little church was organized with a few Christians who came from the south with the missionaries. This has increased to five churches with 600 members. The work has gradually spread from village to village, and there are now some forty children in the Secunderabad boarding school. As this is eighty-five miles away, a boarding school is to be opened in Hanamakonda this year. In 1901 a hospital with dispensary, operating rooms, wards for male and female in-patients and a school for training nurses was opened.

The work is regarded in a very friendly way by nearly all classes. The medical department, under the care of Dr. Timpany, has opened the way to many homes. A good many people in the large towns are Mohammedans who speak Hindustani, though in the villages nearly all the people are Hindus who speak Telugu. Some of the native workers speak both languages.

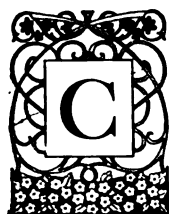
The territory connected with this field covers more than 1,000 square miles and has a population of nearly 300,000 people. There are no Roman Catholics nor any other missions at work. We believe the day is not far distant when there will be thousands of converts instead of hundreds.

THE WITNESS OF A NEW LIFE

THE STORY OF VENKIAH, A TELUGU
A LIGHT SHINING IN A DARK PLACE

BY REV. W. S. DAVIS

ALLUR, SOUTH INDIA



LOSA VENKIAH was born about thirty-five years ago. He is married but has not been blessed with any children. He was born a heathen, reared a heathen, married as a heathen; and until about three years ago bitterly fought Christianity. It was his boast that no preacher, whether native or missionary, could come to his village and preach in peace. Such was the man before the Holy Spirit laid hold upon him.

When we were in Nellore, soon after our return from furlough, Venkiah came to us and asked for work. We needed a servant so took him on trial. After keeping him a month we told him that we could not pay him what he was demanding, and that he had better resign his work. He decided to do so at once, but

upon second thought concluded to take what we offered him. We hoped he would leave as he did not suit us at all, but he remained with us. That was the beginning of a great change.

We always have prayers with the servants at midday, and it was there he began to learn of Jesus as a personal Saviour. For nearly a year he fought against the strivings of the Spirit and then yielded his heart to Christ. Well I remember his first broken and disjointed prayer, but his heart was in it; he was a saved man. Life for him took on a new meaning. From that

time till the present he has continued to grow in grace till both he and his wife, for she also came later, have become staunch pillars in the church. His first work was to try to win his heathen relatives. Several of them have come to accept Jesus as their Saviour through his prayers and work. Then he became



Photo by W. S. Davis

VENKIAH, WIFE AND BOYS

troubled about his village; he took leave of us for a few days that he might go and tell them of the Saviour he had found. They rejected both him and his message; he went a second time, but they would have none of him; his own relatives there would not allow him to enter their houses, neither would they give him food or drink. He was filled with sorrow but persistently told them that he would not ask for food, drink, or shelter; his only desire was that they receive the peace that he had by believing in Christ. His faith for them was at last rewarded, for about fourteen of those who were once so bitterly opposed to Christianity have thrown away their idols and have accepted Christ as their Saviour. Wherever he goes his one thought is how he can serve his Saviour. When he came to us his work was poor; now

we would hardly know how to get along without him. He could scarcely read; now he reads his Bible quite fluently. His prayers were very much broken at first; now it is a joy to listen to him. In the village where he now lives, if any are in trouble, they go to him for advice and comfort. He has taken two boys to feed and clothe, and is having them educated in our school at his own expense. His pay is only about \$2.75 a month, but he saves enough from that to support and educate these boys.

Such is the saving and molding influence of the power of Christ in the heart of a heathen man. The salvation of one such is worth all the money that has been put in foreign missions. Aye, more, it is worth the lives that have been laid down in the work for Christ's sake.

GOOD NEWS FROM KURNOOL

A CHRISTIAN CHURCH CAMPS IN ISLAM'S FORT

BY REV. S. W. STENGER

NANDYAL, SOUTH INDIA

IN my last letter I mentioned our having reached Kurnool, and spoke of the bastion in which we are living until money comes for our bungalow in Nandyal. Not every one may have a clear idea of what a bastion looks like, so I am sending two views of our house taken from opposite sides. The one with the large margosa trees shows the approach and the front veranda; the other shows the more precipitous aspect on the opposite side overlooking the great Tungabadra River from a height of seventy feet. The bastion is an interesting old structure because it dates back to the time when the Mohammedans held Kurnool as a stronghold, ruled over by a nawab whose grandson, now an old man, still lives in the town and draws his pension

of a thousand rupees a month from the English Government. Kurnool was then a fortified town, and five or six of these bastions stand as relics of the old wall. The one in which we live is said to have chambers or vaults within it in which treasure may have been concealed.

At the beginning of the new year, October first, the Kurnool field was divided, and we received from Mr. Stanton our little force of workers, three preachers and five teachers. This is the staff to work among a population of nearly three hundred thousand. All the work done by our mission thus far has been done in only one of the three *taluks*, or divisions of our field. The need is great; the laborers are few; pray to the Lord of the harvest for us.

At the October *nelasary* (quarterly meeting) the division of the field was explained to all the workers, and during the month we conceived the idea of holding our first *nelasary* on our own ground. So

we notified the preachers and through them the Christians. We then obtained permission from the canal authorities to use one of their little bungalows and hired one of their boats. We procured a pair of bulls to draw the boat and made the ninety-mile journey in three days and a half. We asked Dr. Downie to come up from Nellore and were glad of his counsel and encouragement at this first meeting. A large number came hoping to receive baptism, but we all felt that they



Photo by S. W. Stenger

FAMOUS OLD BASTION," KURNOOL, SOUTH INDIA

would do well to wait for further instruction. The observance of the Lord's Supper was a helpful service, about sixty partaking, while through the doorways an interested crowd of heathen witnessed,

for the first time, no doubt, this sacred ordinance. We were glad to have requests from the Christians of several villages for Christian teachers and preachers, and many times we were asked when we would come, and when we would begin to build.

Our greatest needs are for your prayers in behalf of ourselves and our workers, and for a bungalow in Nandyal, that we may not be handicapped by a forty-five mile separation from our work.

RESCUED FROM THE ZENANAS

TORTURED IN THE STREETS OF MADRAS

THE "Nicodemus Cottage" of the Methodist Mission in Madras is where women go who long to learn more about Jesus, and who are able to reach this haven of refuge. There are terrible difficulties in the way of these "Purdah ladies" openly confessing Christ.

One native lady in the zenanas, whose heart opened to receive Jesus said, "I must *now* put Jesus first"; but her

husband and mother and friends were very angry. After a time she came to the "Nicodemus Cottage" saying, "Jesus *must* be first; I must give up all for him who died for me." Her friends followed her, and besought her with wailings and entreaties to come back. They scolded, they petted, they used every means in their power to induce her to give up Christ, and return to them and their foolish and abomi-

nable idolatries; but she kept firm, saying gently, "Jesus must be first; I am a Christian, and Christ *must* be first." Then they put into the mother's arms her sweet little boy of three, her only child; but as she clasped him to her breast and caressed him with kisses, still she said, "Jesus is first." Then they tore him from her, and showered down oaths and curses and imprecations and insults upon her and upon the Saviour she adored.

The next day they came again; and the missionary, not apprehending serious danger, had them admitted to the compound. Such a crowd poured in that the police followed, but they were powerless to help, for among the crowd were many native soldiers, dressed in women's clothes, but others in military uniforms. Then again as this dear Christian woman stood before them (for they demanded to see her, and

threatened to break down the cottage, if denied), the friends called and entreated her to come back to them. Finally, finding all their threats and entreaties were unavailing, one among them held out her little son, bidding her come and take him. Suspecting nothing, the mother stepped forward with outstretched arms, and at that instant a dozen hands clutched at the poor woman's throat and throttled her; then tore off her dress, threw her against a pillar, and swiftly carried her off. The missionaries followed down the street, in the hope of rescuing her as she was borne aloft on the shoulders of the frantic crowd. No chance, alas! for rescue, for sharp knives were flashing in the sunlight. Oh, that such a scene could be possible in a city like Madras, and in broad daylight! — MISS GRACE STEPHENS, in *The Missionary Review of the World*.



Photo by G. H. Brock

TEMPORARY CHURCH, KANIGIRI, SOUTH INDIA

From this interior view one would have no idea of the rude structure which serves as a temporary meeting place for the native Christians. Here the Telugu convention assembled in July, 1904. The walls are of mud, the roof is of straw, and the entire cost of the building was only \$100.

AMONG THE MAYAKAS, CONGO

A LONG PIONEER JOURNEY BY DR. W. H. LESLIE
OPEN FIELD; SIDE LIGHT ON THE STATE'S METHODS

CONDENSED BY MR. G. B. HUNTINGTON

THE ROOMS, BOSTON

The south and east of Banza Manteke is a large district hitherto untouched by missionary effort. This district, known as the Kwango region from the river of that name, is the home of a large and warlike tribe, the Mayakas, lying partly within the Congo State and partly in Portuguese territory.

For some time the missionaries on the lower Congo have looked toward the Kwango region as offering the most promising opportunities for the development and expansion of their work. Their present field is becoming more and more limited in consequence of the great activity of the Roman Catholics who have been pouring a steady stream of priests and nuns into the country, until it is claimed by the state officials that there are no longer any unoccupied places in the Congo State. It is of great importance to secure as early as possible an advantageous site for a mission station and to make a beginning of work. For this reason, Dr. Leslie set out, last summer, on a journey of investigation, on foot, without white companion, and attended only by a few faithful evangelists and some carriers.

The earlier part of the journey was uneventful. At Kinzambi, a large state post on the western border of the



Photo by W. H. Leslie

TENTING IN THE WILDERNESS

rubber district, was seen a company of 100 black soldiers officered by a single white man, on the way to punish a big Mayaka chief for the murder of two state soldiers. Dr. Leslie, warned not to enter the territory of this

chief, directed his course toward Kinkosi, an outstation of the Kifwa field. The people along the way were found to be friendly and willing to listen to the gospel and much attracted by the singing of gospel songs. Even the women gathered just outside the circle of the camp-fire light to listen. Turning south from Kinkosi they approached the territory of the disaffected chief. At first they were taken for state spies; the people were expecting the coming of the government's punitive expedition. Having convinced the people that he was not a representative of the state, Dr. Leslie and his party were kindly treated and given food and shelter.

Continuing their journey southwest toward the Portuguese boundary they found towns deserted, and armed men and boys ambushed along the path. On reaching the village of the ruling chief they were received at first with fear; but Dr. Leslie soon won the confidence of the chief so completely that he took medicine from the doctor's hand. In other tribes this has been

accomplished only after years of patient waiting. After leaving this village they had the most alarming experience of the journey, being attacked by a mob of 200 men armed with guns, knives, spears and arrows, who followed and harassed them for twenty-four hours. A dauntless courage, resting upon a supreme confidence in God, at last won the day, and the bruised and weary travelers were allowed to continue their journey.

Dr. Leslie finally reached the English Baptist station at Kibokolo, where he was welcomed joyfully and was able to secure for himself and his companions a few days of needed rest. An effort to obtain a new force of carriers

with whom to continue the journey to the Kwango River was frustrated by the refusal of the chiefs to allow their men to take the white man into this rich rubber district, for fear it might interfere with their trade. The evangelists were so loath to give up the expedition that they offered to carry the loads themselves, though physically unequal to the burden. It seemed best, however, to postpone for a time the effort to secure a site in this region, and the little company returned to Banza Manteke after an absence of forty-four days, spent in almost constant travel over a distance of 600 miles. Dr. Leslie purposes a second journey next June.

A FAITHFUL VETERAN HONORED

DR. ASHMORE AT FOURSORE; HIS BIRTHDAY GIFT

A LARGE number of friends gathered in Chipman Hall, Tremont Temple, Boston, on the afternoon of December 23 to extend their congratulations to Rev. William Ashmore, D.D., in anticipation of his eightieth birthday which occurred on the twenty-fifth. The program was delightfully lacking in formality; Dr. Nathan E. Wood, chairman of the Executive Committee, gave fitting expression to Dr. Ashmore of the love and honor in which he is held by all, and presented him with a large basket of roses. Dr. Ashmore's reply was as characteristic as it was unlooked for. He began by recalling the early days when he first came to Boston seeking appointment as a missionary of the Union; and while he took occasion to pay a high tribute to those who filled the executive offices more than a half century ago, his reminiscences abounded with his own inimitable humor.

The work in China which lies nearest his heart, and to which Dr. Ashmore has devoted his time and strength more than to any other one thing, is the training of a native ministry. An an-

nouncement that he made in the midst of his address was received with the deepest interest, namely: that he has recently purchased, with the aid of his son, Rev. William Ashmore, a large lot of land adjoining the compound at Swatow, valued at \$2,000, upon which to erect suitable buildings for the theological seminary. This land he and his family are about to present to the Union in the name of his son, Rev. Frank S. Ashmore, who died some years ago in home mission service in the West. It is the purpose of the family to make a further gift of \$8,000 toward the erection of buildings. It is unnecessary to say that the gift will be deeply appreciated by the Union, as well as by the native Christian church of South China.

Telegrams and messages of congratulation were read from a number of absent friends and an original poem by Dr. W. E. Witter.

[We are indebted to Dr. Ashmore and Miss Ruth Partridge for the drawing from which the cut at the bottom of the opposite page was made. It was drawn from memory, but is sufficiently accurate to indicate the character of the land, and the buildings to be erected on it. — EDITOR.]



REV. WILLIAM ASHMORE D.D.



REV. FRANK S. ASHMORE



Proposed Seminary Buildings, Swatow, China

FRUITS OF ONGOLE COLLEGE

BY PROFESSOR L. E. MARTIN

ONGOLE, SOUTH INDIA



ONGOLE COLLEGE, SOUTH INDIA

THE Good Book says that a tree is known by its fruit. The people of our churches have the right to ask fruit from the trees of their planting. What has been the fruit of the college at Ongole?

We have a fine plant here, and since my coming in 1891, more than four hundred young men of our Christian community have been in attendance. I cannot claim that they have all been first-class fruit. There have been inferior and worthless specimens. Time and again we have been disappointed beyond measure. But one would be foolish to give up fruit-growing simply because some of the apples were worm eaten. Our orchard has only just come fairly into bearing. I believe there is only one Christian young man who has been a student here, who has taken his B.A. degree. The great majority have to leave school before finishing the high school course.

What are these young men doing? Three are teachers here in the college itself; one is headmaster of Miss Dessa's vernacular lower secondary school; one is at Nellore, the assistant of Miss Tencate in the new girls' high school; one is headmaster of the mission lower secondary school at Palmur; one is a teacher in the Canadian

Baptist mission school at Samulkat, and two are in government service.

Among those who did not enter the university I may mention the pastor of the Nellore church, Rev. A. Subbiah, whose praise is sung by all the missionaries and the Telugu brethren — and his two brothers, equally good men. Two of the three native teachers in the seminary at Ramapatam, and about one third of the students, have been students here. Then there is Rev. G. Samuel, the evangelist at Kanigiri, a leading man among our people; and P. Sadhu, the pastor of the church at Podili; and J. Kondiah, the school supervisor at Podili; and P. John, holding the same office at Kanigiri. At Hanamakonda, Dr. Timpany has several as assistants in his hospital, and Dr. Smith of the Canadian Mission has a number of others. Other missions are very eager to get hold of our boys, and we have largely manned some of their stations with teachers and evangelists.

Many more might be named who are doing valiant service for the Master in village or station. But enough has been said to show some of the fruit of your college at Ongole. Does it pay? We who are here and who are giving our lives to the work think it does.

FROM · THE · WORLD-WIDE · FIELD



THE time has again come for receiving the annual reports from all the various fields. The question of changing the form of the volume containing these reports has been receiving careful consideration, and it is probable that a complete departure will be made from the custom which has prevailed of issuing the report under the cover of the *MAGAZINE*. It is proposed to issue the report as a separate book, some being bound in cloth, others in paper, with a fine set of map plates and suitable illustrations. In this way the work of the Union will be adequately and attractively represented and the volume will be invaluable for reference.

I RETURNED yesterday from Geneva, where I held a mission, assisted by Pastor Houter of the Reformed Church, in the largest building of the city, for a whole week. From 1,500 to 2,000 attended nightly, and hundreds professed to give themselves to the Lord. We were greatly encouraged, and refreshed spiritually. We had meetings for believers every afternoon, with about 300 people, and had the joy of being in brotherly fellowship with a large number of pastors and leading laymen, not a few of whom, to my joy and surprise, had accepted believers' baptism, though unwilling to call themselves Baptists. Of

course, the basis of our work was entirely undenominational. — REV. R. SAILLENS, Paris, France.

THE first year after my return to China, I baptized fifty converts; last year I received forty-three. This year we shall reach a century by the good favor of our God. We have today had the joy of welcoming our son Arthur and his wife. The native Christians have given them a royal reception. Our joy is very great in this answer to many years of prayer. Our hearty thanks are due to the many friends who have made this happy result to be possible. — REV. J. S. ADAMS, Hanyang, China.

THE present prospect for the poor people in this part of the country (and they are legion), is indeed gloomy, and becomes more so daily. We are threatened with great scarcity, if not actual famine. The northeast monsoon rains, always due in October and November, on which we are dependent for the

filling of all the tanks, and which set agricultural operations going everywhere, are thus far almost a total failure. One of the first things I heard on arrival at Madras two weeks ago was, "no rain"; and that is the one thing heard scores of times every day since, "no



Photo by A. C. Rice

FOOT-BALL TEAM, RANGOON BAPTIST COLLEGE, PROFESSOR RICE CAPTAIN

rain, no work, nothing to eat." Numbers of hungry, discouraged people come every day and hang about the compound, telling of their want and the impossibility of getting work. They are helpless and well-nigh hopeless, as famine prices already prevail, and are becoming higher daily. I do not wish to write as an alarmist, but just to acquaint you with the conditions around us now. Of course all hope of the coming of the rains is not gone yet, for occasionally the monsoon is delayed till December; but the prospect is acknowledged by all to be very threatening. — REV. W. B. BOGGS, D.D., Ramapatam, South India.

BEGINNING with September 29 we had an associational gathering of the churches of the Ungkung Mission, for four days. The meeting was largely attended, and all were eager and enthusiastic over the discussions. One of the subjects and its treatment might interest you: "Are the churches of the Ungkung Mission prepared for independence of the Missionary Union?" Much was said on the subject pro and con, and very much otherwise; but the general sentiment seemed to be that, financially they might be prepared for independence, but not intellectually and spiritually. On the last day there were 1,200 or 1,400 present to hear a discussion on the office and duties of a bishop or pastor; after the discussion two men were "ordained" (appointed) to the ministerial office, the first ordained preachers of our mission.

Up to the end of the first nine months of the year we had baptized sixty-five. I start tomorrow on a trip of fifty miles to Tangsua, where candidates are awaiting baptism. I shall visit several churches and stations before returning two weeks hence, besides taking in some islands where the gospel has never been heard. — REV. J. W. CARLIN, D.D., Ungkung, China.

I HAVE just been out on a ten days' visit to a neglected *barrio*, Ito by name. I found in that vicinity forty members, examined and baptized thirty more and organized a church. They had previously built a chapel and were greatly interested in the new movement. I plan to go out once a month and hold services. A ten days' trip would take in two Sundays. We could have meetings for Bible study in the evening, with occasional services in some of the neighboring *barrios*

during the day, and communion services on the last Sunday. One of the best meetings I ever attended with a native congregation was the one we had after the baptism on this last trip. There was a very evident response to the call of the Spirit, and all hearts seemed touched. A number came in from a near-by Christian *barrio*, and at the communion service there were about eighty who partook, far back at the foot of the mountains and in a much neglected district. It was a rich treat to be with them. How I longed for a command of the language to be able to tell them in fitting words of the great love which sprang up in my heart that day for them. — REV. W. O. VALENTINE, Jaro, P. I.

A LETTER has just come in from one of our outposts fifty-five miles to the east, telling me that the natives are very anxious to see me and cannot understand why I do not come more often to visit them. Many of the people are bringing in their fetishes to be burned and desire to follow Jesus. Fifty-seven, the evangelist says, have confessed conversion.

The above is the beginning of blessings which we expected from placing native teachers out in districts far away and among people who never have heard the gospel. It is now two years since I put this preacher in Ngunga, Kimpesi District, together with several others in other districts. I myself have visited some of the places once, and Ngunga twice. It has been a pleasure to see how friendship has sprung up between our station and the people through the work of these teachers. Young men have come in to our station now and then, together with their teacher, and they come forward to shake hands with me as if they had been my friends for years, although I never saw them before. There have been one or two conversions in almost every one of these far away places, where I put the men two years ago; but it is in Ngunga where it now appears that the Lord is going to give us a rich harvest. — REV. P. FREDERICKSON, Kifwa, Congo.

WE reached Ongole on Thursday, and the next Monday, through the kindness of Mrs. Clough who loaned us the needful furniture and dishes, we were able to set up housekeeping in our own home in the new land. Both Mrs. Bawden and myself extend a most hearty invitation to

our friends to come and take dinner with us any evening. We hope, by the grace of God, to make this place a center of Christian influence.

One of the first tasks that I found waiting me when I had a chance to do anything was the repair of two organs. Mrs. Clough has a beautiful Estey organ that she brought out new two years ago, but has been unable to use because in unpacking something was put in the wrong place, but I was able in a short time to put that straight. Then they brought me the church organ, an old Estey, and a good one when new, but I found six of the little wooden valve-stems entirely destroyed, and others nearly gone. No one thought that the organ could be put in shape to be used again, but we led the singing with it last Sunday in the church, and it is good for many a service yet. And now I have Dr. Clough's typewriter in my study waiting until I have time to overhaul that. So you see I am not lacking in opportunities for making myself useful even though I cannot speak Telugu.

Meanwhile the task I came out to undertake is waiting. The closer I get to it the bigger it looks and the more I feel the need of the divine wisdom and the earnest loving prayers of the Master's people at home; but it can be solved. Of that I am sure, and I believe in my heart that the Master wants me at least to tackle the problem, whether I solve any part of it or not. — REV. S. D. BAWDEN, Ongole, South India.

JOSEPH CONRAD, the well-known novelist, who has seen service on the upper Congo, and knows what conditions are there from personal experience, describes the situation thus:

It is an extraordinary thing that the conscience of Europe, which seventy years ago put down the slave trade on humanitarian grounds, tolerates the Congo State today. It is as if the moral clock had been put back many hours. And yet nowadays, if I were to overwork my horse so as to destroy its happiness or physical well-being, I should be hauled before a magistrate. It seems to me that the black man — say of Upoto — is deserving of as much humanitarian regard as any animal, since he has nerves, feels pain, can be made physically miserable. But as a matter of fact, his happiness and misery are much more complex than the misery or happiness of animals, and deserving of greater regard. He shares with us the consciousness of the universe in which we live — no small burden. Barbarism *per se* is no crime deserving of a heavy visitation, and the Belgians

are worse than the seven plagues of Egypt. . . . What makes it more remarkable is this: The slave trade was an old-established form of commercial activity; it was not the monopoly of one small country, established to the disadvantage of the rest of the civilized world, in defiance of international treaties and in brazen disregard of humanitarian declarations. But the Congo State, created yesterday, is all that, and yet it exists. It is very mysterious. The fact remains that in 1903, seventy years or so after the abolition of the slave trade (because it was cruel), there exists in Africa a Congo State, created by the act of European Powers, where ruthless, systematic cruelty towards the blacks is the basis of administration, and bad faith towards all the other States the basis of commercial policy.

THE *Indian Progress* is advocating a national organization for the promotion of social reform. These objects for immediate work are suggested:

(1) The raising of the age of betrothal and marriage both as affecting our sons and our daughters; (2) the maintenance of caste relations with those who have traveled abroad, provided they continue to be Hindus in religion and conform to Hindu ways of living; (3) the promotion, as far as possible, of inter-marriage and inter-dining between the various subdivisions of the four widely recognized castes; (4) discouraging, as far as possible, illiterate and immoral priests; (5) the education of our girls as well as of our young women in agreement with the national life and aspirations of the Hindus; and (6) the prohibition of the acceptance of any money consideration by the parents of the girls as well as of the boys that are united together as husband and wife in the Hindu religious ceremony of betrothal. — *The Baptist Missionary Review*.

REV. GEORGE H. BROCK of Kanigiri is greatly encouraged by the interest manifested on his field among the Sudra, or farmer caste, from which he has already had a number of converts. They attend his chapel services, and mingle freely with the Christians, something which was practically unknown in India a few years ago. He believes that there will be a great ingathering there before very long. Dr. John McLaurin after a recent visit to Kanigiri says: "During my stay there the house was daily besieged by persons seeking light on religious subjects. Among them were representatives of all castes. I have seen nothing like it before."

HELPS *for* HOME WORKERS



PROGRAM FOR THE MONTHLY CONCERT AMONG THE TELUGUS

In arranging a program on work in South India we would especially recommend the historical sketch "Missions in South India" price five cents, which can be secured from The Literature Department of the Missionary Union; also the map of the Telugu country, price one dollar.

1. SERVICE OF SONG, interspersed with short scripture selections, such as Psalm 100; Isa. 2:1-4; Luke 2:8-11; Matt. 28:18-20; Acts 1:6-8; Romans 10:11-15; Rev. 5:8-10.
2. PRAYER SERVICE.
3. WHERE AND WHY WE EDUCATE THE YOUTH OF SOUTH INDIA.
 - a. Boys of South India. p. 58.
 - b. The Nellore High School. p. 56.
 - c. Fruits of Ongole College. p. 68.
4. THE WITNESS OF A NEW LIFE. p. 61.
5. A STRATEGIC CENTER. p. 59.
6. GOOD NEWS FROM KURNOOL. p. 62.
7. FEAR OF FAMINE. p. 68.
8. SPECIAL PRAYER FOR THE TELUGU MISSIONARIES.
9. NEWS FROM THE WORLD FIELD.
 - Among the Mayakas. p. 65.
 - Converts at Hanyang. p. 69.
 - The First Ordination at Ungkung. p. 70.
 - Good News from Kifwa. p. 70.
 - Experiences of a New Missionary. p. 70.
 - Items from Personal Notes.
10. Statement Concerning Financial Needs of the Union. p. 55.
11. OFFERING.
12. SINGING.
13. BENEDICTION.

OBJECTIONS TO THE MISSIONARY CONCERT

THE missionary concert is not simply a love feast for those who are interested. Its purpose is broader than that; its aim is to awaken interest and enthusiasm in the whole church and congregation. But before this can be accomplished there are certain hindrances, found almost everywhere, which must be overcome; and it is well to have some of the most important of these objections clearly in view.

There are some who sit back and draw a long breath when the missionary concert is mentioned, because they say it is bound to be dull and slow. Well, there have been such meetings, but the fault was not in missions, it was in the way the material was used. The only argument it is worth while to present to the people who look so glum when the concert is spoken of is to have a

meeting so full of interest and vitality that this objection will vanish like mist before the sun.

Besides the indifference to missions that comes from lack of information, there is an objection that comes from those who have not looked below the surface, but who say it is an impertinence to seek to supplant other religions with Christianity, especially among the more refined and civilized peoples. "With a narrow outlook and cramped sympathies," says Dr. Griffis in "Dux Christus," "they have been fed too scantily on the facts, and furthermore, in the novel, on the stage, and in the whole sensational literature generated by literary men there is bred an unwholesome malarial opinion." What these objectors need is to be not scantily but freely "fed on the facts."

There are still others who object to stirring up an interest in missions because it means sending away a good deal of money that is needed at home. "If we have to struggle hard to keep up our own church, what will become of us if we send money to India or Africa?" This is about the way the case is commonly stated. Of course there is a divine law that comes into this question, but there are many who do not seem to understand it.

Now one of the best ways to overcome all these obstacles is to have a good, lively, well prepared missionary concert each month, and keep it up forty or fifty years, or at least begin it with that intention. If anything better appears, take it and use it. But in preparing the missionary concert it is well to have these objections in mind, and without definitely opposing them they can easily be met. **BEGIN THIS YEAR.**

NOTE: "The Monthly Missionary Meeting, How to Make it a Success," will be found very helpful to pastors and others in arranging missionary programs. Price 3 cents. Address the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston.

An Ideal Handbook

JUST what I have always wanted, but did not know it existed," remarked a good lady the other day upon seeing a copy of the Handbook of the Missionary Union. "I have so many times needed to know where a particular missionary labored, or where a certain station was located, but I had neither list nor map, and no one thought to tell me about the Handbook. It is an ideal reference pamphlet." A great many other people think the same, and yet doubtless a great many more are ignorant of its value. A copy should be in every Baptist home. This is what *The Christian Endeavor World* said of it:

An attractive pamphlet packed full of valuable information concerning Baptist missions, arranged in most workmanlike fashion. Every student of missions should obtain a copy.

Young People's Rally

FOR several years it has been customary to hold a young people's missionary rally in Boston on the twenty-second of February, under the auspices of the Student Volunteer League of that city. Plans for a similar meeting to be held this year in Park Street Church already are full of promise. The latter part of the afternoon will be given up to denominational rallies, as usual, and the Baptists will meet in Chipman Hall, Tremont Temple.

Some Conferences in Vermont

A SERIES of missionary conferences, to consider methods for state, national and world-wide extension of the Kingdom, was held December 6-16, in Vermont. An all-day conference of three sessions was held in eleven different places, which were selected with the hope that every pastor and, if possible, a representative from every Baptist church in the state, might be able to be present.

Strong and soul-stirring addresses on the duties of pastors and laymen to the great missionary enterprises; how to win lost men to the Lord Jesus Christ; the principle of Christian stewardship; and the consecration of one's self and all he has to the Lord, were delivered by Rev. Charles A. Cook, secretary of the General Committee on Christian Stewardship; Rev. J. E. Cummings of Henzada, Burma; Rev. Samuel MacBride of New York City; Rev. C. H. Spalding, D.D., of the Publication Society; and Rev. W. E. Witter, D.D., of the Missionary Union. Of the result Rev. W. A. Davison, pastor at Burlington, writes:

Every church that was asked willingly entertained the conference, and the pastors cheerfully responded with addresses and participated in the discussions. Unquestionably many people received a new vision of Christ and of the world, a result of which will be more consecration of self and greatly increased gifts for all the different objects. Personally I have received much help and believe that much good has been accomplished by these meetings.

Circulating Libraries

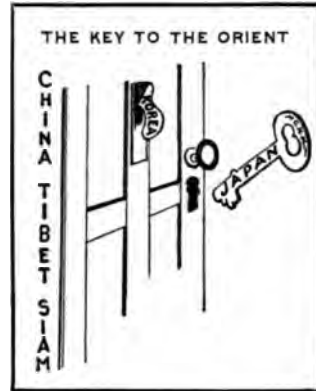
WE note with satisfaction the plan of the missionary committee of the Indianapolis Baptist Young People's Union for promoting the use of missionary literature. The committee has printed a list of missionary books to be found in the public library of the city, copies of which are circulated among the young people of the churches through local missionary committees. Those who are willing to sign the coupon attached to the book list, signifying their purpose to read one or more books during the year, are enrolled as members of the Young People's Missionary Reading Circle.

We would commend to all missionary workers, who have access to libraries where excellent books on missions are to be found, some such plan as this to quicken missionary intelligence and interest. In many places where mission study classes have been formed, the librarians have been willing to add several books, sometimes acting upon the suggestion of members of the class.

An illustrated pamphlet, entitled "The Treatment of Women and Children in the Congo State" will be sent upon receipt of two two-cent stamps to any one who is interested in learning more in regard to the evidence on which the missionary organizations, having stations in the Congo State, are asking our government to use its influence in securing an impartial investigation of the charges made against the Congo administration. Address the Congo Reform Association, 721 Tremont Temple, Boston, Mass.

Subjects for Special Prayer

1. The conference of West China missionaries at Yachow in February.
2. For the work at Kengtung, Burma, where there seems to be a great harvest ready for the reaping.



A CHART IN "HELPS FOR LEADERS"

SPECIAL attention is called to articles on "Getting Ready for the Annual Offering," on pages 53, 54.

NEARLY 40,000 copies of the new text-book on Japan, "Sunrise in the Sunrise Kingdom," have been sold in the last four months.

AMONG the interesting accessories for the study class hour, is the set of pictures, consisting of thirty attractive half-tone prints illustrating life and work in Japan, and furnished by the Literature Department of the Missionary Union for twenty-five cents a set.

THE fact that three editions of the Mission Study Reference Library on Japan have been ordered within three months indicates the demand on the part of study classes for reference books, and the eagerness with which they avail themselves of the best literature concerning the most interesting nation of the Orient.

AN Interdenominational Mission Study Class of over sixty members has been very successfully carried on in Sibley, Mich., the text-book used being "Sunrise in the Sunrise Kingdom." The programs, which were varied and interesting, included three and five minute talks or papers on the topics suggested by the different chapters, addresses on the religions of Japan, given by pastors in the town, an address by a native from Tokyo, and special music each evening. It is encouraging for the future of mission work when busy men and women meet together in classes once or twice a month to consider the great world-field and its needs, and their relation to it.



THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

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Editorial

Missionary Statistics of the World

The first great missionary to the Gentiles was not distinguished for compiling statistics. Paul could not even tell how many converts he baptized at Corinth. Nevertheless statistics are necessary and helpful in modern Christian work, if we do not try to make too much of them; and one of the most suggestive exhibits is the "Statistics of the Protestant Missionary Societies of the World," which the *Missionary Review of the World* prints in its January number. It is, perhaps, as accurate as such a table could be made, since different societies do not carry on their work in exactly the same way. We call attention to a few interesting facts.

In comparing the totals of the British and American societies it is noticeable that some of the principal items are nearly the same in both. Total American contributions, \$7,807,992; total for British societies, \$7,625,086. Total church membership for British societies, 410,876; American, 399,983. But last year the additions to the British societies were 26,824, while the American societies received 56,306.

Among the American societies the Methodists take the lead. Their contri-

butions for foreign missions amounted to \$1,417,870. Of this sum over \$500,000 was contributed by the woman's societies, and over \$400,000 by the Sunday schools.

Among all the missionary societies of the world, the Missionary Union stands fifth in the amount of contributions, eighth in the number of missionaries in the field, second in the number of native communicants, and third in the number of converts added during the past year.

The total amount contributed in America for foreign missions was \$7,807,992. From many points of view this sum is pitifully small, and anything like proportionate giving by Christians would have far more than doubled the income of every society.

But that is not the whole story. The money given represents sacrifice, prayer, devotion, faith. Therefore the blessing of God rests upon it. Even now some of the most inspiring reports are coming from many of our own mission fields. The dawn of the year is bright with promise, but we must never forget what the Great Commission so clearly reveals, that this campaign is not only world-wide, but "unto the end of the age."



A Baptist World Congress

A World Congress of Baptists should be an inspiring occasion, and we are glad to announce that the final program for such a meeting, which is to be held in London July 12-18, has now been adopted. A generous share in the topics for discussion has been allotted to American speakers, and the attendance should be large and enthusiastic. The subject of world-wide evangelization has been given worthy prominence as well as other matters of deep interest to American Baptists. Some leading representatives of all Baptist foreign missionary organizations will be invited to be present, and it is believed that the fellowship, the world outlook and the sense of union in faith and hope with brethren from all parts of the world will be of lasting inspiration to all who will attend. Details as to the program and plans for transportation will be published from time to time in our weekly denominational papers.

The Face of Jesus Christ

What is the ultimate motive of giving for missions? Is it the sad condition of the world without the gospel? Is it the devotion of those who go to carry the message? Is it the wonderful success which has so often attended the work?

All these things move us to some extent, but there are times when they all fail, because they are connected with the weaknesses and mistakes of human nature. There is only one motive that never fails: it is what Paul calls "the light of the glory of God in the face of Jesus Christ." When we see him face to face; when we stand so close to him that our hearts beat with the compassion which he felt for the sheep without a shepherd; when we have lived with him till we have his yearning that all men should have life, and have it abundantly, then it will be easy for us to give the right proportion of our means for the work of foreign missions.

Beginning in the Sunday School

From the calendar for 1905, published by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, we glean the fact that the contributions to missions, at home and abroad, from the Sunday schools of that denomination last year, amounted to \$117,916.52. May we not take a hint from these splendid results of the possibilities which may be as yet undeveloped in that department of our own churches? Gifts to the Union from our Sunday schools last year amounted to only \$11,245.23. Can we not do much better than that?

Pastors and Missions

Here is a sad case: A correspondent of *The Church Missionary Intelligencer* writes:

I am certain that when we laity are denounced for not doing our duty in regard to foreign missions (and indeed we are often very remiss), it is really not so much our fault as our misfortune, inasmuch as we are under a pastor who is not instructing us. I have been in this parish fourteen years this June and I can only recollect *twice* (with the exception of a missionary who was a curate for a short time) having heard the subject of foreign missions alluded to by our resident clergy. If we relied on what we hear we would hardly be aware of the existence of our missionary society. My own interest in the work has been greatly increased by a missionary exhibition recently held here.

Of course this was in England (we hope it could not occur in this country) but the incident shows two things very clearly. First of all, it shows how dependent the cause of missions is upon the attitude and energy of our pastors. The work must have their help or it will languish and fail. And then it shows how responsive people will be to the work of missions when it is brought before them earnestly and in an interesting way. We have the material to make missions interesting. Will you use it?

Decreasing Benevolence? Forward!

We were never very good at figures. Perhaps that is the reason why we are

a little shy of some of the inferences which are drawn from statistics. A valued correspondent sends us some quotations from "Social Progress," showing that while Baptists have increased 28 per cent. during the past ten years, our benevolence has decreased 33 per cent. There is some twist about this which we cannot undertake to unravel, but it is no doubt true of all denominations that the interest in and devotion to the world-wide kingdom of God has not kept pace with the marvelous advance in material prosperity.

In regard to this condition, it is useless for us to go to some appointed place, as the Jews used to do, and bewail it. Forward! that is the word. At the present moment it seems to be

the universal belief among Christian leaders that the next great advance in the missionary work of the churches will be made through a campaign of education. "Nothing is more needed now," says *The Missionary Intelligencer*, "than a knowledge of missions. If we know, we shall feel and give and pray and go."

Among the more closely organized denominations this educational campaign is being pushed with vigor. Among the Baptists we have to depend more absolutely upon the interest of the individual churches and pastors, but we think our equipment for making missions known is excellent, and we are endeavoring to make it better all the time. Investigate our Literature Department.

LETTERS TO THE EDITOR

THIS department is open to all readers of *The Baptist Missionary Magazine* for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of the Magazine. The appearance of the communication merely means that the editor considers it of sufficient interest to justify its publication.

Dear Mr. Editor: I find some interesting reading in "Social Progress," a book by Dr. Josiah Strong. On pages 162 and 163 are tables which no student of Christian missions can afford to be without. A world-survey is made of the bodies maintaining Christian missions in heathen lands, from which we learn that the reports made by the various societies for 1903 show the following: Home income, \$17,108,285; raised in foreign lands, \$2,015,426; missionaries, 15,557; native workers, 62,731; stations and outstations, 27,800; communicants, 1,414,389; added last year, 96,398. A movement of such magnitude cannot be looked upon as the work of cranks and fanatics, but as the sober business of the churches of Jesus Christ.

It is interesting to note also that American and British societies did about the

same amount of work last year. (For brevity let A mean American, and B mean British in the following statements.) Home income, A, \$6,964,876, B, \$6,947,842; raised in foreign lands, A, \$621,245, B, \$872,235; ordained missionaries, A, 1,999, B, 2,017; stations and outstations, A, 9,598, B, 10,255; communicants, A, 432,765, B, 420,754; added last year, A, 37,487, B, 34,322. About three quarters of all the missionary effort is made by English-speaking peoples.

A study of the work of the American Baptist Missionary Union as compared with that done by other bodies is of interest. Of course there are drawbacks to accuracy in any study of figures, yet these figures are as good a basis as can be used. The Missionary Union had the largest number of accessions (American societies being considered), 7,533, — being exceeded in all the world only by the Church Missionary Society (British), with 9,637 accessions. But the Missionary Union had an income of rather less than three quarters of a million dollars, while the income of the Church Missionary Society was slightly more than one and three quarters of a million dollars.

A convert under the Missionary Union represents an expenditure of \$96; Southern Baptist Convention, \$123; American

Board (Congregationalist), \$125.50; Presbyterian, \$203.50; Christian Alliance, \$273.70; Methodist Episcopal, \$282; Protestant Episcopal, \$983. These facts are suggestive, in view of the rash statements often made by uninformed persons as to terribly expensive methods which they attribute to the Missionary Union. These figures represent an average year with all boards, so that the precedence of the Missionary Union is not extraordinary. The claim of one of the above bodies to

be exceedingly economical, "because it has no paid officials," is hardly borne out, when one compares \$96 with \$273.70. No northern Baptist can afford to give his money for the world-wide extension of the kingdom of God except through the American Baptist Missionary Union, our divinely honored Baptist society. Give to it; remember it in your will.

C. H. WHEELER.

DANVERS, MASS.

NEW LIGHT ON THE ANCIENT CHURCH IN INDIA

A NATIVE Christian brother, Mr. K. W. Ramarau of Madras, India, sends us the following communication which we are glad to publish not only for his sake, but for the interesting information which it contains:

We desire to draw particular attention to a new and most important publication just issued at Madras, South India. The title of the book is "Church History of Travancore," and the talented author is Mr. C. M. Agur, Trivandrum. The book is the first of its kind, there being no church history of Travancore up to the present time. Travancore was the scene of the labors of the earliest missionaries that Europe sent to Asia, and tradition says that St. Thomas, the apostle, came himself to Travancore, and laid the foundation stone for the great Syrian Church that is at once the wonder and despair of India. From Travancore the gospel message spread to the south, southwest, and even southeast. Protestant missionary societies followed later, which have been wonderfully successful in evangelizing the various peoples of Travancore.

The interest and great importance of Mr. Agur's book lie in the fact that it is the first serious and scholarly attempt to present a detailed and eminently veracious narrative of the Christian Church in the extreme south of Asia. We are often prone to think that Christianity in Asia, or at any rate in eastern Asia, is only a matter of fifty years' growth. Mr. Agur's book cures us of this erroneous impression. Taking his information from state papers and official documents of the highest authority, he shows how Christianity existed long before the white man set his foot in Asia, or even dreamed of acquiring an extensive empire there. This book is a bulky volume of 2,000 pages, and is crammed with information that is utterly impossible to obtain except through it. Rare prints and portraits of the monuments, inscriptions of the Christian churches, and of missionary saints of earlier days are found. We would advise every foreign missionary board in America to acquire a copy of this important publication. The price is ten rupees, or about \$3.50. Orders should be sent to S. Devanayajain, Zion Church, Chintadripettah, Madras, South India.



Photo by G. H. Brock

A MISSIONARY BUNGALOW, SOUTH INDIA

Missions in the Sunday School

MISSIONARY LIGHTS ON the INTERNATIONAL LESSONS By Rev. J. Mervin Hull

THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.

LESSON VI. JOHN 4: 5-14. FEB. 5

Jesus at Jacob's Well

Christ and Caste

How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Vs. 9.

IT is very significant that Jesus appears to pay no attention whatever to the question which seemed most important of all to the Samaritan woman. He knew that if she would once drink of the living water, that question of tribal prejudice would trouble her no more.

We can scarcely imagine how strikingly this scene is illustrated by the

caste system of India today. "The village wells," says Miss Helen Newcomb, "are the daily centers of news and gossip; but each caste must have its own well. The people are not so careful to keep the wells free from typhoid or other germs, but it would pollute a caste well beyond description

if people of another caste should draw water from it. If you lay dying of thirst by the roadside, none of the caste people would think for a moment of saving your life by giving you a drink of water."

It is this terrible bondage which has made the progress of the gospel so slow



Photo by G. H. Brock

KUBBIAH AND FAMILY, KANIGIRI

among the caste people of India. Yet a few months ago Rev. G. H. Brock of Kanigiri wrote, "Look out for a break from heathenism of the great farming class, who are of the Sudra

caste." Already this is being realized, and there are a few of their own caste who are ready to instruct them as they come out. Kubbiah, a native preacher of Kanigiri, is a convert who came from the Sudra caste. He suffered much persecution, and was of course excommunicated from his caste, but now he is doing excellent work, and his wife is also a teacher. In Mr. Brock's station staff three castes are now represented. It means a great deal in India when members of different castes partake of the Lord's Supper together.

LESSON VII. JOHN 4: 43-54. FEB. 12

The Second Miracle in Cana

Through Healing to Faith

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. Vs. 53.

WE are far from comprehending all the mystery of the miracles of healing which Jesus wrought during his ministry, but it is certain that the element of deep compassion is prominent in many of them, and it is also certain that these miracles attracted attention to Jesus, and that many believed on him because they saw and heard of the mighty works which he did.

These two elements are prominent in the work of medical missions today. When missionaries go to heathen lands, taking with them the spirit of Jesus,



Photo by F. W. Stalt

ETTA WATERBURY HOSPITAL, UDAYAGIRI, SOUTH INDIA

they cannot help having compassion on the sick as soon as they discover what cruelties are practised in the name of healing. The statement of the famous traveler Mrs. Isabella Bird

Bishop has often been quoted, that when she began her travels she had little interest in missions, but after her journeys through the far East she was ready to offer herself as a medical missionary to women.

Because of the ignorance and superstition shown in the treatment of the sick by the heathen, some of the cures wrought by medical missionaries seem so wonderful that the people are ready to accept them as miracles. Of course our missionaries never allow anything of this kind, but the thousands who visit our dispensaries and hospitals receive instruction and literature there which they take with them into far distant villages and jungles, and thus the door is opened for the gospel, and for the faith not only of a "whole house" but of a whole village.

LESSON VIII. JOHN 5: 1-15. FEB. 19

Jesus at the Pool of Bethesda

The Eyes that See

When Jesus saw him lie, . . . he saith unto him, Wilt thou be made whole? Vs. 6.

THERE were many who looked upon the helpless man as he lay beside the pool at Bethesda, yet no one but Jesus really saw him. Jesus saw how helpless he was, how long he had been there without any sympathy or the offer of a hand to help. He saw just

what the man needed, and knew that he could speak the word which would make him strong and well.

It is true today that only the eyes of those who have the real spirit of Jesus can see the real need of the world. That accounts for the different reports which are given about certain heathen countries and religions by occasional travelers and writers, and by Christian missionaries. Some people are so much taken by the picturesqueness of Buddhism and Hinduism that they are blind to the emptiness of the one and the vileness of the other. Ask Pandita Ramabai what she thinks of woman's position under Hinduism, and read, in H. P. Cochrane's "Among the Burmans," his chapter on "Buddhism As It Is."

To some it may sound presumptuous; but I believe that even in Japan, the land of gardens and cherry blossoms, we can more surely trust men like John H. DeForest and John L. Dearing to tell us the real condition and needs of the country than Sir Edwin Arnold or Lafcadio Hearn. And in their time of conflict the Japanese themselves are confirming this view; for on battle-fields they are bidding one another farewell in the name of Jesus, and from hospital cots they are stretching forth their hands to take the gospel that tells of salvation through Jesus Christ.

LESSON IX. JOHN 6: 1-14. FEB. 26

The Miracle of the Loaves and Fishes

Feeding the Multitudes

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down. Vs. 11.

THERE is a little faded photograph at our Mission Rooms at Tremont Temple which has always been more impressive to me than any portrait of Napoleon. It represents Dr. Clough standing upon a block of stone, directing the famine relief work in India. "The Buckingham canal," says Dr. Boggs in his interesting sketch of our Telugu Mission, "was being dug at that time, and in order to provide work for as many Christians and others as possible,

and so save their lives, Dr. Clough took a contract for a few miles of the canal. To this work a great number of Christians came from their distant homes, and with them a multitude of their heathen relatives. The native preachers were the overseers, and every evening they preached in the encampment."

We all know the story of the thousands who were baptized as the result of this great evangelistic opportunity; but perhaps we do not realize how great was the influence of that element in Christianity which reaches out to help the poor and suffering. Heathenism knows nothing of any such spirit. To the Telugus it was as wonderful as the miracle of feeding the multitude, which made the people say, "This is of a truth that prophet that should come into the world."

India has always been the land of famine dangers, and our missionaries may have to contend with it at any time. Yet even out of famine come life and power. Many of the famine orphans taken in and cared for at our missions have developed into most excellent Christian preachers and workers.

LESSON X. JOHN 7: 37-46. MARCH 5

Jesus at the Feast of Tabernacles

Taw Meh Pa

Many . . . said, Of a truth this is the Prophet. Others said, This is the Christ. Vs. 40, 41.

ONE of the most interesting things in the comparative study of religions is the widespread idea of a Messiah, a prophet or leader who is to come and lead his people in triumph and power. A weird illustration of this is the bloody Messiah dance of some of the American Indians. Perhaps the saddest illustration is a scene which may be witnessed over and over again among the orthodox Jews on the East Side of New York City at any Easter time. When they celebrate the Passover, they leave the door ajar for the entrance of the Messiah, who may come at any time. Truly, "He came unto his own, and his own received him not."

Our missionaries have several times met with this tradition, notably among the Karens. In his remarkable sketch, "Ko San Ye, the Karen 'Moody,'" Rev. Sumner R. Vinton says, "This movement is not without its serious problems. Ko San Ye's own people have misunderstood his work. Large numbers of heathen Karens have flocked to him because they thought they saw in him Taw Meh Pa, the long-expected Karen Messiah, whom they have conceived of as a temporal king."

And in a telegram from Rev. W. M. Young announcing an awakening among the Shans of northeast Burma, he uses the phrase, "Marvelously clear tradition." The glorious thing about these traditions is that in thousands of cases our missionaries have been able to clear away the mist of falsehood, and to show the people that whatever of truth there is in these traditions is more than fulfilled in Jesus, the Christ, the Prophet, the Saviour of the world.

PERSONAL & OTHER NOTES

ARRIVALS

Dr. and Mrs. W. B. Boggs at Ramapatam, South India, November 18.
Rev. J. T. Proctor, from Huchow, China, at San Francisco, November 9.
Rev. W. C. Griggs and family, from Bhamo, Burma, at New York, December 23.

* *

DEPARTURES

Rev. C. Unruh and Mr. J. Wiens from Russia for South India, October 25.
Rev. and Mrs. E. B. Roach, from New York for Burma, November 19.
Rev. W. F. Beaman and family from New York for China, January 14.
Miss Sarah R. Slater, from New York for Burma, January 14.

* *

REV. W. W. COCHRANE of Mongnai, Burma, is to remove to Hsipaw to care for the work in the absence of Dr. Leeds on furlough.

* *

MR. ANDREW L. FRASER of Rochester Theological Seminary recently met the Executive Committee and received appointment as a missionary of the Union.

* *

An article on "The Philippines," in the *Revue des Deux Mondes* for November,

specially notices the activity of Baptist missionaries there.

* *

Mrs. H. B. DICKSON of Assam, who has recently been in Calcutta for surgical treatment, was, at last report, gaining rapidly, and expected soon to be entirely well.

* *

REV. J. N. CUSHING, D.D., President of Rangoon Baptist College, expects to return to America on furlough early in the spring.

* *

REV. C. E. BOUSFIELD, of Shaohsing, China, writes: "We are having the most wonderful opportunities and encouragement, and expect twenty more baptisms before the end of the month."

* *

WORK on the steam equipment of the "Fukuin Maru" is progressing. While some generous donations have been made toward the expense involved, several hundred dollars are still urgently needed.

* *

IN response to the appeal from Miss Hughes of Osaka, Japan, for gifts to meet the expense of work among the sick and wounded soldiers, we have received generous contributions for which we are deeply grateful.

A THOUGHTFUL article by Rev. J. Speicher appears in the *Baptist Missionary Review* for November, upon the subject of "Spiritual gifts: their presence among native Christians, and their importance to successful missionary work."

* *

WE are sorry to hear of the continued weakness of Mrs. J. S. Adams, Hanyang, China, resulting from the severe illness of last summer. Her presence and help in the work are invaluable, and we hope she may ere long be fully restored.

* *

THE General Committee of the World's Student Christian Federation has appointed February 12 as the day of universal prayer for students. This is in addition to the usual day of prayer for colleges observed throughout this country in January.

* *

PROFESSOR ERNEST W. CLEMENT of Duncan Academy, Tokyo, Japan, author of "A Handbook of Modern Japan," which has had a most enthusiastic reception by the public, is about to publish another book entitled "Christianity in Modern Japan."

* *

REV. D. GILMORE of Henzada writes: "Thirty-two baptized here on the sixth; sixty-six on the thirteenth; others will be baptized today. I hear of people being baptized all over the district, thirty at one place, fifty at another. Praise God from whom all blessings flow."

* *

OWING to the fact that copies of this MAGAZINE do not reach some of our subscribers until after the first Sunday in the month, we have decided to include the "Missionary Lights on the International Lessons" for the first lesson of each month in the MAGAZINE of the preceding month.

* *

A COMMITTEE from the Boards of the woman's societies is expecting to confer with a like committee from the Executive Committee of the Union, upon the advisability of opening another home for the children of our missionaries. The present accommodations are quite inadequate to the needs.

REV. W. H. MILLARD of Hangchow, East China, writes that they have found great encouragement in the spiritual quickening that has come to one of their members. He was once considered to be a hopeless victim of opium, but he now has the joy of the Lord in his face and is a fine worker.

* *

IN connection with the reference in a recent number of this MAGAZINE to famine relief work carried on in West China by Mr. Beaman, it should have been made clear that the relief given at Yachow was supported by native contributions and not by the money sent to Mr. Beaman from this country.

* *

RECENT letters from South India speak of the failure of rain and the prospect of early famine. Much suffering exists already and it is feared that relief work will soon need to be undertaken. We pray that ere this the rain may have come, for such conditions are inexpressibly trying to our missionaries as well as to the suffering people.

* *

FURTHER news from Rev. W. M. Young, Kengtung, Burma, announces the recent baptism of thirty, and that hundreds are professing faith. The interest seems to be spreading over the entire state among the hill people. Mr. Young has promised to write fully of this interesting work a little later, after he has had more opportunity to observe its real character.

* *

ALL missionaries are requested to observe the following: If you have not already done so, please send to the Rooms in Boston the names and addresses of immediate members of the family, or near relatives, to whom you might wish to have the news conveyed of serious illness, death or other important matters commonly sent to the Rooms by cable. The Union has recently been severely censured for failure to notify immediate friends of an important communication, when the fact was that the missionary, although reminded of the importance of the matter, failed to leave the address of any one to whom such information might be sent.

The Literature of Missions

AN INDIAN PRIESTESS; OR, THE LIFE OF CHUNDRALELA. By Ada Lee. Fleming H. Revell Company. Price, cloth, 50 cents net.

The life story of a high caste widow of India is pitiful, yet fascinating. The seven years' pilgrimage by the subject of this sketch to the four great shrines in the four cardinal points of the empire, and her intense devotion to idols give one a vivid picture of some phases of heathen worship. Still unsatisfied with life she became a fakir, and for three years lived in bodily torture almost unendurable. Then her eyes were suddenly opened to the deceptions practised by the priests, and she entirely lost faith in her religion. Her conversion to Christianity and her vigorous preaching of the gospel contrast strongly with the hopeless misery of former years and form a beautiful close to this extraordinary life.

BALANCE: THE FUNDAMENTAL VERITY. By Orlando J. Smith. Houghton, Mifflin & Co., Boston and New York. Price, \$1.25 net.

ADAM AND EVE: HISTORY OR MYTH? By Professor L. T. Townsend, D.D. The Chapple Publishing Company, Boston, Mass.

HANDS AT REST. By Mrs. J. H. Morton. Cumberland Presbyterian Publishing House, Nashville, Tenn.

Received from the Missionaries

Text-books prepared for the public schools in Manipur. The translation work of these was done by two Manipuris. Rev. Wm. Pettigrew edited the same, and put them through the press.

KEY TO BENGALI, 1ST PRIMER IN MANIPURI, 1897; 16 pages, price 1 anna. Published by The School Library, Manipur, Assam.

KEY TO BENGALI, 2D PRIMER IN MANIPURI, 1898; 20 pages, price 2 annas. Published by The School Library, Manipur, Assam.

KEY TO BENGALI, 3D PRIMER IN MANIPURI, 1898; 24 pages, price 2 annas. Published by The School Library.

MAITAILONGI AHANBA LAIRIK (Manipuri 1st Primer), 1902; 24 pages, price 2 annas. Published by The School Library.

MAITAILONGI ANISHUBA LAIRIK (Manipuri 2d Primer), 1902; 18 pages, price 2½ annas. Published as above.

MAITAILONGI DHRAPAT (Elementary Arithmetic and Tables in Manipuri), 1903; 28 pages, price 2 annas. Published as above.

WARI PARENG (3d Primer in Manipuri), 1902; 62 pages, price 6 annas. Published as above.

LOSHING THOKPA (4th Class Reader in Manipuri), 1902; 59 pages, price 6 annas. Published as above.

LOSHING THOKPAGI ARTHA LAIRIK (key to above reader), 1902; 67 pages, price 6 annas. Published as above.

HAKCHANG NADANANABA PAMBAI (Way to Health Sanitation, in Manipuri), 1902; 65 pages, price 6 annas. Published as above.

HAKCHANG NADANANABA PAMBAIGI ARTHA (key to above in Manipuri), 1902; 79 pages, price 6 annas. Published as above.

MAITAIIGI ANGKA (Arithmetic in Manipuri), 1903; 116 pages, price 12 annas. Published as above.

KEY TO STEP BY STEP, Part I, in Manipuri, 1902; 44 pages, price 3½ annas. Published as above.

KEY TO STEP BY STEP, Part II, in Manipuri, 1902; 48 pages, price 4 annas. Published as above.

KEY TO STEP BY STEP, Part III, in Manipuri, 1902; 88 pages, price 8 annas. Published as above.

PARA ANOBA (New Lessons, 5th Class Reader, in Manipuri), 1903; 75 pages, price 6 annas. Published as above.

PARA ANOBAGI ARTHA (key to above book in Manipuri), 1903; 80 pages, price 6 annas. Published as above.

JAMADARI AMASUNG MAHAJANIGI MARAMGI HIRAM AYAMBA (Arithmetic, Part II, in Manipuri), 1903; 61 pages, price 4 annas. Published as above.

PADAMGI ANGKI AHANBA (Mensuration in Manipuri), 1903; 88 pages, price 10 annas. Published as above.

PRITHIBIGI WARAM (Geography in Manipuri), 1903; 96 pages, price 10 annas. Published as above.

KEY TO NEW ROYAL READER NO. 2 IN MANIPURI, 1903; 147 pages, price 12 annas. Published as above.

DICTIONARY IN ENGLISH, BENGALI AND MANIPURI, 1st edition 1837, revised 1896; 200 pages, price 2 Rs. 14 annas. Published as above.

The Gospel of John in Tangkhul Naga is just out of the press, and the Gospel of Luke and the Acts of the Apostles will be ready this year (D. V.), to be bound with this Gospel of John. They are being printed at the British & Foreign Bible Society in London, and will be finished in time for the missionary to take back with him to his field of labor.

FINANCIAL

STATEMENT FOR 9 MONTHS, ENDING DECEMBER 31, 1904

	1904	1903	INCREASE	DECREASE
Donations	\$110,706.20	\$124,050.18		\$13,343.98
Legacies	55,931.34	52,143.38	\$3,787.96	
	\$166,637.54	\$176,193.56		\$9,556.02
Income from Investments	32,244.18	28,039.45	4,204.73	
Received on Union Debt	8,054.00	2,207.00	5,847.00	
Annuity Bonds Matured	7,250.00	5,013.06	2,236.94	
	\$214,185.72	\$211,453.07	\$2,732.65	
Debt of the Union April 1, 1904				\$7,954.86
Schedule of Appropriations for 1904-5				527,263.63
Additions to Schedule up to January 1, 1905				18,010.23
Further additions to Schedule as directed by donors, specifics				3,860.16
				\$557,088.88
Total receipts to January 1, 1905				\$14,185.72
Amount needed to balance to March 31, 1905				\$342,903.16

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN JANUARY, 1905

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D." are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, \$117 09		Tenant's Harbor ch. . . .	\$6 75	Brewer, W. A. Hall,	
Franklin, H. A. Murch	\$5 00	Charleston, Free Tem-		for wk. among sick	
Bradley, Misses Whit-		ple ch.	12 00	and wounded sol-	
tier and Nash, for		Lee, Union C. E.	5 00	diers, c. G. A. Hughes	\$2 00
Loikaw Miss.	5 00	Lee ch., for wk. among		Saco ch.	7 00
Nobleboro, 1st S. S. .	12 00	sick and wounded		Wayne ch.	3 30
		soldiers	5 00	Portland, 1st ch. . . .	35 44

W. Ellsworth, Mrs. I.
N. Avery \$1 00
Penobscot ch. 5 00
Friendship, Mrs. H. Y.
Condon and family 6 35
Westbrook ch., t. s.
Loikaw sta. 6 25

NEW HAMPSHIRE, \$142 45

Keene C. E. \$30 00
Franklin Falls, 1st ch. 12 98
N. Londonderry ch. 1 50
Nashua, 1st ch., t. s.
H. I. Marshall 40 00
Union, Mrs. Frances A.
Rowell, for wk.
among sick and
wounded soldiers,
c. G. A. Hughes 1 00
Hampton Falls ch. 14 30
Exeter, 1st ch. 30 00
Greenville ch. 12 37
New Ipswich ch. 30

VERMONT, \$171 86

Randolph, 1st ch. \$19 00
Fairfax ch. 3 00
Plainfield, Mrs. A. B.
Taft 5 00
Brandon ch., t. s. C. A.
Converse 13 60
Rutland ch., t. s. C. A.
Converse 72 96
Burlington, 1st ch. 6 57
Burlington, 1st S. S.,
for hospital furni-
ture, c. G. A. Hunt-
ley 11 00
Burlington, 1st ch.,
Girls' Circle, for do. 25 00
E. Hardwick, D. B.
Dye, for sick and
wounded soldiers 5 00
Guilford Y. P. 2 88
Guilford ch. 7 85

MASSACHUSETTS, \$3 054 59

Boston, Wm. E. Noyes,
for sick and wounded
soldiers, c. G. A.
Hughes \$2 00
Boston, Clarendon St.
C. E., t. s. Hpo
Theng, s. L. W.
Cronkite 29 50
Boston, Clarendon St.
C. E., a friend, spe-
cial, for Dr. Corlies
Boston, Clarendon St.
S. S., for Kiating sta. 25 00
Boston, H. L. Hough-
ton 1 00
Boston, Ruggles St.
ch., Kendall Mis-
sion, for wk. c. Mrs.
W. A. Hall 4 00
Boston, W. F. Beaman
Boston, 1st ch., S. N.
Brown 250 00
Boston, "In Memo-
riam," t. medical
wk. in Osaka, c. G.
A. Hughes 1 00
Boston, M. K. M., for
wk. among sick and
wounded soldiers, c.
G. A. Hughes 1 00
Boston, Dudley St. ch. 151 82
Boston, Tremont Tem-
ple ch., for Japan
Mission 50 00
Boston, Tabernacle ch.
Fitchburg, 1st ch. 18 67
Hyde Park, 1st C. E.,
for wk. c. G. H.
Brook 5 00
Westwood S. S. 15 00

Athol C. E., t. s. wk.
c. S. R. Vinton \$12 50
Brookville S. S. 5 29
Brookville ch. 3 21
Haverhill, 1st ch. 21 03
Dorchester, Mem'l ch.,
for Capt. Bickel's
ship 10 00
Dorchester, Jane Wal-
lace, t. s. n. p., c.
P. Frederickson 5 00
New Dorchester C. E.,
t. s. J. S. Grant 14 55
Dorchester, Blaney
Mem'l ch. 24 00
W. Somerville ch. 116 56
Somerville, Winter
Hill S. S. 14 88
Cambridge, Broadway
ch. 50 00
Cambridge, 1st Pri-
mary class, t. s. Dr.
East 1 00
Pittsfield, 1st ch. 52 39
Watertown, 1st B. U.,
for Impur sta. 5 00
W. Medford ch., for
Kengtung sta. 20 00
Norwood, Sw. ch. 30 00
Quincy, Sw. K. D. 10 00
Westboro ch. 12 51
Fall River, Rev. and
Mrs. D. B. Jutten,
t. s. n. p., c. W. Bushell
Winthrop, 1st C. E.,
t. s. J. R. Goddard 20 00
Waltham, 1st ch., G.
H. Cass and wife,
for Maw Oo, c. Dr.
Bunker 7 00
Melrose, 1st ch. 21 32
Brookton, Lizzie Hib-
bard 1 00
Brookton, 1st ch. 130 56
Brookton, Warren Ave.
ch. 8 00
Shutesbury ch. 5 00
N. Attleboro, 1st S. S.,
for wk. of A. A. For-
shee 18 04
Groton ch. 13 12
Manchester B. U., t. s.
Law Peh 12 50
Worcester, South ch.,
Xmas off. 8 00
Natick, 1st ch. 87 21
Campello, Sw. ch., t. s.
Malay 15 00
N. Adams, Mr. & Mrs.
A. M. Hemenway,
for sick and wounded
soldiers, c. G. A.
Hughes 5 00
Holliston ch. 5 00
Mansfield, 1st ch. 50 80
Weston ch. 37 80
A friend, of wh. \$500
is for furnishing the
motor power in the
"Fukuin Maru,"
and \$500 for school
c. Miss Relyea 1 000 00
Winchester, 1st B. U.,
t. s. Dr. Bunker's
assistant 10 00
"From Newton Cen-
tre," for sick and
wounded soldiers, c.
G. A. Hughes 10 00
Salem, Central ch. 13 66
New Bedford, Sw.
Elim ch. 15 00
Lexington, 1st ch. 27 00
Southbridge, Central
ch. 286 00
Southbridge, Mary J.
Steele, for wk.
among sick and
wounded soldiers,
c. G. A. Hughes 5 00

Southbridge, Mrs. R.
H. Cole, and Miss
E. M. Cole, for do. \$10 00
Needham C. E., t. s.
Mg. Aung Min, c.
C. L. Davenport 20 00
Granville B. U., for
Japan Miss. 1 60
Montague, Abby
Smith 5 00
Everett, 1st ch. 11 46
W. Springfield, Mer-
rick St. ch. 9 56
Cummington ch. 8 60
N. Abington ch. 11 70
S. Framingham, Park
St. ch. 44 75
S. Framingham, Park
St. Far and Near
Soc. t. scholarship
in Palabala school,
c. Rev. W. A. Hall
Woburn, 1st Y. P. 25 00
3 00

RHODE ISLAND, \$139 66

Westerly, 1st C. E. \$5 00
Perryville ch. 4 50
Newport, Central ch. 25 36
Newport, 1st ch. 1 00
Providence, Jefferson
St. ch. 20 00
"Friends" 50 00
Providence, Broadway
ch. 22 55
Providence, Calhoun
Ave. ch., t. Gospel
Ship 6 25
Providence, Calhoun
Ave. ch., for Jaro
sta. 2 50
Providence, Calhoun
Ave. ch., for Yachow
sta. 2 50

CONNECTICUT, \$308 34

Brooklyn ch. \$22 65
Meriden, Sw. Y. P. 5 00
Plainville ch., A.
Locke 1 00
Hartford, 1st ch., for
Bunker fund 200 00
Winsted, 1st ch. 3 66
Waterbury, 1st ch. 15 03
New London, 1st C. E.
Meriden, 1st ch., t. s.
n. p. in Burma 50 00
Hartford Y. M. C. A.,
H. M. Gerry, t. wk.
J. L. Dearing 1 00

NEW YORK, \$3 656 84

Troy, Mem'l ch., Hat-
tie Wilsey, for boys'
school, c. Mrs. F. J.
White, Ningpo \$7 00
Troy, A. Louise Gur-
ley, for sick and
wounded soldiers,
c. G. A. Hughes 100 00
Masonville ch. 6 35
Burrsville ch. 3 00
Norwich, 1st C. E., for
Jaro sta. 15 00
Buffalo, Anna M. Hed-
strom 300 00
Buffalo, Lafayette
Ave. ch. 4 00
Yonkers, Warburton
Ave. ch. 55 00
Bristol Springs, "a
friend" 2 00
New York, Mem'l ch.
of Christ, Mrs. Rob-
ert Harris, t. sal.
W. H. S. Hascall... 1 000 00

New York, Mem'l ch. of Christ, Mrs. Robert Harris, for sick and wounded soldiers, c. G. A. Hughes	\$10 00	Canandaigua S. S. . . .	\$10 00	Philadelphia, Lehigh Ave. ch.	\$16 08
New York, Mem'l ch. of Christ	151 18	Canandaigua Y. P. . . .	5 00	Philadelphia, Mrs. S. A. Trevor, acct. sal. W. F. Thomas, \$500 of wh. is mem'l to Dr. M. R. Trevor . . .	1 000 00
New York B. U., for ministerial education	25 00	(\$50 of the last three amounts are t. s. K. Musiah, c. W. A. Stanton.)		Philadelphia, Mission Study Conference . . .	4 28
New York, Washington Heights ch., for sick and wounded soldiers, c. G. A. Hughes	10 00	Brookfield ch.	9 00	Philadelphia, J. L. Sinner, for nat. helpers, Namkham	120 00
Syracuse, 1st ch., Philaetha Bible class, for sta. wk., c. J. Taylor	25 00	Burlington, a friend . .	5 00	Philadelphia, Newtown Sq. ch.	10 15
Syracuse, 1st Y. P., for Rangoon sta.	25 00	N. Hector ch.	35 00	Philadelphia, 3d ch. . .	16 00
Utica, Tabernacle S. S. Carlton ch.	10 60	Interlaken ch.	3 00	Philadelphia, Diamond St. ch.	5 21
Elmira, Florence M. Edwards, for wk. among sick and wounded soldiers, c. G. A. Hughes	5 00	Yonkers, Bethany ch. .	22 03	"One of His," for Bansa Manteke sta. A friend, for W. China fund for sup. W. A. McKinney	20 00
Elmira, Mrs. C. C. Crane, for do.	5 00	New York, Epiphany ch. .	4 63	Philadelphia, Bethlehem ch., for do. . .	50 00
Elmira, Mrs. M. E. Beers, for do.	5 00	Richville ch.	3 15	Mantua S. S.	27 05
Palmyra B. U., for Loikaw	7 15	Palmyra ch.	24 38	Germantown, 2d ch., acct. sal. S. R. Vinton	37 40
Norway ch., t. s. F. W. Goddard	6 75	Friends	10 00	Norristown, Calvary ch.	37 24
Mt. Vision S. S. . . .	3 00	NEW JERSEY, \$449 90		S. Broad St. C. E., for Yachow	25 00
Waterloo ch.	13 15	Arlington, 1st C. E., for Jaro sta.	\$5 00	Glenside ch.	5 00
Highland, John L. Pratt	40 00	New Brunswick, Livingston Ave. ch. . .	54 55	Cold Point ch.	21 44
Brooklyn, Ralph I. Cutter, t. sal. G. A. Huntley	200 00	Paterson, Geo. Ramsey, for wk. among sick and wounded soldiers, c. G. A. Hughes	10 00	Sharon, G. B. McKee	10 00
Alps, T. E. Saxby, for sick and wounded soldiers, c. G. A. Hughes	5 00	Woodstown, Mrs. J. N. Batten, for motor power in Gospel Ship	5 00	New Castle ch.	69 80
Hemlock S. S., t. s. Bago, c. E. G. Phillips	6 35	Woodstown, Mrs. Mary Banks, for do.	5 00	Troy ch.	14 50
Hamilton, Mrs. Edith A. Fletcher	5 00	Paulsboro, W. F. Smith, for sick and wounded soldiers, c. G. A. Hughes	5 00	Halstead C. E., for S. Kya Than, c. L. W. Cronkhite	12 50
Fairport B. U.	20 00	Newark, Mr. and Mrs. F. Tanner, for motor in Gospel Ship	10 00	Parker Ford ch. . . .	11 25
Ransomville S. S., for wk. among soldiers	7 50	S. Plainfield S. S. . .	3 26	Wayne, Central S. S., for M. Sava Law, c. L. W. Cronkhite	50 00
Adams, 1st S. S. . . .	2 00	Bloomfield ch., for the Carvell fund . . .	191 00	E. Brady ch.	8 00
Buffalo, Dearborn St. ch.	10 00	Bloomfield S. S., for chapel at Capis	25 00	E. Brady B. U. . . .	3 00
Buffalo, Hunt Ave. ch. .	2 00	Montclair Sw. ch. . .	20 00	Allen's Mills, Gethsemane ch.	8 00
Bethel ch.	3 48	Jersey City, Bergen Y. P.	5 00	Falls Creek ch. . . .	3 00
Salamanca S. S., t. s. J. C. Brand and wife	7 00	Butler S. S.	85	Clearfield ch.	20 00
Homer ch.	68 82	Arlington, Sw. S. S. .	15 00	Bloomfield ch. . . .	2 26
Buckingham ch. . . .	8 00	Jersey City, Summit Ave. Y. P.	10 00	Sharpville ch. . . .	5 88
Deposit Association . .	10 00	New Durham ch. . . .	3 28	Franklin, 1st ch., t. s. C. W. Briggs	1 003 96
Deposit ch.	32 43	Pemberton ch.	19 15	Scottdale S. S. . . .	5 00
Hancock ch.	55 75	Marlton ch.	22 73	White Hall ch., Miss Kreamer, for boy c. Mrs. J. W. Carlin . . .	9 00
Portageville ch. . . .	2 55	Bridgeton, Berean ch. .	40 17	A. Judson Still . . .	3 00
Portageville S. S. . . .	82	PENNSYLVANIA, \$5 752 49		Williamsport, 1st ch. .	44 96
Portageville Y. P. . . .	42	Pittsburg, Fourth Ave. ch., special	\$2 000 00	Pottsville, 1st ch. . .	33 18
Castile ch.	26 05	Philadelphia, W. G. Tyler, in memory of Daisy Tyler, for Telugu Mission . .	50 00	Pittsburg, 4th Ave. ch., 6 mos. to Oct. 31	540 98
Castile S. S.	5 00	Colegrove, M. L. Bartlett, for sick and wounded soldiers, c. G. A. Hughes	1 00	New Sewickley ch. . .	12 26
Oswining Y. P.	3 00	Colegrove, A. M. Bartlett, for do.	1 00	McKeesport, 1st ch., for India	15 00
Mechanicsville ch. . .	10 00	Bloomsburg, Catherine A. Tustin	25 00	Wilkinsburg B. U., for orphan c. H. Hui-singa	3 75
Brooklyn, Immanuel ch. .	500 00	Bloomsburg, Catherine A. Tustin, for sick and wounded soldiers, c. G. A. Hughes	5 00	W. Jackson ch. . . .	2 00
Brooklyn, Pilgrim ch. .	7 09	Starlight, Bucking ch. .	7 00	Charleston ch. . . .	4 04
Brooklyn, Washington Ave. ch. . .	474 89	Wissahickon S. S., for Dr. Griggs' wk. . . .	11 00	Harrison Valley ch. .	11 02
Brooklyn, 2d German, E. D., ch.	21 41	Philadelphia, Bethlehem ch., for W. China fund	50 00	Potterbrook ch. . . .	4 00
Greenport ch.	29 00	Philadelphia, New Tabernacle S. S., Class No. 6, t. s. n. p., c. L. W. Cronkhite	12 50	Deerfield ch.	5 00
New Hartford ch. . . .	11 31			Wellsboro ch.	68 00
Fayetteville ch. . . .	50 03			Marsh Creek ch. . . .	13 00
N. Manlius Y. P., t. s. Chilaka Isaac, c. W. B. Boggs	7 50			Jackson ch.	3 40
Oswego, 1st ch.	15 97			Seranton, Mem'l Welsh ch.	10 00
Canandaigua ch. . . .	62 09			Chester, Emm'l ch. . .	18 25
				WEST VIRGINIA, \$103 93	
				Mannington, 1st ch., for wk. in Bansa Manteke	\$25 00
				Harmony B. U.	3 41
				Roles' Chapel ch. . . .	1 50

Morgantown, H. F., t. s. B. Manikan,	
Jaro.....	\$8 00
Bethesda ch.....	10 30
Hepsibah ch.....	16 47
Hepsibah, Glen Falls Mission.....	4 55
Gypsy ch.....	2 25
W. Fork ch.....	11 45
Belington, Dunham Mem'l ch.....	5 32
Ebeneser ch.....	3 50
Pt. Pleasant ch.....	3 28
Webster ch.....	8 90

DISTRICT OF COLUMBIA, \$21 69

Washington, a friend, t. share in wk. c. C. W. Briggs.....	\$6 25
Washington, 1st ch., acct. sal. A. C. Dar- row.....	15 44

OKLAHOMA, \$7 50

Oak Ridge, Rev. and Mrs. F. L. King....	\$5 00
Oak Grove ch.....	2 50

WISCONSIN, \$321 80

Whitehall, N. S. Sweet and wife, for wk. of W. S. Sweet.....	\$25 00
Merrimack, M. T. Mar- tin, in memory of deceased parents, \$1, in memory of de- ceased little boy, \$1	2 00
Grantsburg Soc.....	6 00
Trade Lake, Okerstrom	1 00
Sister Bay ch.....	11 50
Sparta ch.....	34 37
Warrens S. S.....	2 89
Waukau ch.....	5 00
Omro ch.....	21 45
Ripon ch.....	14 11
Ripon S. S.....	5 00
Fond du Lac ch.....	14 75
Neeah ch.....	24 55
Weyanwaga ch.....	2 00
Weyanwaga, A. Jones	1 00
Plainfield ch.....	5 00
Saxeville ch.....	18 15
Lodi S. S.....	7 16
Madison ch.....	31 62
Glen Flora ch.....	2 00
Ladysmith ch.....	2 00
Hudson ch.....	52 70
Sheboygan Falls ch.....	14 00
Racine S. S.....	14 00
Superior ch.....	13 55

MICHIGAN, \$424 87

Benton Harbor, Rev. and Mrs. L. M. Barnes.....	\$5 00
Battle Creek, Esther E. Edwards.....	25 00
Detroit, 1st Polish ch.	4 50
Detroit, North S. S., class of Lois McKay, for untainted leper children in India, c. H. Huisinga.....	5 00
S. Haven ch.....	2 00
Pontiac Y. P., for Loi- kaw Mission.....	25 00
Port Huron, 1st B. U., t. s. wk. S. R. Mc- Curdy.....	25 00
Ishpeming, Mrs. Julia A. Barnett, for wk. among soldiers, c. G. A. Hughes.....	1 00

Belding S. S., Edith Knapp's class, t. wk. at Ikoko c. J. Clark	\$ 25
Belding, Durand Stout, for do.....	1 00
Detroit, Union meet- ing of B. U.....	53 50
Detroit, Clinton Ave. ch.....	5 00
Port Huron, 1st ch.....	22 50
Mt. Vernon ch.....	5 64
Flint ch.....	22 44
Grand Rapids, Wealthy Ave. ch.....	76 50
Grand Rapids, Weal- thy Ave. S. S.....	7 36
Brooklyn ch.....	7 00
Brooklyn S. S.....	92
Grand Rapids Y. M. C. A.....	15 85
Charlotte ch.....	9 18
Charlotte B. U., for wk. c. Helen Elgie.	5 00
Belding S. S., Spear Bible class, t. s. n. p., c. J. Clark.....	1 75
Kalamazoo, 1st ch.....	30 00
Niles ch.....	3 66
Marcellus ch.....	3 00
Dowagiac, 1st ch.....	4 13
Stella Bond Mem'l Fund, semi-annual dividend, for wk. c. Dr. Bunker.....	6 00
Manistee Sw. ch., La- dies' Soc.....	13 25
Muskegon Sw. ch., La- dies' Soc.....	5 00
Muskegon, 1st ch.....	33 44

ILLINOIS, \$795 74

Elburn, J. A. Fink....	\$10 00
Bloomington, Mrs. E. B. Read, for motor power in Gospel Ship.....	2 00
LaSalle Y. P., for wk. in Kanigiri.....	5 00
Canton, Eugene A. Spear, for Haka sta.	25 00
Chicago, Mrs. S. J. Olds, for sick and wounded soldiers, c. G. A. Hughes.....	10 00
Pleasant Ridge ch.....	6 10
Greenville ch.....	8 14
Belleville ch.....	51 55
Newark ch.....	10 00
Minonk ch.....	27 75
El Paso ch.....	70 58
Tremont ch.....	14 00
Champaign ch.....	55 63
Gifford ch.....	13 87
Mahomet ch.....	15 00
Mahomet S. S.....	2 50
Mahomet B. U.....	2 50
Mahomet B. U. Jr.....	1 00
Chrisman ch.....	30 60
Roodhouse ch.....	9 10
Chicago, Covenant ch., \$5 for L. M. of Mrs. C. E. Dracass.....	52 65
Chicago, Mrs. C. S. Teepie, for wk. c. C. B. Antisdell.....	1 00
Batavia ch.....	5 00
Evanston B. U., t. s. n. p., c. C. B. An- tisdell.....	82 17
Chicago, a friend's Xmas gift.....	10 00
Chicago, 1st Dan. ch., for wk. among chil- dren c. P. Freder- ickson.....	25 00
Beaver Creek ch., t. s. n. p. at Bansa Man- teke, c. S. E. Moon..	25 00

Momence ch.....	\$4 00
Galva ch.....	21 15
Bethany ch.....	4 00
Berwick ch.....	30 30
Peoria, 1st ch.....	17 45
Fillmore B. U.....	5 00
Bethel ch.....	14 00
Taylor Ridge ch.....	3 70
Roseville ch.....	33 60
Roseville B. U.....	10 00
Springfield, Central ch.	12 60
Springfield ch., J. A. Caldwell.....	25 00
Chicago, Bethel Scand. ch.....	22 00
Chicago, 1st ch., John Berg, t. s. Phillip, Assam.....	3 00
Austin, Sw. B. U., for wk. in Spain, c. E. Lund.....	12 50
Humboldt Park, Sw. ch., Y. L. Soc.....	6 30

INDIANA, \$141 77

Mentone, Sevasopol ch.	\$2 00
Freedom, Mrs. Sarah A. Light, for sick and wounded soldiers, c. G. A. Hughes.....	1 00
Blue River ch.....	5 15
Borden ch.....	6 84
Underwood ch.....	1 85
Franklin, 1st ch.....	60 68
Kimberlon ch.....	2 15
Hymera ch.....	3 20
Friendly Grove ch.....	1 00
Good Hope ch.....	4 10
New Hope ch.....	4 65
Providence ch.....	3 00
Sparta ch.....	5 70
Huron ch.....	4 53
Spice Valley ch.....	12 25
Mitchell ch.....	1 00
Poston ch.....	11 00
Bethel ch.....	2 00
Aikman's Creek ch.....	1 03
Bicknell ch.....	4 84
Wilson's Creek ch.....	1 00
Mt. Olive, 2d ch.....	1 80
Connorsville, Mrs. W. B. Leslie, for Ningpo	1 00

OHIO, \$1 313 70

Marion ch.....	\$1 25
Mt. Vernon ch.....	3 16
Kenton ch.....	1 70
Antiquity S. S.....	1 87
Centerville, B. L. Neff, for sick and wounded soldiers c. G. A. Hughes.....	5 00
Centerville, Edith Hat- field, for do.....	10 00
Cleveland, M. C. Schulte, for the Kamerun Miss.....	5 00
Cleveland, Immanuel B. U., for Suifu sta.	25 00
Cleveland, Euclid Ave. Bible School.....	100 00
Racine, Elizabeth F. Ross, for sick and wounded soldiers, c. G. A. Hughes.....	5 00
Gallipolis Miss. Circle, for do.....	\$1 50
N. Royalton ch., t. s. C. E. Tompkins.....	10 00
Newtonville ch.....	2 75
Mechanicsburg, Mrs. J. B. Wing, for sick and wounded sol- diers, c. G. A. Hughes	3 00
New Market ch.....	3 50
Jefferson S. S.....	3 23

Clear Fork B. U.	\$3 10
Cleveland, Euclid Ave. ch., E. J. Hart, for hospital at Hangyang, c. G. A. Huntley ..	50 00
Painesville B. U., for Ikoko sta., c. J. Clark	20 00
Centerville, Rev. and Mrs. B. L. Neff	5 00
Granville, Shepardon College Y. W. C. A., t. s. S. W. Stenger and wife	25 00
Dayton, Central ch.	216 88
Dayton, 1st ch.	699 33
Dayton, Mem'l ch.	11 61
Dayton, North ch.	12 66
Dayton, Union ch.	4 78
Addyston ch.	10 00
Cincinnati, Mt. Auburn ch.	49 83
Franklin ch.	22 55
Zanesville, 1st S. S., Miley Kinhead	1 00

MINNESOTA, \$391 62

Spring Valley ch.	\$5 00
Osseo, Myrman	75
Reynolds ch.	21 28
Lake Elizabeth ch.	6 50
St. Paul, 1st Sw. Soc.	10 00
Isanti, N. Soc.	23 00
Goodhue, Forsell.	2 50
Fish Lake ch.	61 00
Spring Vale ch.	9 75
Harris ch.	10 00
Grass Lake Soc.	10 00
Milaca, a friend	5 00
St. Paul, 2d Sw. ch., B. Peterson	4 00
Reynolds ch.	22 80
International Falls ch.	5 00
LaPorte ch.	1 00
Clark's Grove, Christina Anderson	75 00
Clinton Falls S. S.	4 49
Owatonna ch.	35 00
W. Concord, S. Briggs St. Paul, 1st Am. Y. P., for Congo	5 30
Bricelyn ch.	3 25
Bricelyn ch., Foster ..	1 00
Duluth, Central ch.	60 00

IOWA, \$579 00

Independent B. U., for Jaro sta.	\$5 00
Muscatine B. U., for Swatow sta.	10 00
Cedar Falls, Henriette F. Gunn	2 50
Des Moines, Forest Ave. S. S., Miss Study class, for Jaro sta., c. C. W. Briggs ..	12 50
Bradgate ch.	26 50
Hiteman ch.	3 65
Northwood ch.	20 50
Cold Water ch.	11 65
Osage ch.	127 07
Waterloo, 1st ch.	6 70
Iowa Falls ch. & B. U.	14 75
Oakwood ch.	4 25
Cresco ch.	27 85
Waukon ch.	39 45
Waukon S. S.	2 50
Manchester ch.	31 78
Independence ch.	3 00
Howard Grove ch.	5 00
Howard Grove S. S.	5 00
Des Moines Sw. ch.	10 00
Kiron Sw. Lad. Sew. Soc., for Dr. East	10 00
Kiron Sw. Lad. Sew. Soc., for "Antonia," Spain	10 00

Kiron Sw. Lad. Sew. Soc., for China Mission	\$35 00
Downey B. U.	1 00
Muscatine ch.	128 65
Muscatine S. S.	7 10
Mt. Pleasant ch., Mineral Ridge	20 00
Doon ch.	1 00
N. Union ch.	7 75
Cedar Rapids, 1st ch.	1 00
B. O. Kinnear, tow. silk quilt	1 00
Mrs. H. E. Barton, tow. silk quilt	1 00

MISSOURI, \$215 02

Long Branch B. U., t. s. missionary in China	\$2 50
Maryville ch.	3 40
Board of Home and Foreign Missions, of wh. \$9.24 is from Bethel Asso.	209 12

NORTH DAKOTA, \$39 80

Jamestown ch.	\$11 80
Kulm ch.	28 00

SOUTH DAKOTA, \$63 45

Strandburg S. S.	\$1 50
Burbank ch.	2 00
Valley City, L. Anderson	1 00
Sun Prairie, Wom. Soc.	10 00
Berton ch.	33 45
Elk Point ch.	8 00
Rapid City, E. O. Stillwell	5 00
Pierpont, W. H. Lemon ..	2 50

NEBRASKA, \$119 88

Ohiowa ch.	\$5 00
University Place, Martha Van Ness, for wk. among soldiers, c. G. A. Hughes	1 00
Holdrege, Mrs. S. T. Whitcomb, for do.	5 00
Beatrice, R. D. H. Davis, for do.	5 00
Lincoln, 1st B. U., t. s. Wm. Axling and W. T. Elmore	38 25
Nebraska City, 1st ch.	5 00
Dickens ch.	1 95
Ash Grove ch.	90
Hebron ch.	4 00
Fairbury ch.	11 28
Auburn ch.	5 00
Holbrook ch.	10 77
Omaha, Sw. Y. P., t. s. n. w. c. O. L. Swanson	12 50
Estina, Sw. ch.	11 50
Eudell, 1st Wom. Circle	1 75
York ch.	1 00

KANSAS, \$314 58

Winfield, F. E. Pierce and wife	\$10 00
Winfield, F. E. Pierce and wife, for wk. among sick and wounded soldiers, c. G. A. Hughes	4 00
Clearwater, Marian Goodman, for do.	5 00
Onaga ch.	11 91
Elm Creek ch.	5 00
Marshall Center ch.	9 11

Hollenberg ch.	\$2 95
Havensville ch.	1 31
Westmoreland ch.	2 50
Blue Rapids ch.	20 00
Peabody S. S., t. s. n. w. Tura.	3 75
Enon ch.	2 00
Avon ch.	3 25
Saron ch.	15 00
Vicksburg ch.	3 00
Narka, S. W. Andrews ..	5 00
Oberlin ch.	18 40
Prairie Temple ch.	15 10
Norton ch.	1 30
Colby ch.	14 07
Colby Y. P.	4 00
Gem ch.	10 72
Clugh Valley ch.	4 11
Kackley ch.	2 00
Republic ch.	7 60
Republic S. S.	1 00
Republic Y. P.	1 00
Mt. Pleasant ch.	7 00
Goshen ch.	1 00
Parsons ch., for N. Lakhimpur, Assam.	102 59
Parsons Y. P., for do.	2 41
Parsons S. S., for do.	5 00
Kansas City Sw. Y. P., t. s. n. p.	12 50
Arkansas City S. S.	1 00

MONTANA, \$40 55

Stevensville ch.	\$15 00
Livingstone ch.	17 25
Anaconda, Am. ch.	5 30
Anaconda S. S.	3 00

COLORADO, \$77 60

Delta ch.	\$7 60
Denver, Judson Mem'l ch.	68 00
Rocky Ford ch.	2 00

IDAHO, \$6 25

Weiser ch., for W. China	\$6 25
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UTAH, \$25

Springville ch.	\$5 00
Salt Lake City, 1st B. U., for share in wk. c. A. C. Darrow	20 00

ARIZONA, \$9

Prescott ch.	\$9 00
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WASHINGTON, \$100 75

Davenport Y. P., for Podili sta.	\$6 25
Tacoma, Sw. ch.	67 90
Tacoma, Sw. ch., Miss Neel	19 00
Ferndale, Sw. ch.	7 60

OREGON, \$8 00

Portland, Andrew Olson	\$5 00
Oakland ch.	3 00

CALIFORNIA, \$160 40

Los Angeles, N. Ward, for wk. at Loikaw.	\$13 00
Cupertino, O. B. Kimball, for wk. among sick and wounded soldiers, c. G. A. Hughes	10 00
Hughes	8 00
Westport ch.	11 15
Red Bluff ch.	11 15

Red Bluff S. S.	\$5 00
Round Mountain ch. .	4 00
Orosi ch.	9 50
Reedley, C. W. Don-	
nel and wife	5 00
Santa Barbara, a	
friend of missions,	
for W. China sta. .	25 00
Los Angeles, Central	
Wom. Circle, t. s.	
Frances, c. Dr.	
Clough	15 00
Los Angeles, Sw. ch.,	
for wk. at Kifwa .	19 00
Los Angeles, Sw. Y. P.,	
t. s. n. p. c. O. I.	
Swanson	15 00
Monrovia Y. P.	6 80
Santa Ana, 1st ch. .	14 04

SPAIN, \$15 66

Barcelona	
ch.	67 30 pts.
Figueras ch. 10 50 ..	
S. Juan-y-	
Palamos	
ch.	13 10
Per account M. C.	
Marin, 1904	\$15 66

MISCELLANEOUS, \$466 59

German chs. of N. A.,	
of wh. \$451 59 is for	
Kamarun Mission,	
c. K. Mascher, and	
\$5 for miss. wk. in	
Phil., \$5 for A. S.	
Magilton, and \$5 for	
chapel building in	
Ongole	\$466 59

Total \$19 557 55

LEGACIES

Dover, N.	
H., Est.	
Betsy	
Weed ...	\$42 75
Newfane,	
Vt., Est.	
C. W.	
Stebbins	16 72
Boston,	
Mass.,	
Est. Thos.	
P. Foster	3 000 00
Preston,	
Conn.,	
Est. S. T.	
Meech ...	2 668 50
Pittsford,	
N. Y., Est.	
John T.	
Seeley ...	186 56
York, Pa.,	
Est. Julia	
A. Hart-	
man	200 00
Galesburg,	
Ill., Est.	
Henry C.	
Fitch ...	100 00
Chicago, Ill.,	
Est. Sa-	
rah E.	
Sampson.	95 83 6 310 36

\$25 867 91

Donations and lega-	
cies from April 1st,	
1904, to December	
1st, 1904.	140 769 63

Donations and lega-	
cies from April 1st,	
1904, to January 1st,	
1905	\$166 637 54

DONATIONS RECEIVED TO
JANUARY 1, 1905

Maine	\$1 344 03
New Hampshire	838 01
Vermont	753 01
Massachusetts	14 243 31
Rhode Island	1 570 43
Connecticut	3 046 35
New York	18 848 35
New Jersey	4 779 02
Pennsylvania	15 880 12
Delaware	72 33
District of Columbia	760 74
Virginia	21 00
W. Virginia	2 431 40
N. Carolina	5 00
Florida	2 00
Alabama	48 00
Missouri	1 665 45
Texas	6 00
Ohio	7 103 79
Indiana	1 965 16
Illinois	8 691 26
Michigan	3 117 85
Wisconsin	1 794 28
Minnesota	2 045 99
Iowa	3 775 52
Kansas	2 500 70
Nebraska	1 723 03
Colorado	430 39
California	2 903 72
Oregon	506 50
N. Dakota	180 80
S. Dakota	15 16
Washington	911 62
Idaho	222 20
Utah	61 43

Wyoming	\$51 10
Montana	220 90
Arizona	38 90
Indian Territory	130 11
Oklahoma	164 48
New Mexico	55 75
Ontario	20 00
Cuba	6 00
Alaska	3 30
Spain	29 44
Philippine Islands	50 00
Denmark	300 00
Germany	57 68
Africa	95 00
Miscellaneous	4 921 59
	\$110 706 20

LEGACIES RECEIVED TO
JANUARY 1, 1905

New Hampshire	\$653 35
Vermont	25 52
Massachusetts	7 378 46
Rhode Island	28 12
Connecticut	3 691 20
New York	17 884 85
New Jersey	18 725 80
Pennsylvania	746 47
District of Columbia	500 00
Ohio	116 66
Illinois	47 83
Iowa	2 386 95
Michigan	500 00
Minnesota	500 00
Wisconsin	2 748 13
	\$55 931 34



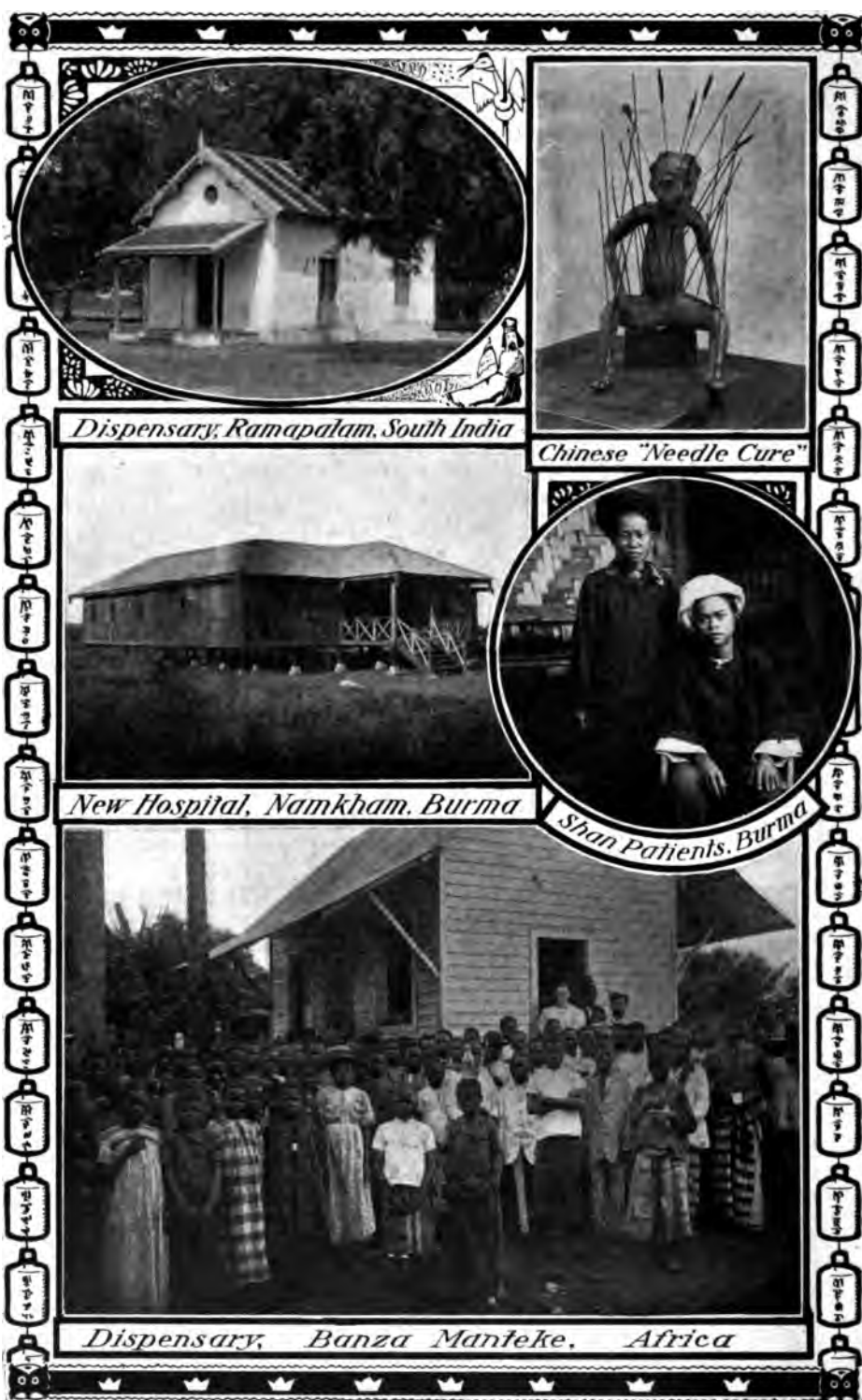
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New Hospital, Namkham, Burma

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MEDICAL MISSIONS ILLUSTRATED

For fuller description of the above pictures, see page 122

NOTES FROM THE SPIRITUAL PHYSICIAN'S CASE BOOK

SOME SYMPTOMS

IN his notable "Denominational Outlook," President A. H. Strong gave a square-in-the-face look at what *The Standard* calls our "denominational disgrace." Pastor C. H. Wheeler of Danvers, Mass., recently called attention to "similar" melancholy facts concerning Baptists in the United States as given in Josiah Strong's "Social Progress." The statistics are for the decade ending in 1904.

The percentage of increase in number of churches has been 21.8; in membership, 28; in home church expenses, 24.5, or 39.3 per cent. per capita. But

there has been a *decrease* in benevolent offerings of 33 per cent., or 47.8 per capita. In decrease of benevolent offerings per capita the Congregationalists come next with 33 per cent., and Presbyterians with 15.3 per cent.; while the Methodist Episcopalians gain 12.6 per cent. But the Congregationalists and Presbyterians show a small decrease in home church expenses.

We cannot question the facts; but do wonder as to the cause. Is it an accidental or habitual, occasional or constitutional condition? Does the Apostle Paul help us to answer?

"Ye are straitened in your own affections"

IT does not require many years of service upon the Executive Committee of the Missionary Union to produce several very lively and abiding impressions. One fact is being constantly and painfully reiterated, the inadequate fulfilment of the Great Commission. An humble but grateful woman, desiring to call down blessings upon the head of a friend of mine, once said to her, "May the Lord never let ye lack want." This blessing certainly rests upon the work of foreign missions in a preeminent degree. I close my eyes and look toward the dark corners of the earth and I seem to see only a forest of empty hands lifted up in mute

but eloquent appeal. Heathen villages are asking for teachers and preachers to tell them of salvation, but their appeal must be denied. Men and means are lacking. Converts won to Christ in central localities return to their homes in the jungle or the country villages, and need pastoral care and instruction to save them from lapsing into heathenism and to keep their light burning in surrounding darkness; but there are no pastors to send and no money to support them, even if they were ready to go. I see 600 orphan girls in darkest Africa facing the peril of being forsaken, for want of Christian oversight, and sent back into the hell

of heathenism to become either slaves or the victims of the savage lust of black soldiers. I see missionary families living at the jeopardy of health and efficiency in tumble-down, rotten, leaky bungalows, bravely striving to avoid an appeal for repairs in view of the overwhelming spiritual needs around them. I see men and women whose talents would command double the compensation they are receiving, sacrificing and economizing to the danger point, without murmuring, to get along, care for their little families and do their assigned work. Stations far removed from civilized centers

plead for a resident physician, but there is not money enough to supply the need. Children must be denied Christian education for want of funds. Great multitudes of waiting men and women, open to the gospel, are unevangelized for lack of money. Providential openings must be neglected for the same reason.

My "abiding impression" has two sides. One is that this condition of things is not well pleasing to the Lord Jesus Christ. The other is that if Christians fail to meet these needs they will "never lack want" in their spiritual experience. — REV. ORVILLE COATS, Lowell, Mass.

"I will bless thee . . . and be thou a blessing"

A DIAGNOSIS

AT every hand are indisputable evidences of the material prosperity enjoyed by the people of the United States. Naturally we should expect the contributions to missionary activities to increase in proportion to prosperity. It is a fact that they do not. Why do they not? Among the many causes which produce this disproportion between material prosperity and missionary offerings the following seem worthy of consideration:

1. It is almost certain that the great bulk of increased wealth has fallen to the possession of those who are not missionary contributors. The missionary cause has no grip upon the majority of those who are becoming millionaires in a turn of the calendar, and they are many.

2. The salaried man and the wage-earner have found that the increased cost of life's necessities has almost exhausted the increase to their earnings, and the balance of the increase has in many cases gone to pay debts incurred in past years, or to supply common home comforts that were foregone until earnings increased. From these cannot come the offerings to compare with the nation's increased wealth.

3. With many Christian givers there is no relation between possession and gifts. They establish the habit of giving a set amount to each missionary cause. An increased income only enables them to give it with less sacrifice or no sacrifice.

4. Among the highest quality of Christians, increased ability to give is often exercised in new lines of benevolence rather than in larger service in the old lines.

5. The spirit of the times is such that the idea of wealth, and great wealth, is continually before all men. This quite generally stimulates the retention of earnings rather than benevolent distribution. The desire to be rich is the under millstone, and the inability to tell when one is rich enough is the upper millstone, between which the missionary offerings are ground to powder in many Christian lives.

6. In many instances, even in the churches, civilization and Christianization are separate matters, with the major emphasis on the former. The relation between the two, which contributes stability to civilization, seems forgotten or ignored. — REV. R. M. WEST, St. Paul, Minn.

"If riches increase, set not your heart upon them"

AMONG other reasons, the following seem to me to have hindered a large increase in our missionary offerings:

1. The increased scale of living expenses has absorbed very much of the enlarged income. There has been a real increase of the actual cost of living; besides this the things that a few years since were luxuries have come to be considered by many families as the necessities of life today. Some of the increase is artificial and unnecessary, but if people keep up with the swift pace that society sets, it costs so much that there is little left for missions. Clothes and social functions and automobiles absorb the surplus very rapidly.

2. Another reason is found in the multiplication of appeals for other kinds of work. Most ministers are on the defensive all the time to prevent numerous appeals that are more or less worthy reaching their churches. Many others of a religious, philanthropic and

reform nature are presented and receive generous offerings. If it were not for these appeals more money would be available for work abroad.

3. Most Christians have only a narrow vision. The near, relatively, looks much larger and worthier than the far-off. In consequence the appeals for charity and for mission work in their own city or, at the farthest, their own land receive all the money that can be spared.

4. There is, in spite of the splendid magazines and leaflets and studies, a prevailing ignorance of the value and success of foreign missions. Dr. Pier-son's words, "Facts are the fuel of missions," are true. The average Christian knows only a little of the great work being done on the other side of the world. He must know about it before he will be interested; he must be interested before he will give either himself or his money. — REV. CAREY W. CHAMBERLAIN, Toledo, Ohio.

He that hath not the Spirit of Christ, is none of His

THE PRESCRIPTION

"BE ye filled with the Spirit. . . . The fruit of the Spirit is love. . . . Show ye . . . the proof of your love. . . . If ye love me, ye will keep my commandments. . . . All authority is given unto me; . . . go ye, therefore, and disciple all the nations."



STREET SCENE IN MANDALAY, BURMA

CUTTING OF STRANGE CORDS

GREAT REVIVAL IN KENG TUNG, BURMA. PEOPLE WONDERFULLY PREPARED FOR THE GOSPEL

"**G**REAT interest among the hill people; wonderfully clear traditions; many professing faith; harvest ready." "Baptized thirty yesterday; interest spreading over entire state." Such telegrams as these, received recently at the Rooms from Mr. Young indicated that something unusual was occurring on the frontier of Burma, and further details were eagerly awaited. We have not been disappointed. The account of the work is such as should profoundly move every heart, in view of the marvelous awakening which has there taken place. The people in the city of Kengtung are chiefly Shans, who are, for the most part, strong Buddhists; but throughout the state there are many other tribes who retain a primitive form of spirit worship. About two years ago the first converts from a tribe called Muhsos were baptized by Mr. Young, and gradually the news of the missionary and the true God of whom he preached has been spreading. They have remarkable traditions of the creation, the fall and the flood, which correspond closely with the biblical account; their teachings against evil-doing closely resemble the Ten Com-



REV. W. M. YOUNG

mandments; they say that God once dwelt among men, and that he is coming again; while the belief is general that the foreigner would bring to them the knowledge of the true God which they had lost. Drunkenness and polygamy are forbidden, nor do they make

offerings to evil spirits. Leaders and teachers from the people themselves have traveled among them for years urging them to forsake all unrighteousness, as "the true God was coming soon." Three of these leaders have now been baptized, seeming to have accepted the gospel implicitly. Since Mr. Young has been visiting among them entire villages have ac-

cepted Christ. He finds that they have worn cords about their necks and wrists as a pledge of faithfulness to their traditions and as an expression of longing for the knowledge of the true God. Now that the truth has come to them they have desired that these be cut; and Mr. Young writes that he has cut the cords from the wrists of hundreds of people. At last accounts he had baptized 110 but hundreds more have professed faith.

[A pamphlet giving a fuller statement of this movement may be had on application to any of our District Secretaries or to the Rooms. — EDITOR.]

SINCE the above article was written the following telegram has been received from Mr. Young. It was sent by wire to Bombay and there forwarded as mail matter by the Indian Government, at a cost not exceeding twenty-five cents: "New Year's greetings from Kengtung Church. Over four hundred strong. First fruits. Harvest will follow soon. — W. M. Young."



The above is from a photograph of a banner presented to Rev. G. A. Huntley, M.D., by the native Christians of Hanyang, China

HIGH HOPES SLOWLY REALIZED

MEDICINE MASTERS MAGIC. COMMENDING THE GOS-
PEL OF THE GRACE OF GOD. JOYS OF SACRIFICE

BY A. H. HENDERSON, M.D.

MONGNAI, BURMA

TO get a peep at our medical work as it stands, we must begin ten years ago. What high hopes we brought! How the people were to crowd in! What splendid opportunities would at once develop for preaching to the throngs waiting for medicine! So much for ideals. The reality was fifty dollars from the Board to stock up with medicines, a few small shelves in one corner of a tiny room, and a doctor watching many funeral processions pass before he had a call.

One of the first questions to be decided was whether the treatment should be free or not. Free treatment appealed to us as better illustrating the love of Christ. At first we decided to leave it to the gratitude of the patients to give what they chose; but the gratitude at flood tide rose to Rs. 8 per month, and later we modified our plans.

The reasons that led us to charge for both medicines and first visits were:

1. People not infrequently would come for free medicine with solid silver cups; this did not seem fair to the Christians (many of them poor) at home.
2. One day, when crowded with patients, many of whom came with merely fancied ailments, one of the men remarked to another: "There is nothing the matter with me, but the medicine costs nothing and I want to taste it."
3. Among the kindred Laos people, where both bottle and medicine were free, people had been known to ask for medicine, and, emptying it out, walk off with the bottle. Therefore we ceased giving it free.

As to visits we had great trouble. According to Shan etiquette it is extremely rude to rouse a person from sleep, so the sick were allowed to die,

because no one dared to come for me at night. Gradually this was righted; but again we had to call a halt. By day I was called to see people who could better have come to me, and time was uselessly wasted. Once I was called out of bed to see a man whom I found perfectly well, chatting to his friends who were gambling. He had "thought he was going to die." My store of merit was supposed to be growing to goodly proportions, and people who gave me a chance to add more by calling on them not infrequently seemed to think that they were my benefactors. This is a strange effect of the Buddhist doctrine of merit. We now charge a dollar for first visits, and they are valued accordingly.

Before we left our little bamboo building for permanent quarters, our hospital had supplied us with its first evangelist. He had limped a distance of nine days' journey from near Hsipaw, and was never entirely cured; but he became an earnest Christian preacher. The larger hospital has supplied us with a second man: his life saved, gentle and earnest, growing daily in usefulness, he promises great help.



DR. A. H. HENDRRSON

It is the Shan custom to worship the doctor, whose art is often a mixture of astrology and magic. By learning the day of your birth he can calculate what medicine you should take, and often adds to the treatment by invoking the aid of some spirit and rubbing in oil. To make it realistic, one man used to secrete a rat in his clothes, and after repeating his charm, would let the rat go to prove that the evil spirit had fled. He laughed as he told how the mental effect often produced a cure.

Apart from its economy in conserving the health of workers, both native and foreign, and the philanthropic side of relieving suffering and saving life, medical work has a value all its own in fighting superstition. Hysteria and madness often appeal to these people as the work of demons and witches. Rheumatism is not infrequently explained in the same way; a delirious person becomes an object of fear. To cure these ailments proves either that the doctor can drive away these evil influences, or that after all it was only disease as he said.

What are the results of our ten years' work? Perhaps the best of all is that God has given us the hearts of the people. Both prince and pauper have many times asked us never to leave them. We have also about thirty baptized converts, some of whom have become helpful evangelists. Besides these many who never were baptized have died, professing faith in Christ. The work is self-supporting, and two permanent wards have been built. We do not claim that anything brilliant has been accomplished,—here and there lives saved, eyes restored, children rescued, superstitions waning, only what any doctor could do. But after all it is worth the exile from home, worth the misunderstandings of a strange people, the sacrifice of professional ambition, the parting with children as they leave us for America; yes, worth it all to follow in the footsteps of Christ.

INTERESTING TALES OF CHINA

DOCTOR BARCHET'S BEGINNINGS. OPENING THE
DOORS FOR THE GOSPEL. SIGNS AND SALVATION

BY J. S. GRANT, M.D.

NINGPO, CHINA

THE American Baptist Missionary Union started regular medical work in Ningpo in 1875, with Dr. S. P. Barchet in charge. Previous to this date some sporadic work had been done by several missionaries. In addition to a thorough medical training, Dr. Barchet had an experimental knowledge of practical Christian work, which fitted him for the double work of preaching the gospel and healing the sick. At first he used the veranda of his dwelling-house as a dispensary, and charged an entrance fee of two cents. At that time not only foreign medicine, but everything else foreign, was looked upon with a great deal of distrust by the Chinese. Even the simple use of the lancet for a boil or ulcer required tact and a knowledge of the Chinese character. Later on, a building which had been erected by Dr. Knowlton for a school was secured at the north gate. This was at first used as a dispensary and opium refuge, and afterwards, when the feeling of distrust somewhat passed away, for ordinary in-patients. The entrance fee was increased to three cents.

It is hard for one in the home land to understand the difficulties of the work during these early days. The doctor had to comprise in his own person not only the physician and surgeon, but the anæsthetizer, druggist, nurse and preacher. Among the many sick around Ningpo who had been treated with foreign medicine, was Mr. Hong, an official of the Chinese customs. He suffered from diabetes; and the Chinese doctors, not knowing, in their ignorance, the importance of proper diet in such a disease, were of course unable to help him; but



DR. S. P. BARCHET

under the doctor's treatment he improved greatly. Mr. Hong was very thankful for the benefit received, and voluntarily started a subscription among his friends for the work. With the funds thus received a good two-story building was put up in 1883 for the women in-patients. Only a few days ago I met Mrs. Hong and her sons, who spoke very gratefully of Dr. Barchet; in fact their favorable impression of foreign things dated from the time Mr. Hong was treated with foreign medicine. What is true of them is true of hundreds, nay thousands of others. From a small beginning the work increased until between the

years 1880 and 1890 over 6,000 dispensary and 250 in-patients were annually treated at the Baptist hospital. Much seed was sown in the hearts of both dispensary- and in-patients.

Some years ago an only child was brought to our hospital, suffering from a disease the Chinese doctors could not cure. God blessed the means used and the child recovered. More than a year after that I was itinerating with my teacher, and we came to a village I had never visited before. Upon finding out my name, the people inquired if I were the person who cured

a certain child. The kindness that was shown me by the relatives and friends of that child was remarkable; the villagers listened to the gospel most attentively, and when we left invited us to come again soon. Perhaps some of my readers say, "Yes, that was because you were a doctor and not because of the gospel." Very true; but the hearts of the people were more ready to listen because of that child. As it was in the days when our blessed Master was upon earth, so it is now; the people "desire a sign." The miracles are "acted parables."

DIARY OF A DOCTOR IN ASSAM

LEPROSY AND FEVER IN THE JUNGLES OF INDIA. APPEAL
TO PITY. ONE PHYSICIAN WITH A FIELD OF 130,000

BY G. G. CROZIER, M.D.

TURA, ASSAM

RISING before the sun, after feeding on the word of life, we breakfasted.

Treating, operating and selling medicine was interrupted a few minutes for dinner, and the last patient was disposed of just at sunset. Supper over and five minutes of definite planning; then the gong called to the preaching service and prayer meeting held nightly while in the village. Half

an hour's conversation and answering of questions brought up by the even-

ing's sermon was followed by writing till after eleven.

Yesterday afternoon after service I was conducted to a house where there was said to be some one sick. I went in and there lay a little child on its face, scrawny, weak and crying. I could scarcely keep back the tears as I beheld such a loathsome, pitiable and inexcusable sight. All I could see of the head, except the ears and a little of one side of the face, was one mass of filth. An abscess extended nearly from ear to ear and from the nape of the neck almost to the middle of the top of the head. There rose to my lips hasty words of indignation that any parent should be so stupid, loveless and faithless as to let his child suffer thus for three or four months within half a day's walk of Tura; but they feared the demons and did not know enough to trust the missionary.

Later: The child was improving nicely under treatment and at the last dressing seemed likely to recover;



Photo by W. C. Mason

A PRIVATE SANITARIUM FOR THE MISSIONARIES
ON THE MOUNTAIN NEAR TURA, ASSAM

but I was told that the head-man of the village forbade the parents bringing the child to me any more.

From here, in company with a Garo teacher, I went at the earnest solicitation of a mother, half a mile over the hills, and down into a deep valley to a cotton field. Her son lay on a mat on a little back veranda of a small bamboo house, and a bull was being kept in the front part to sacrifice to the demons. The young man had been very ill eight days with a burning fever and there was no one but his old, ignorant mother to be with him. Feeling that death was near, it was no wonder he broke down in sobs and tears as the Christian teacher and I unexpectedly came into his presence. His uncle, an evangelist, told me afterwards of the man's recovery. The residents here say that if I could get to them all or get them all to me, there would be a large number to receive the help which can come from no other source in all this region of over 130,000 souls. Could we help feeling the need of more medical missionaries? Do you ask if it is necessary to send any more doctors even to the Garos? May the Lord pity any one whose love is not great enough to be touched by such sights! So far as

investigation shows, such is the condition, I may say, not only throughout these hills, but throughout half this globe; yet Christian physicians in America are eagerly seeking patients enough to justify them in maintaining an office.

The next day a man took me to a village a mile away to see a relative. Before reaching the village he confessed that it was a case of leprosy. Though perhaps fearing I would not go, he had denied it before, and then later only half admitted it. About forty rods from the village he called to me, "Here, the sick man is over this way in the jungle"; so we turned into a little path and penetrated the dense bamboo jungle a few rods, and there in the center of a small opening stood a tiny bamboo house. Inside, the weak man groaned out his feeble response to our call. Soon the wife came from the village and got him out on to the veranda, a pitiable leper, waiting for the final day to come. At the side of the house wood was corded up, ready to cremate his mortal remains. We tried to fix his attention on the One that cleansed lepers, and prepares for all a home where sorrow and sighing and all tears shall be done away.

DO YOU KNOW—

That there is one medical missionary to three millions in heathen lands?

That these suffering millions are made like yourself, by the same Father, and have nerves, so they can feel?

That in Siam, poor lunatics are buried alive; and in all China there is not one lunatic asylum?

That He who went about doing good "healed them all" in sympathy and "for a sign"; and told them of a home where "there shall be no more pain"?

That "He sent them forth to preach . . . and to heal," and that "the signs" are a symbol of the whole work of redemption?

That the work has begun in earnest? For there are on the foreign fields, 1,162 hospitals and dispensaries, with annually 2,347,780 patients and 6,442,427 treatments given. How loud the call is still!

OUR SWATOW HOSPITAL OPEN

"TWO BEAUTIFUL NEW BUILDINGS." DR. ANNA K. SCOTT'S WORK CROWNED. DR. ASHMORE'S READY HELP

BY R. E. WORLEY, M.D.

SWATOW, CHINA

LAST March, after fifteen years of loving service for the Chinese, Dr. Scott was forced to leave her medical work at Swatow in our charge and return to the United States. Long before that time she came to realize the need of better quarters for the medical work, but two serious obstacles presented themselves; one was the lack of funds, the other the lack of a suitable building site. Through Dr. Scott's own efforts on the field and in the United States, the first obstacle was overcome; the other was met by Dr. Ashmore's fertile brain and ready purse; for no one but he would have thought it possible to lay foundations for the two new buildings on such a hillside.

We have now the two old buildings which have been in use for many years, and which will continue to be used for in-patients, one for men and one for women, and the two beautiful new buildings which appear in the accompanying photograph. The upper one is thirty by forty-eight feet; the lower one is forty-two by sixty-six. There is a twelve foot space between the two buildings. Each consists of three stories on the lower side and two on the upper side. The main entrances to both buildings are on the upper, or west side, but a view from that side could not possibly show the full extent of the buildings. The top floor of the upper building is devoted to dispensary and operative work for men, the second floor for women, and there is on each of these floors a waiting room, consulting room, drug room, surgical dressing room, operating room and a living room for operative cases.

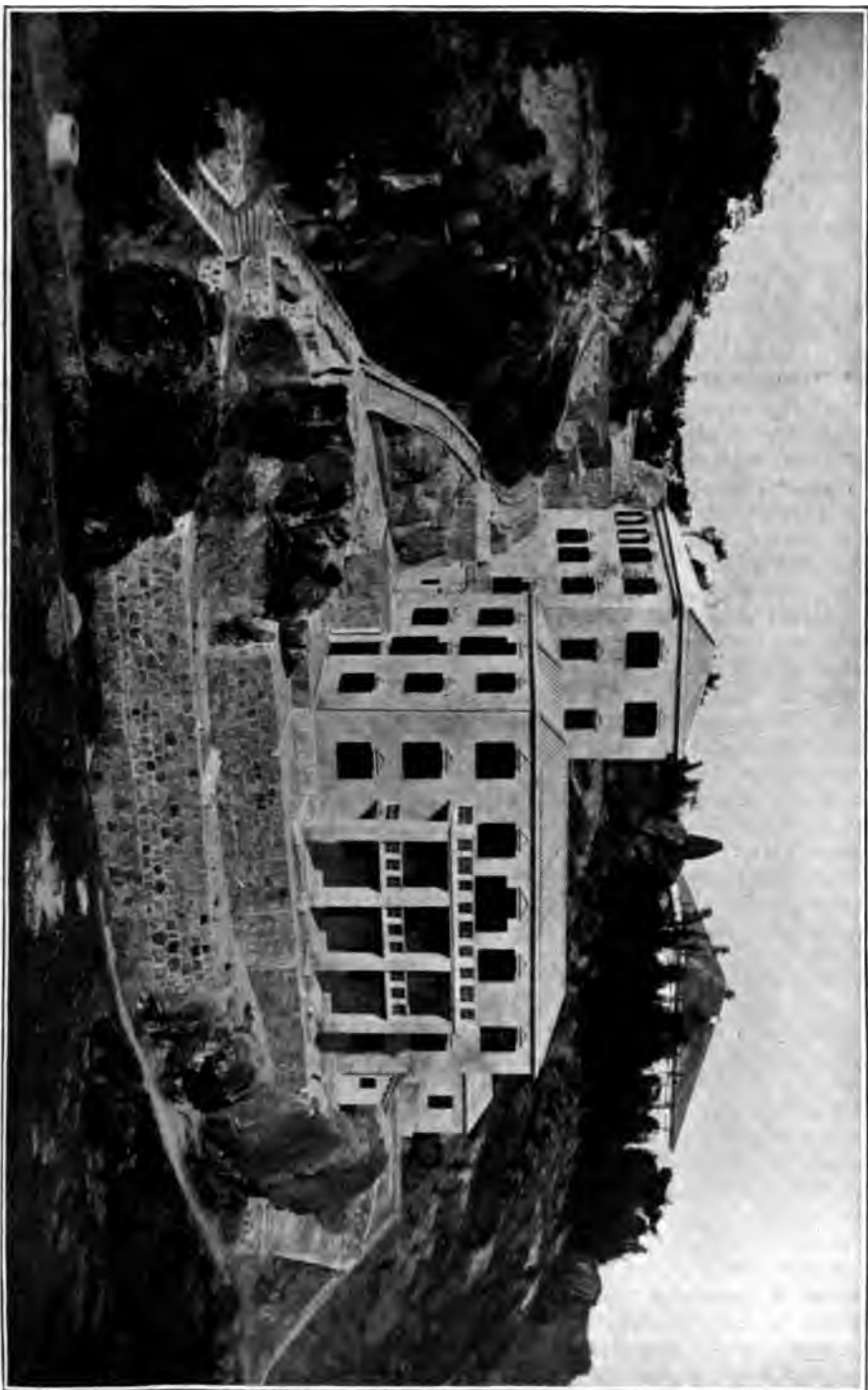
The east half of the lower building is for men in-patients; the west half for

women, with a partition on each floor. Each of the two departments has a dining room and nine living rooms or wards. A delightful view of the Swatow Bay or of the surrounding hills may be had from the two upper stories of either building, and the broad verandas on the east will be much appreciated by convalescents.

Though the buildings were not then quite ready for occupancy, the opening exercises were held September 30, while the native Christians from the various Swatow districts were gathered here in the regular quarterly meetings. At three o'clock the rooms and their stairways were packed full of native Christians, with quite a number in the overflow rooms. All in attendance seemed greatly interested and joined in the singing with enthusiasm. Mr. Ashmore, who had charge of the program, spoke of Dr. Scott's work in this field, of her untiring efforts to bring the new hospital into being, and of the generosity of friends in the home land who shared in its expense. Mrs. Waters spoke briefly of the great opportunities for evangelistic work among the patients, placing stress on the fact that the women, when separated for a time from family cares and heathen environment, listen much more readily to the gospel than when in their own villages. Chiang Sui, one of the translators, spoke from the point of view of a Chinese Christian. After an earnest prayer for God's blessing, in which we were led by Dr. Partridge, those in attendance were shown through the light, airy rooms of the hospital that they might see what God hath wrought for them through the offerings of some of his disciples in a foreign land.

Photo by L. E. Wesley

THE NEW HOSPITAL BUILDING, SWATOW, CHINA



SIAMESE MEDICAL PRACTISE

SUFFERING MANY THINGS FROM HEATHEN PHYSICIANS
SUPERSTITION AND SIN SLOWLY CONQUERED

BY REV. H. ADAMSEN, M.D.

BANGKOK, SIAM

MEDICAL practise in Siam may be compared to what the "good Book" says of mankind, for

it is "fearfully and wonderfully made." Modern medical knowledge, outside of a very limited circle, is absolutely unknown, and for it is substituted a weird belief in spirits and witches. As far as remedies are concerned, the more ingredients in the compound, and the more nauseous they are, the more efficacious they are supposed to be. There is absolute ignorance of anatomy, physiology, chemistry and allied sciences, with a foundation belief that the

human body is composed of the four elements, earth, wind, fire and water. Almost every ailment is attributed to "pen lom" or the wind, and the doctor is gravely informed that the "wind" is blowing out of the top of the head, or out of the ears, as the case may be.

There are absolutely no restrictions or regulations in Siam governing the practise of medicine. Anybody from a coolie up can practise, and the consequences would appall every one if they were known; they are not known because no public or official records of

births and deaths are kept in the country. The few graduates of the Royal Medical College are all utilized by the

government in its service, and the people are left to the tender mercies of the native practitioner. Outside of the highest classes the European and American physicians are not usually called in a case of illness until sometimes six or eight Siamese physicians have tried their best and given up. The "farang," or foreign physician, in consequence, sees a great number of cases *in extremis*, and often too late to save life, where a little common sense

and modern methods, if applied in time, would have availed. He is expected to come only once, and then to tell the assembled family and friends whether the man will get well or not. Probably soon after his departure they will send for another European physician and put him through the same catechism; and the last doctor called in can frequently trace his colleagues by the number of bottles of medicine in the room, from no one of which the cork has been removed, as the patient frequently refuses absolutely to take the medicine offered. The Siamese



DR. H. ADAMSEN

doctor when called to a case takes his little satchel, his mortar and pestle, and going to the home of the patient camps right there till the patient gets well or dies. The price of his services is usually agreed on, and if the patient recovers, he gets it; if he dies, he is paid nothing.

The native doctor is not at all slow to improve opportunities to make money. Smallpox is prevalent, there having been 10,000 deaths last year from this disease. He does not hesitate to vaccinate thousands of people, at fifty cents each, with condensed milk, with the gum resin of trees, or, worst of all, with the pus from ulcers.

In spite of all these things, however, conditions are gradually improving. The king gives a large sum of money yearly toward the introduction of

European medicine all over the country. Scientific remedies are widely distributed; and in remote villages in the jungle where a few years ago, on the approach of fever, dysentery, or cholera, the people bowed down to images of rice or clay, they are now supplied with quinine and other appropriate remedies, the use of which means a great saving of human life.

The government has placed in my hands the making of vaccine, which is being accomplished successfully for the first time in this country, and it is now being widely distributed. The queen, also, has entrusted to my care the only school in Siam for the training of nurses. It is hoped that in the near future the practise of medicine will be regulated and that of ignorant men will cease.

IT IS GOD'S HAND OF LOVE

HOPE FOR THE HOPELESS. BLIND EYES OPENED.

BY G. T. LEEDS, M.D.

HSIPAW, BURMA

SEVEN years ago, when we first arrived in Hsipaw, there was a bamboo and thatch house about fifty-one feet long and eighteen feet wide with two partitions across it, equally dividing the whole into three rooms. This was the dispensary and hospital and preaching place. After five years' saving, we began to erect a new brick building, which was completed in November, 1903. It is fifty-six feet long and twenty-six feet wide, and has every convenience necessary for work as we do it on the frontier.

At eight o'clock every morning except Sundays the gong is sounded; and as soon as the people arrive a gospel meeting without singing is held before any medicines are dispensed. Some out-patients come but once, and we do not see them again for a long time; while others return frequently for



DR. G. T. LEEDS

treatment, and hear the gospel often. The in-patients have a much better opportunity than either of the other

two classes for learning of the living, loving God. They are on hand all the time, and receive systematic instruction in the Word. Most of this latter class come from long distances and remain from two or three days to as many months. Some of these have been dismissed professing faith in Christ, but their faith was not sufficiently strong to enable them to come out from among their relatives and friends, and enter a new religion.

A piceless, rejected, forlorn, dirty, opium eating, hopelessly diseased young man presented himself for treatment. He is homeless, lives in a public rest house or *zayat*, and visits the hospital daily. He said, "I have nothing to give you, but if you cure me, I will be yours for all time." We are doing all in our power to help him, and giving him daily the message of the love of God.

Blindness is very common. Eyes

have been saved by a timely appeal for treatment. Nineteen cases of total blindness from cataract have been successfully operated upon and treated. It is a great joy to restore sight to one who was blind; the gratitude expressed by some is touching and encouraging. Frequently a person whose eyes are totally destroyed, but who has heard of some one else having been cured, will be led up to me with his two large white balls in their sockets and will ask if his sight can be restored.

All classes and ages, with every kind of ailment are reached through the medical work. It is a power in leveling prejudice and opposition, and a great arm of help in teaching in a practical manner with the open hand of love the true interest God has in humanity. No apology is needed for medical missions; our authorization comes from the Master himself.



Photo by G. Glenson

A DANGER WARD IN THE OSAKA MILITARY HOSPITAL, JAPAN.
THE PATIENT, DOCTOR AND RED CROSS NURSES

MAKING FRIENDS FOR CHRIST

BUSY DAYS AT LUKUNGA: SIX MONTHS OF BUILDING
AND HEALING. SIDE TRIPS TO AFRICAN VILLAGES

BY H. W. KIRBY, M.D.

MATADI, AFRICA

WHEN I arrived here, six months ago, I found the dispensary to be two small shelves in Mr. Moody's store, and of medicines there were very few. The house which I was to occupy was badly in need of repair, very hot, and built on a hilltop far away. I decided to rebuild; and, in the meantime, I fitted up one corner of the very dilapidated brick chapel for a living room and another corner for a dispensary. Here I lived and worked for four months, while I rebuilt my home on a site one quarter of a mile nearer the center of work. Many very sick people came seeking help, for they had waited many years for a doctor. Many remained at the station and I had hard work to find places for them to sleep. One little boy was brought by his mother, dropped down at my door and left there. She has not been seen since. Bad ulcers on his leg had left him with a drawn-up knee, so that he could not stand; medicine, massage and good food have made a great change in him, so that he can now walk about. It has cost me twenty cents a week to feed him, but now he is becoming able to do a little work. Now my new home is finished and I have transferred my dispensary into my house for convenience. I am building my cook house; then I must build a store, a dispensary, a house for my sick people and another for my house boys.

I make many trips into the villages to visit the sick; one was of ten days among the heathen villages on the north bank of the Congo. I had three men and three boys with me to carry my bed, medicines, food, cooking utensils and clothes. We walked from five to



DR. H. W. KIRBY

eighteen miles a day over steep hills and deep valleys. I gave out medicines to the sick, talked to the people and children about God, and in the evenings we had a short service; at night I slept in the native huts. At one village they would not receive me, and in another village the chief gave me a tiny hut, that one could not stand up in. I enjoyed the hard trip, and felt that I had done good in winning the friendship of the people.

THE CARPENTER EVANGELIST

A TRUE FOLLOWER OF THE NAZARENE CARPENTER
VICTORIOUS JAPAN AND THE PRINCE OF PEACE

BY REV. S. W. HAMBLEN

TOKYO, JAPAN



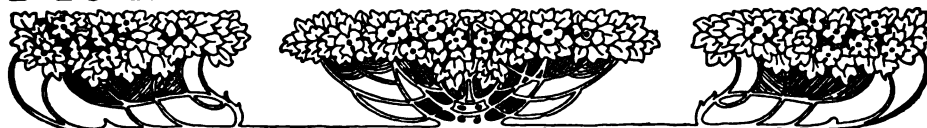
IN early manhood found him a poor, though energetic carpenter in the employ of a master builder. Proud, of a quick temper, and very ambitious, he was not a pleasant companion. His hopes centered in his children and he longed for wealth that he might give them a better chance than he himself had had. With this end in view he came to Tokyo where he began to realize his hopes. While pondering the problem of how best to rear his boys, a Christian tract fell into his hands. He was struck with the excellence of its teaching and was led to make a thorough investigation of Christianity. In all this he was seeking simply the best training for his children; but the truth found *him* and, after experiencing it in his own heart, he had the joy of leading all his family to embrace it. Buddhism was a failure; Shinto did not satisfy; but Christianity brought peace. Family prayers were instituted, and the Bible was regularly studied by all.

His own changed life must have had a great deal to do with this happy result. "Let not the sun go down upon your wrath," was his motto, pasted up on walls and even in out-houses, for he realized his weakness. He gradually conquered, and the man of quick and harsh temper became slow to wrath and of mild disposition, — not that he never stumbles, but he is a new man in Christ Jesus, and every one knows it. As a church member he has been faithful. He is honest, for one day in reading the church covenant, he omitted a portion with which he knew

the church was not consistent, and then told his brethren why he had done so. Such was his joy in salvation that he was led to think of his old employer and his former companions, and he felt an overpowering desire to share his new faith. He bought a fine Bible, and encasing it in a neat box sent it to his old master. Then, overcoming his natural timidity, he started for his old home, 500 miles away, to tell why he had sent it and to tell his old friends about the salvation that had blessed him. He was kindly received by his employer, now a member of the House of Peers, and his story was listened to with interest, for he spoke out of a full heart. For days he remained among his old associates witnessing to the truth of God's message to men; but what struck them most was the changed character of the man himself. Dr. A. J. Gordon used to say that it was the *word* of God and the *man* of God, *together*, that did the work in God's kingdom. It was so in this case. Inquirers in goodly numbers appeared, and two believers, who had been hiding their lights, repented and made themselves known. Since his return to his home he has been following up his work by correspondence and has enlisted the help of his pastor.

And the influence on the man himself? He finds the joy of telling the message and of seeing its influence, and has the consciousness of God's presence. This is the brief story of one Japanese Christian in humble walks of life. Surely, the gospel is the power of God, as in Paul's day. The lay member as well as the pastor has this privilege of service and of life enrichment.

FROM · THE · WORLD-WIDE · FIELD



I HAPPENED recently to spend a Sunday in Mito. During the afternoon, while a military funeral was passing through the streets, I was astonished to hear a tune which sounded familiar and which I soon recognized as "Bringing in the Sheaves." I thought at first it was only another case of adoption or adaptation for Japanese purposes. But when I made further inquiry, I learned that the young flutist is an attendant of one of the Sunday schools, from which he had been compelled to absent himself that day to assist in the funeral procession. Moreover, the only tunes that he can play are the Christian ones which he has learned in the Sunday school! And the Buddhist and Shinto priests, who were out in large numbers, were escorted to the cemetery with the strains of Christian music. — PROFESSOR E. W. CLEMENT, Tokyo, Japan.

LAST Monday my workers met with me after a month's prayer and thought for volunteers to go to two distant places to open up new work. This was in response to my request last November when I told them of the great needs, and asked if God was calling any to go and start work in these new and needy places. They then requested one month's time for prayer and thought. I gladly agreed to it; and when we met together last Monday I really felt that God was working among them and that they were interested. One of them who had been here over Sunday, and had preached to us on obedience to God's call to go and preach, seemed deeply in earnest, and referred to Peddapalli and Parkal and their needs. On Monday when we met to talk it over the volunteers came forward for both places. Two offered for one and three for the other place, and there were certain ones whom I least expected would offer. I am now planning for these men to go two and two, alone first until houses are found for them, after which their families will follow. Already word has come from one place that a man offers to sell me a small piece

of desirable land, which would make a nice beginning for a mission station later. I think I will try to buy it, as I believe God is calling us to enter that place. — J. S. TIMPANY, M.D., Hanamakonda, South India.

AT our high school in Gistrip we are in the midst of our sixth winter's course, with an attendance about as usual, some thirty-five pupils of both sexes. Next spring almost all of these young people are going back to their previous occupation, to give place to a new class the following winter, and so on. We hope, with the blessing of God, that this work will tell on the coming Baptist generation of Denmark.

Three or four young men, now in the school, hope to do special work for the Lord in the future. We have had five such young men before, but as we do not teach any theological subjects at the high school their further education is a standing problem. At present two are studying at the Dano-Norwegian seminary at Morgan Park and two others are doing a limited amount of missionary work here at home while privately pursuing theological studies; still another is pursuing a course of classical studies here in Denmark, with a view to becoming a teacher in the high school.

We are planning for a short course of Bible study this winter in one of our large country churches. Brother A. Broholm and your correspondent are appointed leaders, but several other brethren will assist. We expect to have concerted study of portions of the Bible, lectures on biblical subjects and sessions devoted to discussions and answering of questions. The course will be open to all, but we presume that especially lay preachers, tract distributors, Sunday school and other Christian workers will attend. It is our hope that such a course, by the blessing of God, may be the means of awakening deeper interest in the teachings of the Bible, especially those concerning salvation and Christian living. — REV. P. OLSEN, Gistrip, Denmark.

I HAVE found that this language, like Greek and Hebrew, cannot be absorbed, the only way to get it being by hard and continuous labor. The first week I studied the alphabet and combinations until most of them were my servants; last week I spent most of the time spelling, reading a little; this week I am reading more rapidly and correctly and translating a few simple sentences and words into both English and Burmese. I suppose that by the end of the third week I shall have seventy-five words and twenty phrases in my Burmese vocabulary. But how long it will be before I am talking and reading in an acceptable manner seems so far in the future that the vision of it might be thought of as no vision. But my teacher is very kind and tells me that I will be able to get it within three years. It is reported by others that he tells them that I will get it some sooner than that.

I have a Sunday school class that I am enjoying very much, which I teach in English. I have spoken several times through an interpreter at our prayer meetings. Although I cannot understand much of what is said, I think I enjoy them as much as I ever enjoyed these meetings at home. It seems to me that the sweetest singing that I ever heard is here in our little chapel and in a strange tongue.

One month ago Sunday we landed in Sandoway. Just a month after, I had the privilege of baptizing three girls and two boys, who had been carefully examined and received by the church here as candidates for baptism. The old pastor was away, and the new one not being an ordained man it was thought best for me to baptize them. I made no

objections, I can assure you. I used to enjoy such occasions in Kansas, but I am sure I was never more happy there than I was last Sunday when I was privileged to baptize these five. Things seem to be ripe for an ingathering on this field during the coming days. I have sent two men to work among the Kamees, several hundred miles to the north, among whom there has been little or no work done for years, if indeed there ever was anything done. The work there for three months will be expensive, for the period I have sent these men; but they are calling so loudly that I cannot say no to their cries. — REV. J. C. RICHARDSON, Sandoway, Burma.

ONE hundred and eighteen converts have recently been baptized at Hanyang, Central China. In writing of this ingathering, Rev. J. S. Adams says:

It was a happy occasion when the church welcomed the new converts, and took the Lord's Supper with them. Twenty-one of the new members are women. Some very touching scenes were witnessed. One man whose wife and daughters are members has been kept waiting four years because he had been an opium smoker. He wept for joy. Most of these people have been waiting over a year, and each has passed a searching examination before the deacons and the pastor. Some have come through much tribulation; one man went home to find that his house had been robbed of all he possessed during his absence. There are some wealthy people coming in and a few of the literary class, but the majority are tradesmen, farmers, boatmen, artisans, and one is the captain of a large sailing junk on the Yangtse; his ship anchored at a place where there was a Plymouth Brethren meeting. They were interested in him and asked him to be baptized, but he said, "No, I heard the gospel first at the Baptist mission at Hanyang, and I am going to be baptized there with my wife."



Photo by S. G. Adams

SOME RECENT CONVERTS AT HANYANG CENTRAL CHINA

GOOD News! The revival in Wales and in Kengtung Hills; the revival in Kansas City and Jaro, P. I.; the revival in Schenectady and among the Telugus — how like a grand antiphonal chorus of praise to our God. Truly it is for his glory. "All hail the power of Jesus' name."

THE complete returns of the census of India (1901) have at last been issued. They show the increase of native Protestant Christians to have been 43 per cent. in ten years, namely, from 576,708 in 1891 to 825,466 in 1901. The figures for the six largest denominations of Protestants are as follows:

	1901 CENSUS RETURNS	MISSION SOCIETY RETURNS
ANGLICAN	305,917	184,274
BAPTIST	216,915	154,078
CONGREGATIONAL	37,313	171,130
LUTHERAN	153,768	108,215
METHODIST	68,489	133,446
PRESBYTERIAN	43,064	57,067
Total	825,466	808,210

I HAVE been encouraged this past quarter by signs of progress in our native pastors. For example, one of them, Doronila (the same man who has been Mr. Lund's right hand man in translating the Scriptures into Visayan) was preaching one Sunday evening about justification and salvation by faith. After analyzing his subject well he came to its application and used this illustration: A man's only hope of salvation must be in something outside of one's self; for we manifestly fail as did Paul in trying to save ourselves by our own righteousness. We are like a ship at sea in a stormy night, drifting swiftly to destruction on a cruel reef. The boat may be supplied with a good anchor, and the bottom may afford good anchorage, but all will be lost if the anchor be kept in the boat. The only hope is by throwing it out and strengthening the chains, and then holding to the bottom with a grip of despair, for all depends upon that grip. In our soul-life that anchor is faith; and if put outside of our own strength and reliance and cast into the heart of Christ, no gale of earth may ever carry us to our destruction. — REV. C. W. BRIGGS, Iloilo, Panay, P. I.

REV. S. W. HAMBLÉN reports encouraging work among the wounded soldiers. Officers and men welcome Christian visitors; thousands hear songs and gospel testimonies, and receive testaments and tracts. Our readers will rejoice to hear that the recent appeal of Miss Grace Hughes, sent through us to the religious weeklies, has met with a generous response for the work, both in Tokyo and Osaka.

I AM just back from a two weeks' tour and have the great joy to report the baptism of sixty converts from eight new villages. About half of the converts are from the Malas and the rest are Madigas. This is a forward step, as that corner of my field has been barren till now. I gladly give all the honor of the work to the preacher, Benny, a faithful, zealous, humble man, one who loves our Lord. I shall have more to write about this southwest part of my field. I have placed two new teachers, and want to put a teacher in each new village. Famine is the word now. — REV. G. H. BROCK, Kanigiri, South India.

AFTER a very pleasant voyage our missionary party reached Yokohama, Saturday, November 12, and I soon found myself quite at home with the Clements of Tokyo. Three days after my arrival, the way opened for me to begin the study of Japanese, under the able direction of Professor Matsuda and his co-workers. During the last two weeks I have been helping with a few English classes in Duncan Academy.

It is needless to say that I feel more confidence than ever in the Father's kindly guidance, and every day confirms me only the more in the conviction that led me to Japan; namely, that the winning of these students to Christian manliness means the utilization of the mightiest of all the forces now engaged in the tremendous task of helping Japan to realize and fulfill its God-given mission in the world. And every one who is thrilled by the thought of the grandness of the kingdom of God, who believes intensely also in the powers of the Japanese people, believes further that the making of Japan means the making of the East. And is there any thing under heaven for which we should pray more insistently than for this? — REV. FRED MERRIFIELD, Tokyo, Japan.

HELPS *for* HOME WORKERS

PROGRAM FOR THE MONTHLY CONCERT MEDICAL MISSIONS

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|---|--------------------------------------|
| 1. SERVICE OF SONG. | 12. BUSY DAYS ON THE CONGO. p. 107. |
| 2. PRAYER. | 13. SPECIAL PRAYER. |
| 3. SCRIPTURE. | 14. NEWS FROM THE WORLD FIELD. |
| 4. SINGING. | Cutting of Strange Cords. p. 96. |
| 5. HEATHEN METHODS OF HEALING. p. 104. | The First Work of a New Missionary. |
| 6. WORKING UP A PRACTISE IN SHAN LAND. | p. 110. |
| p. 97. | Good News from the Kanigiri Field. |
| 7. POINTING TO THE GREAT PHYSICIAN. p. | p. 111. |
| 105. | Death of Miss Mary D. Faye. p. 117. |
| 8. A GLIMPSE OF MEDICAL WORK IN ASSAM. | The Story of One Japanese Christian. |
| p. 100. | p. 108. |
| 9. SINGING. | Items from Personal Notes. |
| 10. THIRTY YEARS IN CHINA. p. 99. | 15. OFFERING. |
| 11. OUR NEW HOSPITAL AT SWATOW. p. 102. | 16. SINGING. |
| | 17. BENEDICTION. |

Wide-Awake Superintendents

SUCH are the members of the Baptist Sunday School Superintendents' Association of Boston and vicinity. They are business men who are eager to use the best methods in our Master's business. Why should we occasion so often the censure of the Christ that we, whose work deserves and demands the greatest wisdom, should be less wise than the world?

Surely they showed their wisdom in their choice of the practical topic for last month's meeting, "Missions and the Sunday School." Dr. Witter gave the reason for their study and practise, in (1) the nature of God; (2) the nature of missions, the essentially divine spirit and service; and (3) the need of the whole school. Mr. Haggard explained the new dollar bond as a method for making the giving interesting, and commended the natural method of study and teaching the missionary truth that is a vital part of each week's

regular lesson. To help in this the *MAGAZINE* and *Around the World* publish monthly "Lights." Truly every page of the Bible is missionary truth and every truth finds illustration on mission fields. Their story is the new acts of the new apostles, our "sent ones."

Will this plan work? Rev. W. A. Spinney of Wallingford, Conn., told how well it worked in the Sunday school of his church, awakening interest and enlisting recruits for the whole service of the church. Some schools are already furnishing the *MAGAZINE* monthly to the teachers, and thus helping it to help the Sunday school fulfil its divine mission.

Training Readers

THE old illustration of Columbus and the egg applies to methods of making the missionary concert interesting. The simplest methods are the best. But because they are so simple

we sometimes neglect to make the most of them. Some say that good reading is a lost art. At any rate it is true that missionary concerts are sometimes spoiled because the readers speak so low that the audience cannot hear what they say. One pastor used to go to the church with the readers who were to take part in the concert and have them read their parts till he could hear them distinctly in the remotest corner of the room. Many people seem to be afraid of their own voices when they are before the congregation, and it needs a good deal of training to induce them to "read in the book of the law distinctly." But it pays.

Up-to-date Literature

SEVERAL leaflets issued recently by the Union are of especial value in preparing for the annual offering for missions, and will be sent free on application to your District Secretary, or to the Literature Department, A. B. M. U., Tremont Temple, Boston, Mass. "The Call of the Nations," which gives the situation in all our fields in a nutshell, will prove as effective as any if used thoughtfully and prayerfully; "Loosing the Cords" recounts the story of the marvelous awakening at Kengtung, Burma, in connection with which an entire tribe seems about to accept Christianity *en masse*, if rightly influenced at this time; "Harvest Time Among the Filipino Peasants" relates some stirring facts in connection with the baptism of a thousand converts during the past year; "Reenforcements," an illustrated leaflet, contains the faces of all the new missionaries sent out during the past year. These, one and all, present a strong appeal, on the ground both of blessed results already achieved, and of unprecedented opportunities for an immediate harvest in the future.

Complete the Clubs

HOW is the MAGAZINE club progressing in your church? We have had a number of encouraging letters from cheerful workers who have found the business of getting subscribers, pleasant and successful, but we want to be sure that there is progress all along the line. In order to fulfill its mission the MAGAZINE ought to have a large circulation in all our churches, and in order to obtain that result of course there must be some one in each church to look after the subscription list. Have you received the dainty little booklet, "How to Get Subscriptions"? If not send for it. The club should be completed at once, so that each subscriber will get the full volume for the year.

Sunday School Concert Program

IF you would like to serve the cause of missions and at the same time provide a fine service for the Sunday school, send to the Literature Department for the "Missionary Concert Program for Sunday schools." It can be used instead of the usual Sunday school exercises or it can furnish the evening service. It contains music, recitations, readings — everything needed except the contribution, and of course you will be glad to give that. Try it.

Envelopes

A PASTOR of the Southern Baptist Convention says that by placing an envelope in the hands of each member of the church, young and old, rich and poor, he succeeded in getting a contribution for foreign missions from every member of the church. We believe this method will act as a reminder and stimulus in every church where the contribution is taken annually. We will furnish the envelopes free to pastors and committees.



The Key to the "Simple Life"

"ONE morning," said a pastor, "I answered a knock at the door, and found awaiting me a middle-aged member of my church, a man prosperous in his trade, but not rich. He seemed at some loss for words, but after fumbling in his pocket he produced a roll of bills which he handed to me, and asked me to see that the money was given for missions."

"The amount was so large that I was almost afraid that it was more than he ought to give. But one day I met the same man on the train, both of us bound homeward. The brother's pockets were bulging with good things, and in his hands he carried a big bag of oranges, which slipped away and the fruit was scattered over the floor. When I had helped him gather up the oranges he said with an air of apology:

"I s'pose I ought not to try to carry so many things, but when I've been away I don't like to go home without carrying something good to my wife and children; they've got so they sort of look for it, and we take a great deal of comfort together."

"I think," concluded the pastor, "that this man had found the key to the 'simple life,' which we hear so much about just now; or, rather, he had found out that Jesus spoke truly about the things that shall be added to the man who seeks first the kingdom of God and his righteousness. The real happiness of the life that now is can be fully enjoyed only by those who reach it by way of the kingdom of God."

The Contribution Box as an Educator

THE educating power of true benevolence has never received its due attention. "The Contribution Box as an Educator" is a subject which I hope sometime to see presented adequately before this board. Especially for young people is this a matter of supreme importance. Much attention is wisely given in these days to educating our young people in missionary lore. Mission study classes, mission textbooks, mission conferences are multiplying everywhere under the admirable leadership of this department of our missionary work, and they are all well and all needful; but there is another source of missionary education which must never be neglected, and that is the education that the liberal soul receives through its self-sacrificing, intelligent offerings.

To know the number of missionaries in the foreign field, their geographical distribution, their evangelistic work and their educational plants will not imbue a young person with the missionary spirit, unless at the same time his heart is touched to give as God prospers him, to make this work of which he knows more effective and far-reaching. Knowledge without giving is as vain as faith without works; but if this study of missionary books be materialized in actual gifts (from a lean or a well-filled purse, it matters not which), then this knowledge will be of some purpose, for it will be a heart as well as a head knowledge. — REV. FRANCIS E. CLARK, D.D.

I HAVE BEEN WISHING FOR A LONG TIME TO EXPRESS TO YOU MY APPRECIATION OF THE MAGAZINE. THERE IS NONE BETTER — I CAN HARDLY BELIEVE THERE IS ANY OTHER SO GOOD. THE BREADTH OF THE MAGAZINE, ITS TREATMENT OF THE MISSIONARY SUBJECT AS CORRELATED WITH THE BROAD QUESTIONS OF POLITICS AND SOCIAL QUESTIONS, MAKING EVEN OUR BAPTIST ENTERPRISE A "WORLD QUESTION," IS ADMIRABLE. MOREOVER, WHAT WE BAPTISTS OFTEN MISS, YOU ARE TAKING CARE OF, THE ÆSTHETIC ELEMENT IN PUBLICATION. I FIND THE MAGAZINE MORE THAN ATTRACTIVE, IT IS ARTISTIC IN THE WHOLE MAKE-UP. I APPRECIATE EVERY ITEM OF THE DECEMBER NUMBER — COVER, PAPER, TYPOGRAPHY, ILLUSTRATIONS, MARGINAL DECORATIONS, TAIL PIECES — EVERYTHING. WE MAY WELL BE PROUD OF OUR MAGAZINE. — *A well-known university president*



A Vacation Opportunity

THE Young People's Missionary Movement announces that the Annual Conference of Young People's Leaders will be held at Silver Bay, Lake George, N. Y., July 21 to 30. Among the speakers will be Honorable Samuel B. Capen, President John F. Goucher, Bishop James M. Thoburn, Robert E. Speer, John R. Mott, John Willis Baer, Dr. E. E. Chivers, S. Earl Taylor, Edmund D. Soper and Dr. F. C. Stephenson. The program of the conference is so arranged as to combine the largest possible benefit from Bible and mission studies and conferences for leaders and all Christian workers, with large opportunity for the out-of-door recreation that is essential in the vacation plans of the average Christian worker. It is a rare opportunity to gain helpful training in the most refreshing spiritual atmosphere. Additional information concerning the conference may be had by addressing the editor of the BAPTIST MISSIONARY MAGAZINE, Tremont Temple, Boston, Mass.

Some Objections Answered

OBSTACLES will be encountered in an attempt to organize a mission study class. No really worthy enterprise ever succeeds without either smashing through or quietly, tactfully circumventing a few obstacles. We note the following among the objections to the organization of such classes:

1. *No Time.* It does seem as if there really were not enough evenings in the week to enable us to meet all of our church and social obligations; but it is to be noted that most people have approximately seven evenings each week more or less at their disposal, and they presumably appropriate these evenings for the things that are most important in their lives. If we really have convictions that the study of the progress

of Christ's kingdom is an important, helpful study, we will find time for that study somewhere. We find time for other things, and the discovery of time for mission study may merely call for a change of emphasis as to what things are of truest worth.

2. *There Are Very Few Persons Who Will Join.* So much the better. Experience has shown quite conclusively that a small class is very much to be preferred to a large one.

3. *No Leader.* Missionary specialists have spent months of time and hundreds of dollars in preparing manuals and helps and suggestions for the use of the leaders in the conduct of the class hour. All of this experience, together with splendidly prepared maps, libraries and reference books, is placed at the disposal of the leader in order to enable him to conduct the class successfully, without personally having to master the entire subject of Japanese missions. These helps include the selection of Scripture; suggestions for the assignment of the next lesson; suggestions for the review; a pronunciation drill; questions and answers on the lesson; a chart drill, giving in miniature form an appropriate chart that may be reproduced by the class artist; illustrations suited to the lesson; suggestions of special topics that may be assigned to the members of the class for special investigation; and material on these topics in reference books and current magazines.

4. *Our Young People Will Not Study.* This is really a somewhat serious obstacle and one not easily overcome, for it is true that a successful mission study class does require some work on the part of its members; but once begun, the work proves fascinating. The text-book is an interesting story of missionary achievements; the side references open up new fields of knowledge; and persons, who, it was thought, would not give time to study missions are found enthusiastically searching after information.

5. *Our People Are Not Interested in Missions.* No better reason could be given for the organization. Lack of interest indicates lack of knowledge, and there is no better way to get them interested than to gather them once a week around a library table for the united, prayerful study of missionary heroes and heroism. Not infrequently has a most successful class been organized and conducted in societies where, at the beginning, only one person had any sympathy whatever with the suggestion; but that one person by prayer and tactful effort overcame the objections, and enlisted one after another of the members until the mission study class came to be regarded as one of the essential and most fruitful societies of the church.

THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

TERMS

Free to pastors of churches which contribute to the American Baptist Missionary Union.

Thirty-five Cents in clubs of thirty or more in one church.

Thirty-five Cents in clubs equal to ten per cent. of the resident members in churches having less than 300 members.

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Failure to receive the Magazine should be reported.

Premium Offers. Full particulars on application.

Editorial

The War and Missions

Many of our missionary exchanges are devoting a good deal of space to articles on the effect of the war upon missionary work in Japan. Most of these articles are written by missionaries, and have a hopeful tone. They call attention to the noble character which has been revealed among Japanese Christians, to the opportunity for reaching men from all parts of the empire, and to the very cordial reception of the work done by missionaries in army hospitals. One writer speaks especially of the surprise felt in Japan because England and America show so much sympathy for the Japanese. This has a good effect, because it was supposed that our sympathy would go to Russia, which is nominally a Christian nation. It will lead the Japanese to inquire more thoroughly into the real meaning of Christianity.

Foreign Missionary Executives Confer

The Twelfth Annual Conference of Foreign Mission Boards was held in the Bible House, New York City, January 11 and 12. It was a largely attended and an exceptionally profitable meeting. The questions discussed were

of an exceedingly practical nature, and the devotional services led by Dr. Charles Cuthbert Hall and Mr. Henry W. Frost were especially helpful. The Missionary Union was represented by Dr. Anderson and Dr. Elder of the Executive Committee and by Dr. Barbour and the Editor. The latter read a paper on "Missionary Magazines: Their Value to the Societies, Make-up and Distribution." Dr. Barbour's paper was on "The Situation in the Congo Free State," a subject concerning which no one else is as well qualified to speak. The next meetings of the conference will be held in Nashville, Tenn., in February, 1906, in connection with the Quadrennial Convention of the Student Volunteer Movement which is to be assembled in that place.

The Steady Line

We want to say just a few words of hearty appreciation to the steady, generous supporters of missionary work. The close of the financial year is not far away. There is anxiety as to what the result will be, and everything possible is being done to awaken the whole church to liberal giving for the kingdom of Christ in the world. We know

that these appeals will come to many who have been for years devoted, conscientious and steady in their giving, and we fear that they sometimes feel that they are being urged beyond measure. But in reality these steady givers are the solid pillars of mission work, the strongest kind of support and comfort to our leaders. There are many loyal men and women who never fail in their contributions; there are noble churches which have been known as "missionary" churches for more than a generation; there are pastors who never fail to develop missionary spirit and liberality in any church where they may be placed.

These true disciples constitute the steady line which does not waver. But they are more than that; they are the light of the world, with no bushel over them; the branches of the true Vine that bear much fruit; the encouragement and inspiration of those who depend upon them, both here and in foreign lands.

The Sunday School Line

When the *MAGAZINE* originated its new department of "Missionary Lights on the International Lessons," it was not with any thought of leading a procession. It was to supply an evident need in our own Sunday schools. We are very glad, however, that we are not going to be alone in this work. The idea has already begun to spread. In a number of American missionary magazines there is a strong call for something similar to our Sunday school department, and from London we have just received the December number of *The Chronicle*, the missionary magazine of the English Congregationalists, which makes the following announcement:

We propose, beginning with our next issue, to publish a monthly column of "Notes for Sunday School Teachers." The main feature will be the treatment of at least one of the international lessons for the month as a missionary lesson, or as lending itself to missionary application and illustration. Help will also be found in the pages of our children's magazine, *News from Afar*.

Welcome, brethren, and still there is room.

Home for Missionaries' Children

A special conference of representatives of the Executive Committee of the Missionary Union, of the two Woman's Societies and of some other friends is being planned in the interest of our homes for missionaries' children. There are now three of these, but with the increase in the number of missionaries, they are overcrowded; and several of our missionaries are being detained in this country who would go out to their fields at once, if proper provision for their children could be made. This is a most important matter, on behalf of which much prayer should be offered and some *extra* money given. Who has it in his or her heart to help increase the accommodations for the children of our faithful workers while they are absent on the mission field?

Death of Miss M. D. Faye

We have learned with deep sorrow of the death of Miss Mary D. Faye at Secunderabad, South India, on December 24, 1904. Miss Faye had been for some months a great sufferer, and the change came as a blessed relief to her; but to the dear ones left behind there is a sense of bereavement which can be appreciated only by those who knew her beautiful, sunny temperament, as well as the strength of character and efficiency displayed in all her mission work. To her sister, Dr. Ida Levering, whose invaluable helper she has always been, we extend our sincere sympathy.

An Epoch Making Conference

Such is the current comment on the recent denominational assembly, meeting at the call of the Home Mission Society, in the Fifth Avenue Church, New York, during the blizzard of January 25 and 26. Twenty states and the District of Columbia were repre-

sented. The extensive correspondence of Dr. Morehouse revealed the fact that the proposed plan for a general convention is favored by three general societies and twenty-six state organizations, by every Baptist editor in the country except two, and by a very large number of leading Baptists in all parts of the country. The Missionary Union was represented by Secretaries Mabie and Barbour and Messrs. Elder and Whitney of the Executive Committee.

Earnest and enthusiastic discussion showed the conviction that such an organization is indispensable and inevitable. Texas hails it with delight; New England believes it to be the trend of our Baptist age-life; the West sees the prophecy of a brighter era. "The hour is come," and there is born the "General Convention of the Baptists of North America." Mexico and Canada will help to make a Baptist brotherhood that is to be larger and greater than the "Triennial Convention." It is to be a delegated body, with representatives, not from societies, but from churches, associations and state organizations. The first meeting is to be held on May 16 and 17, 1905, in connection with the Anniversaries at St. Louis.

It was notable that every vote was unanimous. This is one of the signs of unforced and vigorous growth. Such a convention expresses living unity, and will promote a closer fellowship and greater efficiency in the work of the Kingdom. Though we do not have the unifying force of Presbyterian or Episcopalian organization, we may grow in true solidarity. This will come through the focusing of our forces by a dominant aim, a common sacrifice, — by the mighty master-passion of loving service. Nearly a century ago, the scattered Baptists of our country were rallied by the call of God through Judson. Now, at the opening of the twentieth century, to the Baptists of the continent, standing shoulder to shoulder, comes the clear-toned trumpet call of our Leader on

the world battle-field: "Forward, to the conquest of America and the world for God." "Go, disciple all the nations." Missions, our one work; Christ, our one Master: we are brethren.

A Significant Dollar

A few days ago a friend of the editor came into the office of the MAGAZINE with a dollar bill in his hand.

"Here is a dollar," he began, "which represents principles and a devotion which would fill the treasury of the Missionary Union to overflowing if they were practised in all our churches. The money was sent to me by a former member of my church, a woman who is now broken in health, and whose resources are very small. 'It is from our Sunday evening mite box,' she wrote. 'Every Sunday evening my little nephew and I talk about missions, and then we each put a penny in the box. It is not much, but I wish you would take it to the Rooms for me.'"

We think our visitor did not exaggerate the meaning of this gift. There are three things about it that make it significant: first, there is the interest in missions, maintained in spite of isolation and weakness; then there was the determination to give something, in spite of the lack of resources; and most encouraging of all, the purpose to impart the missionary spirit to the young. Put these three forces to work in our churches and there will be no lack of money for our world-wide field.

Mr. Roosevelt on "Classes"

It seems to come natural to President Roosevelt to "say things," and to say them so distinctly that no one will fail to understand what he means. In introducing Rev. Charles Wagner, author of "The Simple Life," to a Washington audience, he said:

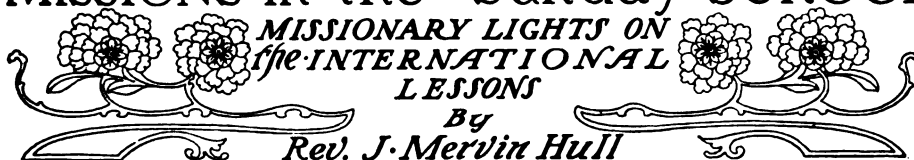
No republic can permanently exist when it becomes a republic of classes, where the man feels not the interest of the whole people but the interest of the particular class to which he belongs, or fancies that he belongs, as being of

prime importance. We can keep this country a republic at all, only by remembering the cry of its founders, the theory of treating each man on his worth as a man.

This is not a new principle with Americans, but it gains force and influence when it is stated so clearly and forcibly by the foremost citizen of the nation. Moreover it is a principle which in its application includes the whole world. Years ago Henry M. Stanley said: "I have seen and mingled with the most ignorant peoples

of Africa, from pygmies to giants, and I have never seen a tribe which did not unmistakably belong to the human race." The time is coming, it must come, when in Jesus Christ there shall be neither bond nor free. It is foolish to say that all men will be alike, that all races will have the same characteristics; but it is contrary to the spirit of the New Testament to assert that any man or any race will be shut up in a prison of race, or caste, or class from which there can be no escape.

Missions in the Sunday School



LESSON XI. JOHN 8:31-40. MARCH 12

The Slavery of Sin Out of Bondage

If the Son therefore shall make you free, ye shall be free indeed. *Va. 36.*

WHAT our Lord says about bondage and freedom is illustrated in



CHINESE FIRE AND TIGER GODS

vivid colors by many incidents of mission work. The heathen are under bondage in many ways, but the chain of idolatry is what holds them fast. "In a famous Chinese temple," says Rev. E. E. Jones, "I noticed a worshiper who seemed very much in earnest. I saw in his face a longing for something which he thought the images of that old temple could supply. I followed the old man as he went from one to another, offering, and prostrating himself. At last he fell on his face before the last idol, and prayed long and earnestly. Then he shook a small box containing small marked sticks till one of them fell to the ground. This he took to the priest, who selected from a box an answer corresponding to the mark on the stick. How foolish! Yes, but think of the 400,000,000 who are doing this all over the Chinese Empire, and will continue to do it till we give them the gospel of Jesus!"

Yes, that is the point for us, "Until we give them the gospel of Jesus." It is Christ alone who can break these chains, and he is already doing it for



Photo by C. W. Briggs

A PORTION OF THE BAPTIST CONGREGATION AT JANIWAY, PHILIPPINE ISLANDS

thousands who have heard the gospel through our missionaries. "I threw away my fetishes," said a convert in the Congo land; Ko San Ye tells of his progress from spirit worship through Buddhism and various superstitions to the liberty which is in Christ; Dr. Dearing tells of the soul struggles of the young Japanese Buddhist priest, until at last the Son made him free indeed. The chain is strong, but Christ is stronger than the chain.

LESSON XII. JOHN 9: 1-11. MARCH 19

Healing of the Man Born Blind

Who Did Sin?

Master, who did sin, this man, or his parents? Vs. 2.

THERE is no more exasperating incident in connection with the ministry of Jesus than this story of the healing of the blind man. Everybody except the man who was healed seems to have taken a very critical view of this act of mercy. Even the disciples were moved to ask, "Master, who did sin, this man, or his parents, that he was born blind?" But when we have read the whole story, and have passed judgment upon the disciples, the Pharisees and the man's parents, it may be worth while for us to consider whether we do not sometimes waste precious time in asking unprofitable questions, instead of sympathizing with

the Master in his work and helping it forward.

Take, for instance, that work so dear to the Master's heart, so lovingly, so earnestly entrusted to us, the publishing of salvation in Christ to all nations. Must we first learn all about Buddhism and Hinduism and Shintoism, and compare them with Christianity? Must we ask again, who did sin? to what extent is the heathen responsible for his blindness? Rather let us go with one of our missionaries to the summit of a mountain. "From this summit," he says, "we could see among the green fields, cities and villages where 200,000 people live, and most of these have yet to hear of Jesus *for the first time*. The imperative need and the all-inclusive thought of Jesus Christ were uppermost in our minds." When we take this attitude toward missions we shall have a new scale of the value of things: first, compassion on the starving multitudes; then, to feed them with the bread of life; then, if life is long enough, we may settle some minor questions.

LESSON XIII. MARCH 26

Review

THE gospel of John is the most intensely personal and spiritual of all the gospels. It lifts up those who study it carefully, until they sit

in heavenly places with Christ. And yet the whole gospel has for its central thought what might be called an illuminated version of the Great Commission. Christ the Light of the World, is its theme; and the study of the lessons from this point of view will plant the missionary motive where it should be, in the hearts of the followers of Christ; hearts that love all men as he loved them.

The Sunday School is the Place. During a conversation with the superintendent of a large Sunday school I was greatly pleased to hear him say, "The Sunday school is the place to study missions. The Bible is a missionary book, all through, and the missionary idea ought to be brought out in connection with every lesson." And in order to help on the practical adoption of this idea every teacher in the school is provided with a copy of the *MISSIONARY MAGAZINE*. If this should be done in every school, it would mean a glorious advance for missions. Try it in your school.

Progressing in Favor. A good many encouraging words have been spoken in regard to this department of the *MAGAZINE*. "It is the best method yet devised for studying missions in the Sunday school," writes one prominent Sunday school leader. The fact that it brings mission study in direct connection with the regular lessons seems to be greatly appreciated by all. One superintendent urges that the department be much enlarged. But we have, no doubt, our full share of space for the present. We welcome, however, all suggestions from Sunday school workers.

LESSON I. JOHN 10:7-18. APRIL 2

Jesus, the Good Shepherd

One Fold

There shall be one fold and one shepherd. Vs. 16.

ONE of the most striking developments of mission work is the genuine fellowship which grows up between missionaries and many of their converts. We have a great deal to

say about the degradation and ignorance of the heathen, and indeed no one who has not lived among them can understand how bad their condition is. But it is also a fact that the gospel of Jesus can transform these people in a most marvelous way; the "other sheep" can be brought into the "one fold" under the Good Shepherd. Here are one or two illustrations of what missionaries say about their fellow workers:

"These are our mission's most tried and trusted evangelists," says Mr. Tompkins, of Suifu, China, in sending a photograph to the Mission Rooms. "Mr. Yin, who is seated, is a thorough gentleman, comparing most favorably with any of our cultured men at home."



Photo by C. E. Tompkins

"TRIED AND TRUSTED EVANGELISTS" AT SUIFU

The other, Mr. Pen, is my medical assistant, full of enthusiasm. The two make a strong combination."

"When I went home on furlough," says Mr. Brock, of Kanigiri, South India, "Peddiah, the senior Telugu preacher, came to bid me farewell. He is gentle, strong, kind, loving, and has been a fearless preacher for thirty-five years. With hundreds of people standing about, Peddiah took my hands, bending his old gray head till his tears fell upon my hands, and I was proud to have the honor. 'Tell the American Christians,' he said, 'that we are grateful they sent the gospel of Jesus to us.' What a message to bring to those who sent me forth! An angel might covet the privilege."

PERSONAL & OTHER NOTES

Births:

To Rev. and Mrs. S. R. McCurdy of Burma, at Marlboro, Mass., January 15, a daughter.

To Rev. and Mrs. W. O. Valentine of the Philippine Islands, December 9, a daughter, Barbara Lucile.



Arrivals:

REV. AND MRS. J. V. LATIMER, at Shanghai, China, November 18.

REV. AND MRS. A. S. ADAMS, at Hanyang, China, November 6.



Departures:

GEORGE A. HUNTLEY, M.D., and family, January 10, from Southampton, England, returning to Hanyang, China.

MISS GERDA C. PAULSON, from Yokohama, Japan, January 17, returning to America on furlough.



§ MR. GEORGE W. LEWIS of Rochester Theological Seminary has received appointment by the Union for service abroad.



§ THE Karen revival still continues. The reports for the year ending December 31, 1904, show a fruitage of two thousand baptisms in the Henzada District.



§ REV. W. B. BOGGS, D.D., of Ramapatam, who has lately prepared a new sketch of our Telugu Mission, has an important article in the December issue of *The Missionary Review of the World* on "The Problem of Reform in India."



§ *The Christian Endeavor World* calls Dr. Boggs' sketch of the Telugu Mission, "A delightfully written, brilliantly illustrated, and historically valuable account of the famous Baptist mission work among the Telugus — the 'Lone Star' mission."

§ THE receipt of a copy of the beautiful "Memorial of Missionaries to Foreign Lands," published by Colgate University, is gratefully acknowledged. It bears the names of 126 missionaries who received their preparation, in whole or in part, in the schools of this institution. It is a list of which Colgate may justly be proud. We observe the names of many who did valiant service in the early days, as Wade, Kincaid, Comstock, Vinton, Ingalls, Day, Scott, Bronson, not to mention many more who today are devoting themselves to the same cause with just as much earnestness as those of fifty or even seventy-five years ago. "Who follows in their train?"



§ REV. C. B. ANTISDEL of the Congo Mission has given a course of lectures on missions recently at Colgate University. They have been well received.



§ REV. AND MRS. W. B. BULLEN report that they are happily settled in Kobe, Japan, and are enjoying their association with the missionaries and native Christians, and are already at work upon the language.



§ THE illustrations in our frontispiece this month are of especial interest: The Ramapatam mission dispensary stands under one of the great sacred banyan trees. The "Needle Cure" is a Chinese doctor's sign to attract custom; for most sickness, they say, is "wind disease." See page 104. The photograph of the new hospital at Namkham tells the story of the progress in preaching the gospel in picture language, — healing the body. The Chinese Shan patient and mother are also of Namkham. Through the hospital at Banza Manteke streams a bright beam of divine light of love and life. Often 250 people come on a single morning for treatment or medicine. Dr. Leslie and Dr. Catharine Mabie stand near the door with the native helpers.

§ **REV. E. HERBERT DUTTON** has presented his resignation as Assistant Secretary for the Home Department, having accepted the hearty call to the pastorate of the Cedar Street Baptist Church of Buffalo, N. Y. He is a brother beloved by his fellow workers at the Rooms, and their earnest prayers follow him to his field of large service.

Goddard, D.D., of Ningpo, was the senior missionary in the East China Mission. This honor, however, belongs to Rev. H. Jenkins, D.D., of Shaohsing, who is indeed the senior missionary now on the field in all our China missions. He received his appointment in 1859, and we hope will be spared to the work for years to come. We sincerely regret the error.

§ **A REPORT** of the addresses delivered at the Congress of Japanese Religionists at Tokyo, Japan, last May, has been read with interest. It was a significant occasion when Buddhist, Shintoist and Christian met on a common platform, to advocate a spirit of brotherly kindness and sympathy among those of all creeds, that they might prove to the world that the conflict in which they were engaged was in no sense one of religion against religion. Its influence was especially appreciated by our Christians and missionaries.

§ **THIS** is the time of year when the conferences of our missionaries are being held on the several fields. For a few days they meet together after months of isolation and loneliness spent among the strange peoples of the East. Another year we hope to be able to publish in advance a list of these conferences with their locations and dates, so that the friends at home may unite in prayer for the success of the gatherings.

§ **WE** are glad to correct an inaccuracy which occurred in connection with the frontispiece of the November, 1904, MAGAZINE. It was there stated that Rev. J. R.

ANY one having a spare copy of the MAGAZINE for April, 1903, will confer a favor by sending it to the Editorial Secretary, at the Mission Rooms, Tremont Temple. It is requested for the completion of a MAGAZINE file in a public library.

The Literature of Missions

MISSIONS AND MODERN HISTORY: A STUDY OF THE MISSIONARY ASPECTS OF SOME GREAT MOVEMENTS OF THE NINETEENTH CENTURY. By Robert E. Speer. Two volumes. Fleming H. Revell Company, 1904. Price, cloth, \$4.00.

This virile and versatile author writes another timely book. It is valuable to the student both of the philosophy of history and the kingdom of God. He treats of twelve epochal movements, all but two in Asia, from the Taiping Rebellion and Indian Mutiny to the Boxer Uprising and Coming of the Slav. He shows that these have been inevitable and enduring forces, molding a billion people. This "immovable land" then is changed by Western thought and is "susceptible to the touch of life." It has not been a process of self-generation but of adoption and adaptation of foreign ideas.

Among the forces that have stirred this

new life for all coming ages Christian missions, during this last century as well as the first, has been not only the best but the most profound influence in the social, educational and political world. Princes and governors, consuls and travelers testify to the immeasurable service of our missionaries as the first and greatest civilizing power in the Orient.

These movements are revolutionary; but the *disturbing* force is not Christianity but the Western life. In this our religion, as the foundation of our civilization, has a necessary place. Everything that touches the life of the Asiatic touches his religion, — every act of Western business violates his ideas of the sacred. But the religions of the East are doomed. Though they will die slowly, they cannot endure the contact with civilization.

This modern movement has been mostly

for good. The exploitation of China, the liquor traffic, opium trade and Congo horrors are terrible evils; but the Western nations have the light as a trust, as stewards, not monopolists. It is their duty to "police the tropics," asking not simply the question of Webster, "Is it constitutional?" but the question of Lincoln, "Is it right?"

The books have a good index, copious notes, and valuable citations. They are authoritative, comprehensive and invaluable. We must quote the concluding paragraph:

And all these great upheavings, some so sad and ruinous, some so hopeful and prophetic, and some so rich in completed achievement and realization are but the first stirrings of the new life. Looking upon them from the standpoint of the philosophic historian, the friend of missions and of man listens unmoved to every prediction of defeat, to every assertion of the inaccessibility of the Asiatic spirit to the influence of Christianity and the civilization which is its child, and answers in the words of the geographer Meinicke: "It is scarcely possible to deny the extraordinary importance of the missionary efforts of our time; they are yet really in their infancy; yet it is certain that they will wholly transform the nature and the relations of the un-Christian peoples and will thereby produce one of the most magnificent and most colossal revolutions that human

history contains." (Quoted by Warneck, "Missions and Culture," page 153.)

JAPAN FOR JUNIORS, by Katharine R. Crowell. Price, 30 cents. Woman's Foreign Missionary Society of the Presbyterian Church, 501 Witherspoon Building, Philadelphia.

An attractive, illustrated series of studies for Juniors,

Good Things to Read

- China's Millions.*
"Turning to God from Idols." December issue.
- Search Light* (United Brethren), Dayton, O.
"The Bible in Japanese Hospitals." November issue.
- The Missionary Review of the World.*
"The Present Crisis in China";
"The Native Christian in India";
"Christian Work among Japanese Soldiers";
"Christianity and Cannibalism in Melanesia";
"A Message from Three Hundred and Forty-three Volunteers in China." February issue.
- The Outlook*, New York.
"Parliament of Nations." Issue of January 7.
- The Century*, New York.
"Korea and the Korean Emperor," W. F. Sands; "Awakened Japan," and "The Conflict in Finland." February issue.
- Service*, Chicago.
"Telugu Land"; "Russia, 1905; Japan, 1905." February issue.

FINANCIAL

STATEMENT FOR 10 MONTHS, ENDING JANUARY 31, 1905

	1905	1904	INCREASE	DECREASE
Donations	\$146,896.90	\$153,399.55		\$6,502.65
Legacies	91,310.12	76,150.18	\$15,159.94	
	\$238,207.02	\$229,549.73	\$8,657.29	
Income from Investments . . .	35,225.59	34,208.11		
Received on Union Debt . . .	8,054.00	2,207.00		
Annuity Bonds Matured . . .	7,250.00	31,513.06		
	\$288,736.61	\$297,477.90		\$8,741.29
Debt of the Union April 1, 1904				\$7,954.86
Schedule of Appropriations for 1904-5				527,263.63
Additions to Schedule up to February 1, 1905				32,419.67
Further additions to Schedule as directed by donors				4,681.38
				\$572,319.54
Total receipts to February 1, 1905				288,736.61
				\$283,582.93
Probable necessary additional expenditures during February and March				50,000.00
Total amount needed to balance to March 31, 1905				\$333,582.93



Russell, H. W. Buf- fum, in memory of Mrs. Buffum	\$5 00	Providence, Italian Mission S. S.	\$5 84	Ogdensburg, 1st Y. P. Miss. Circle	\$10 00
Wollaston ch., for wk. in Phil., c. J. C. Rob- bins	55 72	Providence, Mary L. Welch	50 00	Stephentown, Mrs. El- nathan Sweet	60 00
Lynn, Washington St. ch.	5 00	CONNECTICUT, \$465 84		Carmel, Sarah E. Kel- ley, for use in hospi- tals, Osaka	10 00
Lynn, a friend	150 00	Hartford, Olivet ch. .	\$1 92	Palmyra, 1st S. S., for Loikaw Miss.	5 00
S. Framingham, Park Ave. ch., for Man- dalay school, c. C. L. Davenport	1 00	Hartford, Mary L. Howard, for equip- ment of Dr. Tomp- kins' hospital	6 25	Palmyra, 1st R. U., for do.	3 65
Winchester, 1st ch. .	32 20	Sterling, 1st ch.	50 00	Penn Yan, Frank G. Riddell, for wk. among soldiers	5 00
Clinton ch.	18 34	Stamford, 1st ch.	4 00	Franklinville, 1st S. S. Afton, W. B. F. M. Society, for wk. among soldiers	5 00
Clinton C. E.	14 40	New London, Hunting- ton C. E., t. s. S. R.	98 99	Rushford, 1st R. U. .	4 13
Brookline ch.	314 86	Gorton Heights S. S. .	5 00	Rochester, F. E. Volek & wife, \$2 t. s. W. Axling & \$2 t. s. W. T. Elmore	4 00
Cheshire, 1st Circle, for Gospel Ship	5 00	New Haven, 1st ch. .	7 83	Rochester, May B. Howe, for wk. among soldiers	1 50
Winchendon, 1st ch. .	45 00	Niantic S. S.	85 79	Rochester, 1st ch. .	1 200 00
Medfield B. U.	15 64	Niantic S. S.	10 00	Rochester, Bron-on Ave. C. E. for Tura sta.	25 00
Florida, J. H. Bigger & family, for Kia- ting sta.	4 00	Meriden, 1st ch.	5 00	Rochester, Park Ave. C. E.	25 00
W. Acton ch.	27 49	Danielson, Mrs. H. N. Clemons	171 06	Elbridge, Merritt J. Winchester, for wk. among Japanese soldiers	1 00
Newton, 1st ch.	535 51	Tariffville ch.	1 00	Franklinville, 1st S. S. Albion, Wm. E. Bar- ker, for wk. in Japan Adams Basin, S. Han- nah Hill, for wk. among soldiers	3 69
Agawam, 1st ch.	17 00	Hartford, Sw. ch.	3 00	Springfield Centre S. S., for wk. among soldiers	10 00
Mt. Hermon ch., in memory of Rev. Fletcher, for wk. in Ningpo	15 00	Hartford, H. M. Gerry, t. wk. J. L. Dearing	15 00	Springfield Centre C. E., for do.	6 00
Chelmsford, Central C. E.	25 00	NEW YORK, \$10 204 76		Springfield Centre C. E., for do.	5 76
Salem, 1st ch.	5 00	New York, a friend, t. s. Mr. Saillens	100 00	Springfield Centre C. E., for do.	2 45
Greenwood, Union ch. Roslindale S. S., t. s.	100 00	New York, W. 33d St. ch., t. s. Mo Kun	1 000 00	Maple Valley, L. H. Mosier, for wk. among Japanese soldiers	5 00
Tsao Kan Kin, c. J. S. Adams	71 06	New York, Mem'l ch. of Christ	200 00	Buffalo, Delaware Ave. ch.	45 95
Taunton ch., a mem- ber	25 00	New York, Mem'l ch. of Christ Y. P., ex- tra, for purchase of a horse, c. E. Grigg	48 82	Buffalo, Cedar St. ch., H. Wyse Jones	5 00
W. Bridgewater ch., Joe. C. Howard	5 00	Whitesboro ch.	60 00	Keesville, 1st ch. .	6 00
Brookton, Warren Ave. ch.	10 00	Albany, Tabernacle ch. Albany, Mrs. Frances S. Brooks, t. s. n. p. Thongze	14 00	Chittanooga, 1st ch., C. O. Wright & Mrs. C. S. Button	2 50
Middleboro, Central Woman's Circle, for wk. among sick & wounded soldiers	5 00	Albany, "Cash"	94 85	Shenandoah, Bethel ch. Springville, 1st ch. .	26 44
Foxboro, Johnson 1st C. E., for orphan children c. J. L. Dearing	1 00	Albany, "Cash," t. Dr. Huntley's hospi- tal	100 00	Hamilton, 1st S. S., Xmas off., for medi- cal wk. c. F. W. Goddard	38 75
Fall River, 1st ch., Ma Shway-ee Soc., t. s. school at Amherst. Hubbardston, Mrs. Mary W. Howe	5 50	Albany, 1st ch.	1 000 00	Yonkers, Warburton Ave. ch.	20 99
Orange, 1st C. E., for Rangoon sta.	5 00	Albany, Calvary ch. .	5 000 00	Parksville S. S., for orphans in Japan	2 50
Concord, Ella M. Adams	6 25	Albany, Calvary S. S. Gloversville, Karen Miss. Soc., t. s. two Karen prs.	110 96	Clarksville ch.	1 00
Beverly Farms ch. .	1 00	Mt. Vision ch.	24 26	Watertown, Calvary ch.	2 00
Huntington, E. H. Cross	4 00	Montour Falls ch., Spencer Fisher	5 00	Buffalo, Filmore Ave. ch.	10 00
Greenwood, Union ch. Greenfield Y. P., for wk. in Phil.	22 00	Troy, Myra Smith, Mrs. E. H. Betts, Edith B. Gurley and Louise G. Betts, for wk. among sick and wounded soldiers	7 00	Auburn, 1st ch.	11 20
Maplewood, Florence A. Crosby, t. wk. in W. China	15 00	Troy, 1st S. S.	100 00	Auburn, 1st S. S. .	15 00
Maplewood Y. P., for do.	6 25	Syracuse, Emma H. Kingsley, for wk. among soldiers	5 00	Jamestown ch.	91 22
Maplewood S. S., for do.	5 00	Blodgett Mills ch. .	149 79	Fredonia S. S., forward movement in Japan Savre ch.	40 00
N. Billerica ch.	4 00	Alps, Mrs. Mary E. Coon, for wk. among sick soldiers	19 52	S. New Berlin Y. P., for Briggs fund	18 01
Rowe Y. P.	9 12	Alps, Ruby M. Coon, for do.	3 00	Cortland, 1st ch. .	9 25
Springfield Highland ch., M. A. Maynard, to apply on debt ..	1 73	Alps, Lottie J. Coon, for do.	4 80	Lake Ridge ch.	99 82
		Alps, Fannie E. Coon, for do.	2 00	Sand Hill & Wells- bridge Y. P., for Briggs fund	5 25
		Meredith, 1st S. S., t. s. C. W. Briggs	2 00		
RHODE ISLAND, \$746 80		Fredonia, Nellie L. Chadsey, for wk. among soldiers	1 00		
Narragansett Pier, Lillian E. Knowles, Xmas gift	\$4 52	Fredonia, Rev. & Mrs. C. E. Smith, t. fur- nishing steam power for the Gospel Ship.	20 00		
Providence, 1st ch. .	572 69				
Providence, F. Masters, for wk. in W. China	3 25				
Providence, Central ch.	98 00				
Hope Valley C. E. .	12 50				

Milford Y. P., for do.	\$1 15	Montclair, Mrs. A. C.	Philadelphia, Chester	
Perry, 1st Y. P. t. s.	22 80	Harris, t. s. child in	Ave. ch.	\$12 00
n. p., c. F. T. Welles	24 32	orphanage. c. Dr.	T. A. Gill	5 00
Pavilion ch.	15 80	Clough	Philadelphia, Bethle-	
Middlebury, 1st ch.		Montclair, Marjorie	hem ch., t. sal. W. A.	
Hudson River North		Harris, t. s. two chil-	McKinney	50 00
Asso. Y. P., for		dren, c. Mrs. Bullard	A friend, t. s. do.	20 00
Groesbeck fund ...	250 00	Bloomfield ch., for Car-	Trinity S. S.	5 00
Hudson ch.	13 25	vell fund	Tioga, Temple C. E.,	
Dansville ch.	13 00	Millington ch., for wk.	for Bhamo sta., c.	
Dansville, a friend ...	8 00	in Japan	W. C. Griggs	6 25
Iima S. S.	5 28	Edisabeth Central ch.	Tioga, Temple C. E.,	
Brooklyn, 2d Sw. ch.	20 00	Newark, Sw. ch.	for Yachow	6 25
Brooklyn, 1st ch., E.		Newark, Roseville ch.	Philadelphia, Belmont	
D.	20 00	Jersey City, North	Ave. ch.	29 00
Cold Spring, Union ch.	3 38	Y. P.	Philadelphia, Belmont	
Williamsburg, Central		Butler S. S.	Ave. S. S.	16 34
ch.	75 00	Passaic ch.	Philadelphia, 1st S. S.	3 70
Hempstead ch.	21 25	Bayonne, 1st ch.	Philadelphia, Geth-	
E. Marion S. S.	25 00	Haddonfield ch.	semane ch.	13 97
Hamilton Y. P.	21 08	Burlington, 1st S. S.,	Germantown, 1st Y. P.,	
Webster ch., for for-		Mrs. Hall's class,	for Yachow	2 50
ward movement in		t. s. n. p., c. Dr.	Narberth, Evangel ch.	43 23
Japan	5 00	Henderson	Frankford ch.	18 86
Camillus S. S.	6 83	Atlantic City, 1st ch.	Frankford S. S.	10 00
S. W. Oswego ch.	15 61	G. R. R., for Mg. Shwe	Ardmore ch.	50 00
Phelps, 1st ch.	70 00	Ya, Sandoway	Ardmore S. S., t. s.	
Naples ch.	8 57	Spring Side Mission,	n. p., c. L. W. Cronk-	
New York, Mt. Morris		for Yachow	hite	35 00
ch.	45 00	Camden, 1st ch., t. s.	Manayunk, Mt. Ver-	
New York, Fifth Ave.		J. Taylor	non ch.	10 00
ch.	178 61	Mary R. Higgins, for	N. Frankford ch.	10 98
New York, 1st Sw. ch.	100 05	Bibles in Japan	N. Frankford S. S., for	
New York, Ascension		New Brunswick, 1st ch.	Bansa Manteke	36 00
S. S.	5 00	Salem, Mem'l ch.	Germantown, Chelten	
New York, Italian S.		Salem, 1st ch.	Ave. ch.	10 00
S., for forward move-		Cape May, 1st ch.	Phoenixville ch.	57 14
ment in Japan	10 00	Cape May, 1st B. U.,	Pottstown ch.	75 00
New York, Beth Eden		for Ko Hmwa Kalay,	A. B. Still, for orphan	
S. S.	8 00	Sandoway	c. H. Huisinga	15 00
New York, Epiphany			Milesburg ch.	29 50
ch.	2 28		Mill Creek ch.	10 00
New York, Tremont			Logan Valley ch.	21 52
ch.	25 00		Huntingdon ch.	10 00
New York, Williams-			Bald Eagle ch.	16 45
bridge ch., for for-			Port Matilda ch.	3 00
ward movement in			Kittanning ch.	5 02
Japan	1 00		Reynoldsville ch.	17 70
Berlin ch.	15 90		Ansonville, Zion ch.	31 00
Stephentown ch.	3 92		Meadville ch.	8 10
Monterey ch.	2 00		Transfer ch.	10 00
Townsend ch.	1 60		Indiana S. S.	3 60
Carmel ch.	41 33		Blairsville ch.	3 00
Carmel S. S.	3 00		Pine Flat ch.	4 00
Carmel Y. P.	3 00		Mt. Pleasant ch.	19 00
Ft. Ann Village S. S.	2 00		Picture Rock S. S.	1 91
S. N. Ried	10 00		Warrensburg Bands.	
H. L. Foster, for native			for orphan c. H.	
workers	7 00		Huisinga	7 80
Miss Pindar, for for-			In memory of son of	
ward movement in			N. C. Naylor	18 00
Japan	1 00		Kane ch.	17 25
			Warren ch., t. s. n. p.,	
			c. L. W. Cronkhite.	21 49
			St. Clair ch.	10 50
			Wilksburg ch.	60 12
			Washington, 1st C. E.	10 00
			Greensburg ch.	10 75
			Pittsburg, Union ch.	70 53
			McKeesport, 1st ch.	23 34
			Pittsburg, Oakland	
			S. S., for widows and	
			orphans of Japanese	
			soldiers	10 73
			Homestead ch.	11 80
			Peters Creek ch., In-	
			terest Benson Trust	
			Fund	44 50
			Pittsburg, Johnston	
			Ave. ch.	6 25
			Slate Run ch.	3 30
			Westfield ch.	2 25
			Covington ch.	6 00
			Brown ch.	2 30
			Pittston, Luzerne Ave.	
			S. S.	7 76
			Mrs. W. S. Williams..	5 00
			L. Ellis	5 00
			A friend, by Daniel	
			Keefe	30 00

Evansville, Miss L. M.	
Ashley	\$5 00
Indianapolis, "Cash"	50 00
Bedford, 1st ch.	27 76
Seymour S. S.	10 62
Baker's Creek ch.	10 25
Rockport ch.	2 41
Linton ch.	7 00
Bloomington ch.	22 00
Bethel ch.	1 00
Kokomo ch.	5 00
Moore's Hill ch.	4 00
Macedonia ch.	1 50
Madison, 1st ch.	27 90
Elkhart, 1st ch.	14 42
Liberty ch.	10 00
Campbellsburg ch.	7 30
Muncie ch., to const.	
Mrs. C. M. Carter	
L. M.	114 43
Muncie B. U. Jr.	1 10
Muncie, 17th St. ch. ..	7 70
Little Sand Creek ch. ..	6 50
Alfordsville ch.	1 50
Maria Creek ch.	7 75
Petersburg ch.	11 30
Washington ch.	26 65
Mt. Olive, 1st ch.	2 50
Bethel ch.	15 00
Edwardsport ch.	9 50

Vincennes ch. \$14 80
 Connersville, Mrs. N.
 B. Leslie, for Ningpo
 sta. 1 00

OHIO, \$1 063 58

Norwood ch. \$21 91
 Salem B. U. 2 00
 Norwalk, 1st B. U. 8 60
 Sidney B. U. 2 31
 Kingsville, "a friend
 of missions," for wk.
 among Japanese
 soldiers 10 00
 Dayton, 1st W. F. M.
 Circle 58 48
 Dayton, 1st S. S. 175 00
 Racine S. S. 1 00
 Cleveland, 1st B. U.,
 for two shares in
 sta. c. C. W. Briggs 25 00
 Piqua, Calvary S. S.,
 Harry Linee 2 00
 Warren, 1st S. S. 3 00
 Hillsboro, 1st ch. 25 00
 Cincinnati, Linwood
 B. U., for Gospel
 Ship 15 00
 Geneva, 1st ch. 22 67
 Thompson ch. 1 00
 Lima, 1st B. U. 12 45
 Lima, Mrs. Crippen 1 00
 New Vienna ch. 5 00
 Berlin S. S., Birthday
 off. 3 58
 Westerville ch. 6 50
 Columbus, 1st ch. 49 00
 Granville, 1st ch. 55 21
 Granville, J. L. Wyly.
 Granville, Denison
 Y. M. C. A., t. s. S.
 W. Stenger. 143 00
 Warsaw, H. C. Clark 2 50
 Dayton, Mem'l S. S. 4 00
 Springfield, 1st ch. 47 27
 Cincinnati, Mt. Auburn
 ch. 30 10
 Hamilton, 1st ch. 2 38
 Linwood ch. 18 72
 Middletown, 1st ch. 13 50
 Ironton, Lorain St.
 S. S. 5 68
 Antiquity ch. 1 86
 Circleville, 1st ch. 1 00
 Toledo, Ashland Ave.
 ch. 155 45
 Toledo, Mary Hassen-
 zahl 2 00
 Toledo, William Sheri-
 dan 20 00
 Warren, 1st ch. 29 79
 Youngstown, Himrod
 Ave. ch. 3 84
 Duncan's Falls ch. 1 07
 Bethesda ch. 18 00
 E. Liverpool ch., t.
 const. L. M. 33 13
 Martin's Ferry ch. 8 37
 Beaver, Mrs. W. J.
 Albaugh 1 25
 Elyria, M. L. Gove,
 for sick and wounded
 soldiers in Japan .. 10 00

MINNESOTA, \$325 29

Minneapolis, T. Soha-
 dagg \$1 00
 Breckenridge, 1st ch. 2 97
 Sauk Rapids, Chal-
 gren 6 00
 Princeton ch. 5 00
 Argyle, H. J. 15 00
 Skog ch. 2 50
 St. Paul, 1st Sw. Y. P.,
 "Hoppetahar" 20 00
 Dover ch. 25 00
 De Kalb ch. 10 23

De Kalb S. S. \$8 32
 Minneapolis, 1st Sw.,
 J. Carlson 10 00
 Rush City ch. 1 75
 Brainerd, Sw. ch. 12 50
 Fergus Falls, Sw., P.
 F. 5 00
 Harris S. S. 3 60
 Willmar ch., for
 Thomas & Rungiah,
 c. W. A. Stanton,
 special 10 00
 Willmar S. S., for
 Gurnapooda, c. Dr.
 Clough, special 30 00
 Willmar S. S., for Dr.
 East's hospital 20 00
 Willmar S. S., t. s. 3
 orphans, c. P. Freder-
 ickson, special 30 00
 Henning ch. 2 00
 Granite Falls, A. P. 25 00
 Leenthrop, 3 friends 3 00
 Isanti, N. Soc. 25 00
 Cambridge Soc., for
 Phil. 25 00
 Duluth, 1st Sw. S. S.,
 t. s. wk. c. A. S.
 Johnson, special 12 00
 Reynolds S. S. 10 60
 St. Cloud Sw. S. S.,
 t. s. wk. at Loikaw 10 00
 Rush City S. S. 3 45
 Rush City ch. 4 00
 Mora P. S. 6 00
 Little Falls, t. s. S. E.
 Moon 21 50
 Brainerd ch., for do. 6 85
 St. Cloud ch. 1 00
 Parker's Prairie ch. 20 00
 Sauk Centre ch., t. s.
 S. E. Moon 3 00
 Stillwater S. S. 5 00
 Brooklyn Centre ch. 7 02
 Minneapolis, Calvary
 ch., Mrs. M. S. Hunt,
 for Korla Pixley, c.
 Dr. Clough 25 00
 Clark's Grove ch. 30 00
 Queen ch., t. s. or-
 phans, c. P. Freder-
 ickson 1 00
 Clark's Grove, a friend,
 for Dr. East's hos-
 pital 2 00
 Wasioja, Rev. & Mrs.
 H. H. Allen 5 00
 New Auburn, Mrs.
 Shadinger 1 00
 Lakefield, Theresa
 Wesner 1 00
 Briceyn, A. Foster 1 00
 P. M. Peterson 50 00

IOWA, \$545 99

Cumberland, Mrs. H.
 E. Worthington \$1 75
 Des Moines, Mrs. D. B.
 Edwards, for sick
 and wounded sol-
 diers 1 00
 Des Moines, Lina Ross
 Jesup B. U., for Jaro
 sta. 1 50
 Kirkman, Ellis Fisher
 Jordan's Grove B. U.,
 for Phil. 3 70
 What Cheer, John
 Chrisman, for sick
 and wounded sol-
 diers 5 00
 Denison, a friend, for
 do. 1 00
 Bloomfield, E. Kinman
 Manchester, Mrs. F. H.
 Dorman's S. S. class
 Cedar Falls, Harriette
 E. Gunn, t. wk. in
 Tura sta. 20 00
 1 50

Washington, "What I
 Can," Soc., for Goe-
 pel Ship \$5 00
 Marion ch. 6 40
 Harrisburg ch. 8 15
 Wellman ch. 3 25
 Prairie Flower ch. 10 00
 Prairie Flower S. S. 7 75
 Prairie Flower B. U. 4 25
 Louisa Center ch. 7 25
 Clinton, 1st ch. 31 90
 Osage S. S. 22 00
 Rockwell ch. 8 65
 Hampton ch. 37 25
 Waverly ch., \$15 of
 wh. is for Sarah
 Guntur in Dr.
 Clough's school 43 06
 W. Mitchell S. S. 3 60
 S. Ottumwa ch. 12 70
 Eddyville ch. 4 35
 Eddyville S. S. 4 50
 Eddyville B. U. 1 40
 Ottumwa, 1st ch. 12 78
 Oskaloosa S. S. 1 00
 Pella Y. M. C. A., Cen-
 tral College, for C.
 E. Tompkins 11 25
 Des Moines, 1st ch. 29 31
 Des Moines, Forest
 Ave. S. S., Mission
 study class, for Jaro
 sta. 6 25
 Cedar Falls, Danish
 S. S. 8 50
 Greenfield, Omer Van-
 diver, t. s. A. S. 5 00
 Bussell 18 00
 Ft. Dodge ch. 2 05
 Emerson S. S. 73 05
 Marshalltown ch. 13 50
 Toledo ch. 2 59
 W. Union S. S. 2 55
 Germania S. S. 8 25
 S. English ch. 10 00
 Village Creek, Ladies'
 Soc. 6 00
 Forest City Sw. S. S.,
 birthday off. 10 00
 Unionville ch. 10 00

MISSOURI, \$1 512 00

St. Louis, 5th ch., E.
 E. Barakat, for stu-
 dent in Theo Sem.,
 c. D. A. W. Smith. \$1 00
 St. Louis, Tabernacle
 ch., E. E. Barakat,
 for do. 1 00
 Pisgah, W. H. Car-
 penter, for wk.
 among soldiers 10 00
 Board of Home and
 Foreign Missions,
 Dr. W. G. Tyzzer,
 for hospital, c. Dr.
 East 1 500 00

N. DAKOTA, \$34 36

Hult ch. \$7 81
 Kulm ch. 8 00
 Coal Harbor ch. 8 00
 Wilton ch. 4 80
 Bismarek ch. 5 75

S. DAKOTA, \$131 10

Orleans ch. \$15 00
 Big Springs S. S. 7 15
 Big Springs, Lena
 Erickson, for or-
 phans c. P. Freder-
 ickson 5 00
 Orleans Soc. 6 00
 Orleans, Little Helpers
 Daneville ch. 15 10
 Daneville S. S. 5 00
 Daneville B. U. 6 40
 Daneville Soc. 5 00

Poinsett ch.	\$37 00
Irene, Jensen	5 00
Dell Rapids ch.	1 20
Wakonda, H. J.	5 00
Lead ch.	6 00
Spencer ch.	8 25

NEBRASKA, \$372 40

Arapahoe, A. L. Hunt- ing, for wk. among Japanese soldiers ..	\$10 00
Surprise, Bethesda ch., Miss. Band ..	10 00
A friend, for sick and wounded soldiers ..	25 00
Holdrege ch.	6 10
Juniata ch.	2 45
Juniata S. S.	5 00
Glenville ch.	146 12
Minden, Liberty ch. .	9 50
Valley, 2d Sw. S. S. .	4 00
Wahoo, Sw. ch.	7 80
Oscola, Sw. ch.	4 40
Stromsburg, Sw. ch. .	31 18
Stromsburg, Sw. Lad. Aid Soc.	10 00
Oakland, Sw. K. D. .	10 00
Oseo, Dan. ch.	17 50
Gering, F. J. Hawley. Vesta ch.	2 00
Vesta S. S.	4 42
Lewiston ch., t. s. Po- dili sta., c. W. T. Elmore	5 75
Stella ch.	7 35
Peru S. S., birthday off.	2 25
Wymore ch.	12 60
Beatrice ch., for Kan- tune sta.	25 55
Beatrice S. S., for San- dai sta.	12 85

KANSAS, \$342 19

Council Grove ch., for wk. among soldiers ..	\$4 40
Jamestown, N. C. Jen- sen, for wk. among soldiers	10 00
Hutchinson S. S.	12 07
Caldwell, T. E. Neal ..	25 00
Jewell, S. Coffman ..	5 00
Dover ch.	10 80
Topeka, 1st ch., for wk. c. P. H. J. Lerrigo ..	24 09
Kansas City, 1st Y. P., t. s. Mg. San Oo, c. C. L. Davenport ..	12 50
Wetmore ch.	6 35
Corning ch.	2 75
Baileyville ch.	3 25
Horton Y. P.	1 00
Horton S. S.	2 00
Hamlin ch.	4 00
Riverdale ch.	1 00
Concordia ch.	16 53
Scottsville ch.	2 00
Preston ch.	6 00
Columbus ch.	5 11
Colfax S. S.	13 20
Clay Center, Sw. ch. .	2 70
Concordia, Sw. ch. .	26 85
Fairport ch.	10 00
Bristow ch.	6 00
Burden ch.	28 00
Burden, Joel Dyer ..	100 00
Wichita, West Side ch.	1 59

MONTANA, \$59 65

Butte, Bethel ch.	\$6 00
Dillon ch.	16 35
Great Falls, Am. ch. .	12 30
Billings ch.	25 00

COLORADO, \$246 93

Boulder C. E., for Suifu sta.	\$25 00
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Colorado Springs, L. L. Radford, for share in Kentung	\$10 00
Denver, Sw. S. S.	1 00
Denver, Judson Mem'l ch.	21 00
Denver, Bethel ch. .	15 00
Longmont ch.	16 55
Longmont Y. P. & W. C.	6 00

Greeley ch.	93 38
Greeley, Eric Janssen, t. share in Japan ..	7 00
Center ch.	1 00
Florence ch.	1 00
Pueblo, Mesa ch.	50 00

IDAHO, \$5 00

Lost River ch.	\$5 00
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NEW MEXICO, \$5 26

Tucumcari ch.	\$3 16
Santa Rosa ch.	2 10

UTAH, \$23 00

Ogden, H. L. Herring- ton, t. wk. in Tura sta.	\$10 00
Salt Lake City, East Side ch.	5 00
Murray ch.	8 00

ARIZONA, \$10 55

Bukeye ch.	\$8 15
Palo Verde ch.	2 40

WASHINGTON, \$438 51

La Conner B. U., for sta. plan c. C. W. Briggs	\$8 00
La Conner S. S., \$6 of wh. is for do.	10 00
Seattle, 1st ch., Wom. Miss. Soc., for wk. among Japanese soldiers	2 00
Seattle, Mr. & Mrs. L. V. Ward and friends, for do., c. Mrs. J. H. Scott & G. A. Hughes	10 00
Tacoma, 1st ch., E. S. Garlick, for wk. among soldiers ..	1 00
Tacoma, E. H. Jones and family, for do. .	4 00
Dayton, 1st ch., t. s. R. Wallwood	12 00
Cle Elum, Carroll Ghent	5 00
Ellensburg ch.	29 00
Seattle, Tabernacle ch., t. s. C. L. Max- field, Phil.	150 00
Chehalis ch.	3 70
Hoquiam S. S.	6 55
Tacoma, 1st ch.	140 91
Tacoma, 6th Ave. ch. .	5 48
Tacoma, 6th Ave. Jr. Y. P.	2 00
Tacoma, 6th Ave. S. S. Spokane, Central Sr. & Jr. Y. P., for nat. work in India ..	3 75
Coeur d'Alene, V. W. Sander	12 00
Bellingham S. S., for S. S. wk. c. O. Han- son	25 00
Peshastin S. S.	7 50
	62

OREGON, \$200 08

Providence ch.	\$9 00
Astoria ch.	19 50
Astoria Y. P.	2 50
Astoria S. S.	3 00

Hillaboro ch.	\$3 25
Mainville ch.	6 25
Oregon City, 1st ch. .	112 01
Portland, Calvary ch. .	19 85
Warren ch.	1 23
Deep Creek ch.	2 60
Portland ch.	20 80

CALIFORNIA, \$527 90

Hollywood, 1st ch., an infant ch.	\$34 75
Hollywood ch., H. J. Powell	10 00
Ontario S. S., for wk. in Japan	10 00
Long Beach, J. F. Sparkes, for wk. among Japanese soldiers, c. G. A. Hughes & Mrs. J. H. Scott	5 00
Pasadena, Edith C. Shepard	6 00
Pasadena, E. C. Shep- ard	2 00
Los Angeles, R. H. Tripp, for wk. among Japanese soldiers, c. J. H. Scott	22 85
Redlands, Martha E. Harris	25 00
Christian Valley W. Soc.	4 00
Sacramento, Emman- uel ch.	15 00
San Francisco, 1st Y. P., t. s. student c. Dr. Smith	6 25
San Francisco, Chinese S. S.	1 00
Fort Bragg ch.	40 00
Lakeport ch.	7 92
Mendocino ch.	23 75
Mendocino Y. P.	1 25
Ukiah ch.	17 75
Ukiah S. S.	5 00
Willits ch.	9 15
Dixon ch.	30 25
Middletown ch.	14 00
Sacramento, 1st Y. P. .	5 00
Vallejo ch.	46 00
Paradise ch.	5 00
Fresno S. S., t. s. n. p., Sandoway	9 66
Hanford ch.	5 65
Hanford S. S., Christ- mas offering	3 06
Santa Clara Y. P. for school c. Mrs. Fred- erickson	10 00
Linne, Sw. ch., for wk. in Phil.	15 00
Paso Robles ch.	10 00
Santa Barbara S. S. .	3 30
Santa Barbara, Mis- sion S. S.	90
Covina ch.	7 00
El Monte ch.	8 00
Los Angeles, Imman- uel ch.	15 50
San Dimas ch.	8 00
San Bernardino S. S. .	25 00
Los Angeles, L. B. Youde, for W. China sta.	10 00
San Francisco, Chas. A. Keyser	50 00

MEXICO, \$25 00

San Luis Potosi, S. S. Huse, Jr., special, t. s. A. A. Forabee ..	\$25 00
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NOVA SCOTIA, \$25 00

Clark's Harbor, Lizzie M. Colquhoun, for share in sta., c. G. H. Brock	\$25 00
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RUSSIA, \$1 275 50

Mennonite Brethren, t. s. missionaries in the Deccan, per A. Friesen	\$1 275 50
Total	\$36 190 70

LEGACIES

Thomaston, Mass., Est. Catharine Hayes	\$873 02
Fairfax, Vt., Est. J. M. Hotchkiss, Int. on	16 00
Vershire, Vt., Est. Elisha Prescott	72 05
Boston, Mass., Est. D. S. Ford	23,500 00
Cambridge, Mass., Est. Luther Goodnow	1 000 00
Gardner, Mass., Est. Susannah Stone	5 00
Springfield, Mass., Est. O. H. Greenleaf	301 80
Springfield, Mass., Est. O. H. Greenleaf, Coupons American Writing Paper Co.	100 00
Adams, Mass., Est. John L. Barker	1 000 00
Beverly, Mass., Est. Mary L. Flanders	157 50
Providence, R. I., Inc. Jackson Fund	28 12
Brooklyn, N. Y., Est. Joseph Wild	3 333 34
Brooklyn, N. Y., Est. Geo. P. Comey, \$5 000, less trans- fer tax, \$250	4 750 00
Muddy Creek, Pa., Est. Shep- her Boston	241 86
	35 378 78
	\$71 569 48

Donations and lega- cies from April 1, 1904, to January 1, 1905	166 637 54
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Donations and lega- cies from April 1, 1904, to February 1, 1905	\$238 207 02
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DONATIONS RECEIVED TO
FEBRUARY 1, 1905

Maine	\$1 714 26
New Hampshire	1 083 39

Vermont	\$901 77
Massachusetts	17 423 68
Rhode Island	2 817 23
Connecticut	3 512 19
New York	29 053 11
New Jersey	6 477 83
Pennsylvania	22 334 34
Virginia	21 00
W. Virginia	2 544 15
Delaware	92 33
District of Columbia	1 303 75
N. Carolina	5 00
S. Carolina	1 90
Florida	32 00
Alabama	59 50
Kentucky	33 15
Arkansas	10 00
Texas	6 00
Indian Territory	135 11
Oklahoma	198 10
Wisconsin	1 078 23
Michigan	3 461 29
Illinois	12 248 15
Indiana	2 384 05
Ohio	8 167 37
Minnesota	2 571 28
Iowa	4 321 51
Missouri	3 177 45
N. Dakota	215 16
S. Dakota	446 26
Nebraska	2 095 43
Kansas	2 842 89
Montana	280 55
Wyoming	51 10
Colorado	677 32
N. Mexico	61 01
Idaho	227 20
Utah	84 43
Arizona	49 45
Washington	1 350 13
Oregon	706 58
California	3 431 71
Mexico	25 00
Nova Scotia	25 00
Ontario	20 00
Alaska	3 30
Phil. Ids.	50 00
Cuba	6 00
Spain	29 44
Denmark	300 00
Germany	57 68
Russia	1 275 50
Africa	95 00
Miscellaneous	4 921 59
	\$146 896 90

LEGACIES RECEIVED TO
FEBRUARY 1, 1905

Maine	\$873 02
New Hampshire	653 35
Vermont	113 57
Massachusetts	33 440 85
Rhode Island	56 24
Connecticut	3 691 20
New York	25 068 19
New Jersey	18 725 80
Pennsylvania	988 33
District of Columbia	500 00
Ohio	116 66
Illinois	47 83
Iowa	2 386 95
Michigan	500 00
Minnesota	500 00
Wisconsin	2 748 13
	\$91 310 12

DONATIONS RECEIVED FOR
LAND AND BUILDINGS FOR
EURASIAN SCHOOL, MANDA-
LAY, BURMA, by Rev. C. L.
Davenport

MAINE, \$10	
N. Livermore, Deacon P. S. Gibbs	\$10 00

NEW HAMPSHIRE, \$46 00

Nashua, friends	\$1 50
Milford, Mary V. Law- rence	25
Keene, friends	11 25
Milford, George Lang- dell	1 00
Milford, F. A. Robin- son and wife	2 00
Milford, Deacon W. T. French	5 00
Milford, Deacon Ware Clarke	2 00
Milford, Etta P. Clarke Milford, a friend	25
Milford, Anna Hill	1 00
Amherst ch.	3 00
Fitzwilliam, D. W. Safford	50
Fitzwilliam, Children's Mission Band	5 00
New London, Rev. & Mrs. C. M. Emery	4 00
New Boston, Mrs. Al- vion Reed	2 00
S. Lyndeboro, D. Don- ovan	1 00
Manchester, Mrs. N. L. Colby	1 00
Newport 1st C. E.	5 00

VERMONT, \$93 76

Jay and N. Troy, friends	\$3 00
Burlington, 1st ch., Mrs. Andrews	5 00
Burlington, Mrs. Ed- ward Simonds	10 00
Vergennes, 1st ch., friends	2 10
St. Johnsbury, Miss Henderson	10 00
St. Johnsbury, friends	75
Passumpsic, friends	2 00
Richford, Deacon Powell	10 00
Richford, friends	3 70
Derby, friends	50
Newport, friends	3 75
Newport, H. C. Brown and wife	1 00
Brandon, friends	40
Middlebury, friends	3 00
Monkton, friends	3 36
Hinesburgh, friends	1 50
E. Charlotte, friends	2 85
Vergennes, friends	14 14
Panton, friends	4 22
F. Wallingford, friends	3 00
Manchester, friends	1 50
Manchester, Lorimer Brown	18
N. Bennington, friends	5 51
Bennington, friends	2 30

MASSACHUSETTS, \$317 36

Everett, Bernice E. Davenport	\$1 53
Everett, Mary V. Dav- enport	14
Everett, Edith Sims	1 00
Everett, 1st S. S. Kin- dergarten Dept.	1 00
Everett, Cash	1 20
Lawrence, C. E. Law- rence & Sons	6 00
Lawrence, E. Safford	1 00
Lawrence, 1st ch., J. H. Safford's S. S. class	10 00
Lawrence, 1st ch., Sadie Morgan's S. S. class	9 10
Lawrence, Capt. Or- lando Lawrence	1 00
Lawrence, Bertha Mc- Curdy	2 00

Lawrence, Mrs. May Dean	\$1 00	Providence, Cranston St., Mrs. Andrew	\$25 00	Westerly, 1st ch., Donors	\$13 35
Lawrence, Cash	1 40	Comstock		Westerly, 1st ch., Donors	9 10
New Bedford, 1st ch., friends	8 10	Providence, Pearl St. S. S., Prim. Dept.	10 00	Block Island, Shoreham ch., friends	3 00
New Bedford, 1st B. U. ch., friends	2 35	Providence, Pearl St. ch., J. A. Hainor	1 00	Block Island, Shoreham S. S.	2 21
Wollaston, 1st church, friends	9 55	Providence, Pearl St. ch., Donors	6 75	CONNECTICUT, \$203 21	
Hudson, friends	29 45	Providence, Cranston St. ch., Donors	1 50	W. Woodstock, Col. Wm. Brittan	\$1 00
Cook's Corner, friends	40	E. Providence, 2d ch., Donors	1 00	Groton Heights, Donors	6 00
Cook's Corner, Mrs. Cross	2 28	Providence, Broadway ch., Donors	1 00	New London, Mr. Miner	1 00
Cook's Corner, Mrs. Chase	1 00	Providence, Calvary ch., Deacon Jas. S. Hudson	30 00	New London, Mrs. Mary E. Turner	35 00
Cook's Corner, Y. W. C. A.	50	Providence, Calvary ch., Donors	6 00	New London, Mrs. Samuel Greene	3 00
Marlboro, 1st ch., friends	3 00	Providence, Calvary ch., Deacon Waterman	5 00	New London, Deacon Joseph Starr	1 00
Haverhill, Dr. Simons	19 61	Providence, Broadway C. E.	16 53	New London, Charles C. Perkins	1 00
Haverhill, friends	1 00	Providence, 1st ch., H. M. King	5 00	New London, Cyrus Beckwith	5 00
Haverhill, Portland St. ch., friends	1 00	Providence, 1st ch., Donors	2 00	New London, friends	11 60
Lynn, friends	10 95	Providence, Broadway ch., J. V. Osterhaut & wife	10 00	Waterford, Quaker Hill ch.	1 80
Lynn, Mrs. G. K. Pevear & daughters	6 00	Providence Union ch., Miss McLean	1 00	Norwich, Geo. A. Carroll	10 00
Lynn, Mrs. Pickford & daughter	20 00	Providence, Union ch., Donors	1 60	Norwich, Mrs. Daniel Hall	1 00
Lynn, Mrs. Bodwell	35 00	Providence, 1st ch., John T. Green	1 00	Norwich, Deacon J. A. Young	5 00
Fitchburg, Helen Snell	5 00	Providence, 1st ch., Elisabeth Hoyt	10 00	Norwich, Central ch., Donors	16 70
Middleboro, Deacon M. H. Cushing	1 00	Providence, 1st ch., Mr. Hildreth	1 00	Norwich, Chas. A. Gale	5 00
Middleboro, Mrs. C. B. L. D. M. D.	5 00	Providence, Jefferson St. ch., Donors	1 00	Norwich, J. C. Perkins & wife	5 00
Norwood, a friend	7 18	Providence, Roger Williams ch., Donors	1 00	New Haven, Olivet ch., Donors	9 10
E. Somerville Young Ladies	1 00	Providence, Broadway ch., Cash	11 76	New Haven, Howard Ave. ch., Donors	4 75
Fall River, friends	2 00	Providence, 4th ch., Donors	12 60	Danielson, 1st ch., Donors	38 06
Dorchester, friends	50	Providence, Christian ch., Donors	50	Putnam, 1st ch., Donors	41 20
Milton, friends	3 00	Providence, Christian ch., Dr. F. B. Sprague	5 25	Hartford, 1st ch., Donor	1 00
Norton, Congregational ch., friends	4 07	Providence, Christian ch., Donors	4 58	NEW JERSEY, \$2 00	
Revere, 1st ch.	2 25	Providence, Christian ch., Dr. F. B. Sprague	25 00	Trenton, Mrs. Hodge	\$2 00
Northfield, friends	1 00	Providence, Christian ch., Donors	1 50	PENNSYLVANIA, \$55 00	
Hyannis ch., Donors	3 05	Providence, Broadway ch., Men's Miss. League	40 00	Philadelphia, Mrs. C. H. Banes	\$30 00
S. Yarmouth ch., Donors	5 00	E. Providence, 1st ch., Donors	8 60	Philadelphia, W. W. Keen	25 00
W. Harwich ch., Donors	4 78	Providence, Broadway ch., Prayer Circle	1 00	KENTUCKY, \$0 65	
Natick ch., Donors	2 25	Providence, Broadway ch., Cash	2 00	Bellevue, friends	\$0 65
Framingham Center, Mrs. Sarah White	2 00	Providence, Broadway ch., John Eyle	2 00	OHIO, \$4 30	
Framingham Center, 1st S. S., Pastor's class	2 50	Valley Falls, friends	2 50	Cincinnati, friends	\$4 30
Framingham Center, 1st ch., other donors	2 60	Pawtucket, Pleasant View ch., Donors	2 60	ILLINOIS, \$1 00	
S. Framingham, Donors	5 35	Pawtucket, 1st ch., Donors	5 35	Chicago, E. L. Davenport	\$1 00
Milford, 1st ch., Donors	1 00	Warren, 1st ch., Mr. Green	1 00	CALIFORNIA, \$0 62	
Massachusetts & Rhode Island Christian Conference (services C. L. D.)	10 00	Warren, Mr. Thompson	5 00	Covina, Boys and Girls	\$0 62
RHODE ISLAND, \$391 51		Warren, 1st ch., Deacon F. S. Drowne	10 00	MISCELLANEOUS, \$31 94	
Providence, Broadway ch., Ronald Clarke	\$2 00	Warren, 1st ch., Arthur Maker	1 00	"From the Lord"...	\$5 00
Providence, Broadway ch., Donors	11 55	Phenix ch., Donors	3 43	Chain Letters	7 94
Providence, Broadway ch., Deacon W. L. Clarke	20 00	Phenix ch., H. S. Brown	1 00	Interest on deposit	9 00
Providence, Central ch., Donors	1 25	Davisville, Quiddesset ch., Donors	19 00	BURMA, \$30	
Providence, Central ch., Deacon F. R. Hartwell	10 00	Wickford ch., Donors	4 75	Mandalay, Mrs. E. G. Scott	\$20 00
Providence, Cranston St. ch., Deacon Maine	5 00	Woodlawn, 1st ch., Donors	1 25	Total	\$1 167 35
Providence, Cranston St. ch., Deacon C. R. Stark	5 00				
Providence, Ebenezer ch.	2 00				



Group of Philippine Missionaries



Scene in Capiiz, P.I.

THE PASTOR'S PROBLEMS

OUR FELLOWSHIP OF HEART AND HAND

AN APPRECIATION



SOME very incisive articles have been written to emphasize the fact that in the development of interest and liberality for missions in the churches, the pastor must be the leader. There is a growing realization of this responsibility and privilege. We wish every pastor might read Mr. John R. Mott's splendid new book, "The Pastor and Modern Missions," reviewed in this number of the **MAGAZINE**. While this principle must always remain the same, we realize that with some of our pastors the problem of awakening and developing an interest in missions among their people is perplexing and difficult. In some cases the things that are near obscure the things that are at a distance. A debt, a new church, some crisis in church affairs, may eclipse everything else for a time. In other cases it may be a decay of faith in the authority of the Bible, a generation that has grown up without instruction in missions, or a wave of worldliness that has swept over the church; any or all of these combined will hide the Great Commission from the eyes of men, and make their ears dull to the call of the nations.

We would like to have the pastors who face such problems as these understand that our attitude toward them is not that of criticism and reproach, but of sympathy and encouragement. We do not think these problems are hopeless; we believe these churches can be awakened and their zeal revived. It is our constant endeavor to make the **MAGAZINE** a cheerful, helpful fellow worker with the pastor in leading his church to feel its responsibility for the evangelization of the world. By kindly patience and unswerving perseverance some faithful pastors have wrought a complete change in the feeling of their churches toward missions, a change that has strengthened and deepened the work of the church in every department.

HOW THE WORK MEASURES UP

APPLYING THREE STANDARDS OF SUCCESS
RESULTS PROVE A PROFITABLE INVESTMENT

THE WITNESS OF CIVILIZATION

THE great variety of views regarding the relation of missions to civilization may be put in three classes: the false view, the foolish view and the true view. And since the foolish view is very largely responsible for the false view we will examine that first. A young Japanese who had charge of a large exhibit at the Chicago exposition tells to the great amusement of his friends the following story: One day there came into his department a middle-aged man with glasses and a long frock coat, and wearing a very sober countenance. He was accompanied by a lady. They looked about quietly with much apparent interest, and finally the gentleman said: "Did these things come from Japan?" "Yes sir, they all came from Japan." "Did the Japanese make these things?" pointing to the beautiful tapestries and embroideries that were hanging about. "Yes sir, the Japanese made all these things." "There," said our friend, turning to his wife, "there, that's what the gospel has done for Japan."

A few weeks ago the writer, in talking with a traveler in Japan, had occasion to note still further this same mistaken notion of the relation of civilization and missions. "I have no doubt after visiting Japan that the work the missionaries are doing is valuable and should be encouraged," said the speaker. "If one had any doubt on the point he should visit the shops and see the skilled workmanship of the people. I suppose they have learned this from the missionaries, have they not?" And so a large number of well-meaning, kindly disposed people think,

not knowing that what we see in her art and handicraft is the fruit of a civilization dating back to the days when our Anglo-Saxon forefathers were naked and dancing savages. Missions have had nothing to do with developing or bringing forward this art and skill.

It is because many thoughtful persons know these facts that not a few go to the other extreme and claim that there is no relation whatever between missions and civilization. They will tell you that the missionaries do no good; that the natives are injured rather than helped, and real civilization is retarded; that the merchant and consul and ships-of-war are messengers of civilization; but that nothing is gained by bringing another religion to these people, who are happy with what they have and do not want anything more. Mistaken and easily refuted statements are made by men and women who are otherwise sensible. We only say that, if the friends of missions were content to make a little less wholesale claim for the work of the gospel in these lands, not a few of those who now oppose the work would open their eyes to existing facts and get a truer view.

And now let us note for a moment what the true relation between these two subjects actually is. Missions have had a very perceptible effect in purifying the ancient civilization morally. The new civilization which has been growing with such rapidity in the past two or three decades has been very materially affected by missions in a moral way. The vast bulk of older Japanese literature is practically closed to the reader of today, not so much because of lack of artistic

merit or literary skill but because it is largely too immoral to read. Today a very perceptible change is evident. Within the past decade there have been written and widely read, novels with a high moral purpose, some even treating favorably of Christianity.

What has been said of the influence of missions upon civilization as manifested in literature may be equally applied to life morally in many other fields. Without Christianity, influences have been at work in Japan which have given a form of civilization that is not to be despised and that is rich in varied fruit. But without Christianity the moral tone of society, the morals of the state and of the individual have been in a stage that is difficult for those reared in Christian lands to

appreciate. Christianity alone is able to purify and elevate the moral tone of the land, to introduce right relations between the sexes, to give to home its deeper meaning, to establish between husband and wife that mutual regard and appreciation that is found only in a Christian home. While there may be not a few very desirable results of a general nature that have come to civilization through the contact with missions, yet we hold that the one far-reaching and pervasive influence which has come to the East, shaping and revivifying its dying civilization, has been the high moral tone and principle which missions bring to the Orient is Jesus Christ the world Saviour.—REV. J. L. DEARING, D.D., Yokohama, Japan.

THE WITNESS OF THE CENTURY

IT is often urged as an objection to foreign missions that the work does not yield results commensurate with the outlay in brains, time and money necessary. The objection is not well founded. Looking at the stupendous results of the first century of modern foreign mission work we have no reason to be discouraged.

The beginnings were very small, the obstacles almost insurmountable. When Carey began his work, the church was unwilling; possible missionaries unfitted; the doors of all lands, even India, locked; and the Bible not translated into their unknown tongues. Certainly with the first offering of \$65.00 the task appeared hopeless. The work was slow. To save the souls of the heathen seemed almost an impossibility. Both Carey and Judson labored seven years for the first convert.

Surely the results have far exceeded even the fondest dreams of those who began the work. The Bible has been translated into over 300 languages and dialects. The doors of all countries are now open. Men and women of sound common sense, broad intellect and consecrated heart are ready for

service. About \$18,000,000 are now annually contributed by all foreign mission societies to carry on the work. There are 1,455,893 members and about 4,000,000 adherents in foreign fields. Since Carey baptized his first convert January 1, 1800, about 400,000 have been gathered in by our Baptist missionaries alone. The high type of Christian character produced on heathen soil is most gratifying.

Not the least noteworthy proof of the success of foreign missions is the reflex influence on the spiritual life and work at home. When Baptists began the work they were a "few and feeble folk," now they rank with the strongest. The missionary spirit has quickened the spiritual life of believers and has stimulated giving to all benevolent objects at home. When Carey went to India the words of the psalmist were literally true, "There shall be a handful of corn in the earth upon the top of the mountains." The soil was as unlikely as a mountain top, and the seed a mere handful. Today the latter part of that same verse is fulfilled, "The fruit thereof shall shake like Lebanon." — REV. J. F. HERGET, Cincinnati, Ohio.

THE WITNESS OF CHARACTER

OUR friends often ask us how deep and genuine we think the hold of Christianity is upon the Chinese convert. And they have a perfect right to ask it, providing they do not judge as did one lady who said to a Chinaman sitting across the aisle from her on the train, "I see you are a Christian Chinaman." "I am," he replied, "but how did you know that?" "Oh," she said, "I saw you wore American clothes and had cut off your queue." "I hope, madame, my Christianity goes deeper than my clothing," was his apt response.

Sometimes we are surprised to see how the Christian feeling and character will express itself in subtle and unlooked for ways, and therefore more markedly. Very recently, I conducted a service in our Chinese church at ——. As I spoke, I found them very responsive to my plea that those who have received the truth of God should give it by spoken word and written letter to those who have it not. It was the time for the communion service and they asked me to administer the ordinance. It was a very impressive service. As with deep reverence they made the preparations themselves, and as I put into the hands of these representatives of a great nation yet largely heathen, the elements of our Lord's Supper, I thought of them as the first fruits of a great harvest. God grant

it may be soon! The wife of one of the members played the organ with capability and dignity, as a living example of what Christianity was doing for Chinese womanhood. When the sermon began she left the organ and went down the aisle to sit with her husband in their pew. I noticed that he rose, and stepped out into the aisle to let her pass in, and did not compel her to drag past him in the all too frequent heathen American as well as foreign heathen fashion. When I saw this, I had no doubts of the genuineness of his conversion; but when afterwards the offering was made and I saw he allowed her money with which to make her own offering, I judged him to be well on the road toward sanctification.

When later it was discovered that their contributions were very large, entirely sustaining their own work, and that they kept up their service whether they had any one to preach for them or not, I concluded that these were far deeper evidences of Christianity than any change in garb. Such men are far from being "rice Christians."

The same results are produced in the Chinaman in his own land; sturdy, faithful Christians they make, with character enduring enough to stand the fire tests of Boxer persecutions. Brethren, it pays to invest in Chinese men, new men in Christ. — REV. A. W. RIDER, Oakland, California.

DR. W. W. KEEN, OF PHILADELPHIA, WAS SO IMPRESSED BY THE MARCH NUMBER OF THE MAGAZINE, ON MEDICAL MISSIONS, THAT HE SUGGESTED SENDING A COPY TO EACH OF THE LEADING MEDICAL LIBRARIES OF THE COUNTRY. SERVICE IS OUR HONOR. ¶ "YOU WILL BE GLAD TO KNOW THAT TO-DAY I RECEIVED TWENTY-FIVE DOLLARS FROM PROF. —, OF — UNIVERSITY, FOR MEDICAL MISSIONS. HE SAID THAT IT WAS A GIFT RESULTING FROM READING THE LAST NUMBER OF THE MAGAZINE. YOUR LABOR IS NOT IN VAIN." — *District Secretary*. ¶ "I SHALL HOPE TO PUSH THE MAGAZINE SOON. I READ IT RIGHT THROUGH WITH MUCH PROFIT. ALWAYS GLAD TO GET LITERATURE FOR DISTRIBUTION." (So says one of the most cultured and successful of pastors.)



A GROUP OF FILIPINOS, JARO, PHILIPPINE ISLANDS

THE FIELD AND WORK

A SKETCH OF THE DIVINE LEADING

THE Philippine Islands lie wholly within the tropics; the climate however is modified by the mountains and the sea. The total area of the dozen larger and more than 1,000 smaller islands is 140,000 square miles, equal to the Japanese Empire. The total population is 8,000,000. The largest island is Luzon on which is Manila, the capital. Among the other larger islands are Negros and Panay, belonging to the central or Visayan group; on these two are our Baptist missions. The proud Mestizos, of Spanish and Asiatic origin, are land owners; practically enslaved to them are the native Filipinos, of the Malay race. Of these are the Tagalos and Visayans, together numbering about two thirds of the population. Our work is principally among the Visayans.

How loud was the call of God through the surrender of Manila and with-

drawal of 800 friars. How wonderful was the divine answer to the divine call by two prepared men, Rev. Eric Lund, our missionary in Barcelona, Spain, who had been studying Visayan, and Manikan, a young Visayan, who had come to Spain to study and was converted through the influence of an English missionary. These men opened our mission at Iloilo, Panay, in 1900. At present our centers of work are Jaro and Capiz on Panay, and Bacolod on Negros. Our force of missionaries this month, including wives and those on furlough, is seventeen. The Bacolod field has prospered, this year's statistics have not yet been received; the Capiz field numbers sixty-eight church members; the churches of the Jaro field have grown from last year's total of 401 to 1,500 strong. See the special leaflet by Rev. C. W. Briggs on "Harvest Time Among the Filipino Peasants."

VISAYAN VERNACULAR VERSION

MR. LUND'S SPLENDID TRANSLATION: THE SOLID
FOUNDATION FOR SUCCESSFUL MISSION WORK

BY REV. C. W. BRIGGS

JARO, PHILIPPINE ISLANDS

MR. LUND'S splendid version of the New Testament in Visayan has already shown itself to be the real foundation of our work in the Visayan Islands. He worked at the Visayan language more than a year in Spain before he first came to the islands, and he has exceptional qualifications for translation work. He is careful and accurate as to minute details and has reverence for the word of God. He speaks five languages with fluency and has a good command of Greek and Hebrew.

The manifest leading of God is apparent in everything connected with

of the New Testament in Visayan, upon which they had been working for more than a year. While Manikan is a valuable worker, he is not an ideal helper at translation. However, a neighbor of his from Capiz Province brought Mata to Mr. Lund, — Mata, the translator and martyr, who pursuant upon threats of sure death he had long been receiving unless he should leave off this work, paid for his faith and work by being brutally assassinated in September. His work had hardly ceased, when the same marked providence led Doronila to Mr. Lund, and he has continued until now to show himself the best translator available in this dialect.

In the summer of 1900 the American Bible Society's agent in Manila promised to publish Mr. Lund's version at once. The four gospels in manuscript were sent him in July of that year, but trying delays occurred. Eventually,



Photo by C. W. Briggs

this translation work. In a peculiarly providential manner Mr. Lund and Manikan were brought together at a time when the former had no thought of coming to the Philippines. But they began the preparation of religious tracts and the translation of the New Testament, and eventually came to start work together in Iloilo. They brought with them the greater part of the first draft



PRINTING PRESS, JARO, PHILIPPINE ISLANDS; MR. LUND, MANIKAN (NEXT) AND DORONILA TRANSLATING THE NEW TESTAMENT

however, with the help of our Executive Committee, Mr. Lund himself published his translation in Spain, and the first copies of it came to the islands in the fall of 1903. The other translation has never appeared in print. The entire edition, 3,000 copies of the New Testament, and 17,000 copies of individual gospels and the Acts have now been disposed of. These people were hungry for the word of God in their own tongue, and have swallowed up the first edition as though it were but a mouthful. The mission is besieged for testaments and gospels, but there are none to give

until a second edition can be issued. Since Mr. Lund's return to the islands in November, 1904, he has been hard at work on this second edition; and it is hoped that very soon at least the individual gospels will be in circulation.

We are especially grateful to the British and Foreign Bible Society for its aid in distributing our version. Their colporteurs have worked heroically in this field, and, without a cent of expense to us, this entire edition has been carefully circulated by consecrated men, in such a way as to make it most effective.

SINWAUGAN BAPTIST CHURCH

RAPHAEL POBAR, ZEALOUS AND FULL OF
FAITH, PASTOR OF THE NEW BODY OF 400

BY REV. C. W. BRIGGS

JARO, PHILIPPINE ISLANDS

A JOURNEY of twenty-five miles to the north of Jaro, part of the way along the government roads, the remainder along the dikes and rice paddies and through the rolling uplands of Iloilo Province, brings one into one of the most densely populated sections of Panay Island. The Baptist barrio of Sinwaugan contains more than 100 houses, every one of which is a Protestant home. Within a radius of one mile there are not less than a score of other large barrios, all more or less Protestant; so Sinwaugan was early considered a logical center for our work in this section. Si Loy and Raphael Pobar made the first visit there in the interests of the Kingdom, and at once reported it as entirely Protestant. Mr. Finlay with his helpers made them a visit in 1903, conducted some services and performed several wedding ceremonies, one of them being on the occasion of the marriage of the head-man's daughter to the son of the head-man of Nabitasan, a barrio of more than a

thousand houses, less than half a mile away.

Early in 1904 I visited Sinwaugan with a touring party of some half-dozen teachers, preachers and deacons, and we held a series of evangelistic services lasting a week, when a list of candidates for baptism was made. A month later we returned for a second series of meetings. At this time the examination of candidates began, and it was a great pleasure to find that most of them had heard the gospel more than three years ago and had a testimony from their own hearts as to its power to bless. On a third visit the ordinance of baptism was administered in a near by stream to 187 candidates. After this service we returned to the little chapel and organized the church, with deacons and deaconesses, one of each from each respective barrio in the neighborhood where we had members. On the following week I returned to the same place and baptized 146 others.

These disciples, with those who had already been baptized at Janiway, constituted a church of more than 400. They asked for a pastor, and I told them they might have one if they would build him a home and give him his living, that he might be free to put his whole time into the work of further evangelizing the region. Raphael Pobar was finally sent to them, and has continued for eight months to be the successful leader of the first self-supporting church in Panay. Pobar early showed exceptional zeal for the gospel. He was an ignorant man who could not read a word at that time, but he went to work as a colporteur and carried our literature all over that section of Panay Island. The cholera came and he worked as hostler; but studying nights he soon learned to read. He became a teacher of a class of men in the Jaro Sunday school, and was famous for the way he could lead a meeting in prayer,

and eventually began to show gifts as a preacher. Mrs. Briggs taught him to write, an accomplishment he picked up in a remarkably short time, considering that he was more than forty when he began to learn.

While no premium can be put upon lack of education, there are certainly some advantages in living within a narrow horizon where God has not yet been dethroned by human philosophy; where every word of the Scriptures weighs with all the dignity of divine authority, and where the simple faith of a believing child, with no guile in his heart, arms one with a power of the Spirit that is truly apostolic. Such conditions may be found by going to Sinwaugan and seeing Pobar in the midst of his church and at his work. He is enough in advance of his church to be a true leader to them. Thus do these who are last become first in the kingdom of God.

Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. . . . Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. . . . Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . . Jehovah will be thine everlasting light.— Isaiah.



Photo by C. W. Briggs

ONE HUNDRED AND EIGHTY-SIX CANDIDATES ON THEIR WAY TO BE BAPTIZED AT SINWAUGAN, P. I.



Photo by C. W. Briggs

SEMINARY OF THE AUGUSTINIAN PRIARS, ILOILO, PHILIPPINE ISLANDS, REPAIRED AT A COST OF \$20,000

EDUCATION'S LARGE MINISTRY

THE CHRISTIAN HOME AND SCHOOL. INDUSTRIAL TRAINING FOR THE FILIPINO. CLEANLINESS AND GODLINESS

BY REV. A. A. FORSHEE

BACOLOD, PHILIPPINE ISLANDS

WHEN we use the words "Christian education," we do not mean to say that the schools that have been established by our government in our island possessions are unchristian by any means; for we have reason to be proud of our body of teachers who are doing noble work of a genuine missionary character. Nevertheless, there exists a real need for what we term Christian education.

A few words with respect to the situation will demonstrate this fact. We have in the archipelago about 7,000,000 people who are nominally Christian, but that they are only nominally such needs to be borne in mind. Their knowledge of Christianity has been given them by religious teachers who had divorced religion from morality in their own lives, and the Filipino has little or no conception of Protestant Christianity. It is not in the province of the public school either here or in America to teach religion. In America, equipped as we are with well organized Sunday schools and with our thousands

of Christian homes, we still find it necessary and advisable to maintain, at great expense, a considerable number of distinctively Christian schools. But what shall we say of the Philippine Islands, where we have as yet neither of these two factors to aid in the upbuilding of the kingdom of God?

There are thousands of Filipino people who come under the direct care of our missionaries who are living in filth and degradation. This will continue until something is done to uplift them, to purify their surroundings and their lives. Otherwise there is no hope that they will ever be any better than the beasts of the field; indeed, many a man here takes better care of his carabaw than he does of his family. What is needed is to bring the religion of Jesus Christ, with all of its refining and uplifting power, into vital relation to their lives. They must have a real experience of things spiritual; and this must be deep enough to transform their lives, and to lift them to a higher and purer plane of living, religiously, so-

cially and industrially. It is not enough merely to preach to those who are in such conditions; we must seek to follow up our preaching by most careful training along all lines of life.

The question naturally arises as to how we are to give them this larger ministry. It is the conviction of the writer that one of the most effective means is the Christian school. It is manifestly impossible for us to have missionaries in sufficient numbers to go into all of the numerous towns and villages, and, living in the midst of the people, preach and teach the way of life to them. But it is possible to gather out from these places the bright boys and girls who are to be the leaders of the future, and to teach them to know Jesus Christ as their personal Saviour, and also how to earn a better living, and to keep a clean house.

To this end we are planning the establishment of an industrial school for boys which we hope will do this very thing. Our plan is to get a piece of land and sustain in great measure the expenses of the school from the labor of the boys. A school of somewhat similar nature for girls also needs to be provided for, that we may reach the future mothers of the people. Unlike many oriental countries, the women have considerable power and influence in the family. To reach the women means to reach the nation. In addition to the fact of the value of a Christian school in itself, it ought to be said that the Filipinos take most kindly to education, are enthusiastic in the matter, and have most earnestly besought us to establish the schools that we are planning. Education is essential to full evangelization.

OUR CHRISTIAN HOME FOR BOYS

THE JOYOUS SERVICE OF SAVING AND TRAINING LEADERS FOR THE COMING NATION

BY REV. C. L. MAXFIELD

BACOLOD, PHILIPPINE ISLANDS

WE have been upon our field a short time only, and thus have not had an opportunity to

make extended observations. One department of the work being done here is a joy to my heart. It is the boys' dormitory conducted by the mission. The occasion of it was this: Bacolod is the capital of Occidental Negros. Here is located the large provincial high school in which are gathered the most promising boys and girls of the province. Mr. Forshee conceived the idea of establishing a home for boys where they could be under Christian influence and training. Each is charged a fair price for his room and board; attendance is expected of each



Photo by C. W. Briggs

RECEPTION TO GOVERNOR TAFT, BACOLOD, PHILIPPINE ISLANDS

at the church service in the chapel and at Bible classes two hours a week. These requirements have come to be regarded by the boys as a privilege rather than a duty, and have led to an increased attendance upon the part of boys outside the dormitory. A literary society under the guidance of the missionary meets Saturday nights. It reminded me of my college days to attend this society last week and listen to a spirited discussion of the subject, "Resolved, that the Chinese should be excluded from the Philippine Islands."

God had one in training for this work for more than two years in the person of Glicerio Segovia, a bright Christian lad, himself a product of the mission. He leads the boys in family worship each day, is in the front rank in the high school, and is popular and influential as was shown by his selection for president of the dormitory literary society not long ago. He rides a pony ten miles on Sunday to conduct a Sunday school. We covet him for the ministry of Jesus Christ, and it is his expressed desire to engage in Christian work as his profession.

A word about some of the other boys gathered in this Christian home. Two are sons of the *presidente* of one of the most influential towns in the province, a town very much in sympathy with our work. Two others are sons of a wealthy man in another town, and another comes from one of the most prominent families in all Negros. Another is the brother of a girl who has been in charge of the girls' dormitory here, but has been promoted to the insular normal school in Manila.

I wish to call attention to some facts that have appealed to me regarding this scheme and the advisability of



Photo by C. W. Briggs

BOYS' BIBLE CLASS AT JARO, PHILIPPINE ISLANDS

[We regret that the picture of Bacolod boys, sent with this article was not clear enough to reproduce. — EDITOR.]

making the work permanent. 1. The provincial school is to be a permanent institution in Bacolod; for, by legal enactment it must be in the capital, and an appropriation has been made for a new building which is now in process of erection. 2. An official has stated that the government dormitory was only a temporary expedient, and not intended to be a permanent factor in the school work. The officials would be glad to be relieved of this part of the work. 3. The experiment has been tried long enough to prove that the dormitory can be made practically self-supporting, if the house can be provided. 4. We can make our own choice of the boys to be taken into this home. 5. A dormitory for the girls also could be established with much profit.

We believe this enterprise will result in large returns to the cause of Christ in the future. Through these boys we have an opportunity to leaven the island with the seeds of Christian truth. The schoolboys of today are to be the leaders of tomorrow in educational, social, political and religious life.

A WINDOW VIEW AND VISION

THE BURDEN OF THE INHUMAN PRIEST-
HOOD SYMBOLIZED BY THE COFFIN BASKET

BY REV. H. W. MUNGER

JARO, PHILIPPINE ISLANDS



TOWER OF CATHEDRAL, JARO,
PHILIPPINE ISLANDS

IN the heat of the tropical noon day little life was stirring in the village of Jaro. A few goats browsed lazily on the scanty grass in the plaza, occasionally a native sauntered lazily by, now a man and now a child with a bundle on his head, half as big as himself and smoking like a veteran. It was a typical day for the tropics, and the burning rays of the sun drove every one to

cover. As I looked out of my window my attention was arrested by a sight across the plaza. Two men were bearing something in a bright red blanket suspended from a pole laid across their shoulders. I watched it as it swayed with the motion of their steps, until the bearers turned down a side street and disappeared toward the open country. Some sick person perhaps, who was being carried to the hospital; perhaps a bundle of produce, on its way to market; but foodstuffs are always carried in baskets. No, it was only a corpse, as I afterward learned, being carried away to burial, — no mourners, no priest, no funeral rites; nothing to show any respect in death, or that he had been loved in life; as an ox or a sheep he was carried out and buried.

I asked myself, "Is it possible in

this land where the incense of prayer has ascended for three hundred years, that human affection is all but dead, and human life is reckoned so cheaply that a man is no better than an animal?" For, alas! the sight is a common one. No priest will perform the funeral services until he receives a fee of so many *pesos*. In this country a body cannot be kept over twenty-four hours after death, and a poor person is often very hard pressed to secure the requisite amount of money in that time. Not long ago a woman died in the island of Negros, leaving a daughter as her sole surviving relative. The girl was very poor and had absolutely no money with which to bury her mother. She went to the priest and asked him to render his services on credit, but he refused. She went to all her friends and tried to borrow the money, but completely failed. She returned to the priest and renewed her entreaty. She could not keep the body over night; she could not secure the money to have mass said; she could not bury her mother without it. What could she do? The priest was firm in his refusal; no money, no mass. She returned to the street and spent hours begging, in the heat of the day. At last she secured the money from a man only by binding herself to work for him as his slave for seven years. Now she toils from early morning until late at night, day after day, all because a man clothed with the vestments of the "Church of Christ" refused to heed the cry of one of his children. How long, O God, how long? Do we cry, in the words of Isaiah, "Awake, O God"? Rather we hear the divine voice saying "Awake, O Israel."

FAMOUS VIRGIN OF ANTIPOLO

A MILLION-DOLLAR IMAGE VISITS THE POOR FILIPINO

A SIGNIFICANT INCIDENT. FIGS OR THISTLES?

BY REV. R. C. THOMAS, M.D.

CAPIZ, PHILIPPINE ISLANDS

ONE of the new missionaries to the Philippine Islands stepped into the Manila Cathedral on a certain Sunday in November, and found it thronged with Filipinos. He inquired of a bystander the meaning of this unusual display, and the reply was somewhat as follows: "This is the greatest *fiesta* that has been held at Manila for many a day. It is given in honor of the virgin of Antipolo, whose image you see over yonder." The missionary looked and saw an image a few feet in height, with a woman's face and human hair. The halo suspended above the head and the crown on the brow were both of precious metal, while silver and jewels were thickly crusted over her garments.

"This image of the virgin," continued the bystander, "was brought from Mexico three hundred years ago, and seven or eight times it has crossed and re-crossed the Pacific. On many of these voyages miracles were attributed to the power of its presence. For a long time now, it has been enshrined at Antipolo, and today, for the first time, it has

been brought to Manila to aid in the celebration of the fiftieth anniversary of the dogma of the immaculate conception, which occurs on December ninth. Until that day it will remain here in state, and then be returned to Antipolo. Two hundred and fifty thousand people have assembled to participate in the great *fiesta*, and thousands have attended the image in a great procession through the city, as it was borne along upon a floral float, escorted by Filipino maids in their *jusi* and *pina* holiday attire. Filipino matrons in their long black veils, and youths with black bands about their coatsleeves, who waved gaily decorated banners and realistic symbols above their heads. Yes, this has been a great occasion. It cost the people a great deal of money, to be sure, but this image is said to have cost a million dollars, which shows that expense is not considered."

The missionary looked about on the people, some kneeling toward the image, and he wondered to whom they were praying; he looked at their scanty clothing and ill-nourished



Photo by R. C. Thomas

CATHEDRAL, MANILA, PHILIPPINE ISLANDS

bodies, and wondered how and why they could afford to contribute so liberally toward the *fiesta* of the virgin of Antipolo.

Just then, as he meditated on this matter, the American archbishop swept past, in his flowing robes, sprinkling holy water on the bowed heads of the worshipers; and at this the missionary

resolved that he too, as an American, though he had no holy water, would do what he could to help his brother, the Filipino, solve these problems; for, as he kneeled there on the stones of the cathedral, mumbling a prayer and being "cleansed" by holy water, he surely did not look as though he could solve them for himself.

CAPIZ SPELLS "OPPORTUNITY"

THE POPULOUS PROVINCE A WAVING HAR-
VEST FIELD FOR DOCTOR AND EVANGELIST

BY REV. J. C. ROBBINS

CAPIZ, PHILIPPINE ISLANDS

CAPIZ PROVINCE, the field of our third station in the Philippines, although still suffering from the ravages of war, is very rich in natural resources. Rivers traverse the province in every direction and afford excellent highways for the transportation of rice and other produce. Their banks are clothed in a luxuriant growth of nipa and cocoanut palms, from which the people draw a good income. The population of the province is more than 200,000. Capiz, the capital, is a growing city of 30,000 inhabitants, and there are two regular steamboat lines running south to Iloilo and two others running north to Manila. Capiz will also be the northern terminal of the projected Panayan railroad.

While we were in Jaro attending our recent annual conference, Bishop Rooker of the Roman Church was here and confirmed 300,000 children, and was received most enthusiastically by the people. He was much impressed by the size and importance of the city, and expressed surprise at the strength of our work and its hold on the community. Both the Americans and Filipinos inferred from his words that he intends to make this town one of his strong centers. He

advises placing here at once a bishop and three extra priests, and has promised to open a school for girls.

Our Baptist work is making steady progress and the coming of Dr. Thomas means much to us. At a reception given to him last night more than 200 of the principal people of the city, including the governor of the province, were here to greet him. Ever since Dr. Lerrigo left we have prayed for a doctor for this field, and now our hearts are full of thanksgiving. Our need for a physician was most urgent; for not only were the poor people without medical aid, but the missionaries and other Americans were helpless in case of accident or severe sickness. The doctor had not been in Capiz twenty-four hours before patients were here for treatment. As Ladislav, one of our native preachers said the night that the doctor arrived: "We have everything that is needed now; on our right hand, the Bible with medicine for the soul; on our left hand, a physician with medicine for the body."

The outlook is most hopeful, and the word of the hour here, as all over the Philippine Islands, is "opportunity." Within a few days, delegations from nine towns and barrios have been here

requesting visits from the missionary and the doctor. While it is true that Bishop Rooker was better received in this province than anywhere else in the islands, it is also true that the people, understanding that they are no longer compelled by the govern-

ment to attend and support the Roman Catholic Church, are breaking away from it in large numbers. Now the responsibility rests with American Christians to say whether they shall drift into atheism or become true disciples of Jesus Christ.

THE VISAYAN BARRIO

CENTERS OF LIFE AND WORK



Photos by C. W. Briggs



CALVARIO BARRIO, PHILIPPINE ISLANDS, AND ITS FOUNDER, ZAMORA

the nature of these small settlements. Among the Visayans, neither the individual nor the home is recognized of itself, but a group of people, for the most part blood relatives, under the control of a *datto* or head-man; that is, the barrio is the social unit. Spanish domination in the islands has tended to modify this somewhat in producing towns, centering about the church and under the control of the friar, and the large sugar and rice plantations, where the people become more like serfs, subject to the plantation owner. It has been hard to break up the barrios, however, and these three types of social life still exist among the Visayans.

As frequent mention is made of the barrio, or village, a word of explanation from one on the field may be helpful as to

The religious problem is distinct in each. On the sugar plantations the success of the work depends entirely upon the planter, and as he is usually a Roman Catholic, progress is difficult. In the towns ruled over by the priests, there is such moral corruption that the people have lost their natural religious hunger and instinct after God. But in the interior of Panay the barrio system still prevails and is the predominating social type. Hundreds of thousands of peasants live in barrios, and it is here that the gospel has found a ready acceptance. The barrios have for decades resisted the inroads of the Roman Church, and so were in a Protestant attitude before the missionaries came. Here, too, God had marvelously prepared the way for the gospel by some remarkable forerunners like Padre Juan. It was among these people that the seed first sown in the Jaro market in 1900 fell and took root and is now bearing fruit in hundreds of baptisms. — REV. C. W. BRIGGS, Jaro, Philippine Islands.

THE UPPER CLASS VISAYANS

A PIVOTAL PEOPLE AND A PIVOTAL HOUR
 "NOT MANY NOBLE" CALLED, BUT SOME ARE

BY REV. ERIC LUND
 JARO, PHILIPPINE ISLANDS

THE upper class Filipinos are steeped in Spanish Romanism. Rome's anti-scriptural principles and ideas, its low standards of morality, its Mariolatry, its private and public idolatry, its superstitions and bigotry, in a word all that characterizes Spanish Romanism has found fertile soil in the heart of the upper class Visayans. Their conceited estimate of their superiority has created a Hindu-like caste distinction between rich and poor. They seem to require different places of worship, as they cannot, in accordance with their ideas of propriety, sit on the same bench. All these and other circumstances make purely evangelistic work among them extremely difficult. Their conversion to a simple gospel faith is considered by many to be as impossible as that of a high caste Hindu or a Mohammedan.

Shall we, then, simply leave them alone? In my opinion, we ought not. First, because "this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations." In the command "to go to every creature,"

the upper class Filipino is not excepted. Second, because they occupy a unique position among their countrymen. As owners of both land and people, they are able to hinder our work among the poor. We have seen all the poor people of a town prevented from entering our meetings through their influence. A great point will be gained if, by the grace of God and through our efforts, they become favorably inclined to our work, even though we do not get a single convert from their ranks. Third, because their conversion is *not impossible*. Is not God able of these stones to raise up



Photo by C. W. Briggs.

AN UPPER CLASS VISAYAN

children unto Abraham? A certain number of the upper class people have already been converted. Fourth, because just now there is a peculiar unrest among them, owing to the American occupation and the Aglipayan schism.

Such are conditions today. Tomorrow

they may have changed. Just now is the time. This special work has already been commenced in our field. It will be carried on, God willing, during the cool season. To help us in it we need the fervent and united prayers of all friends of this mission.

CENTRAL CITADEL CAPTURED

CHIEF OF LUNGKUM CONVERTED THROUGH
THE YOUNG NAGA TEACHER-EVANGELIST

BY MRS. W. F. DOWD

IMPUR, ASSAM

AFTER many years of siege and storming, the chief fort has been taken. In other words, the most influential *gambura*, or chief man of Lungkum, the largest Ao Naga village, was baptized last Sunday. My husband baptized a boy also from the same village at the same time. For years when Ao villages have been urged to leave their heathen customs and become Christian they have replied, "When Lungkum becomes Christian then we will, but we cannot now because they would ridicule us."

When we came here four years ago there was no sign of any speedy change of heart in this large village of 700 houses. One boy from Lungkum, Lungritemjen, studying in the Impur Training School, was converted. Two years ago he married a Christian and went back to Lungkum to teach school. He said if the village would not build a schoolhouse he would, because he had the bamboos and the land. He is from a wealthy Naga family, and probably for this reason he has more influence. When the whole village burned last year he sustained a great loss, for a Naga, in the burning of over one hundred rupees' worth of rice.

It was through his teaching of Jesus that the girl whom he married became a Christian and afterward her mother

also. Then gradually others became interested and nearly a dozen have now been baptized. The baptism of this *gambura*, Toshikaba, is a very important event in our work. There are both Zungis and Mongsens in Lungkum, but many more of the latter; and as this man is the chief of the Mongsens, his word has more weight than that of any other man. It will be a real hardship for him to refuse either to drink or to offer it to his friends, the *yi*, rice beer; but he has not taken any for a long time. He testified at his examination that he had believed in Jesus for ten months.

Last Saturday night he and the teacher Lungritemjen called on us. The chief wore a fine necklace of wild boars' tusks, two long chains of long white shells and red beads, bracelets of shells, an armlet of ivory, brass ear ornaments, and a large cotton cloth to throw about his shoulders. The ivory armlet indicates his wealth. The light gray stripe in the cloth, the large number of chains in the ear ornaments, and the many rows of shells in the bracelets are all symbols of his having brought home the heads of many enemies; hence he is considered a very great man. Both the chief and the teacher who led him to his Saviour looked very happy.

WOMEN, WILLING WORKERS

SPLENDID SERVICES OF OUR TWO WOMAN'S SOCIETIES

BY MRS. M. GRANT EDMANDS

CHESTNUT HILL, MASS.

THE nineteenth century has sometimes been called the woman's century. One of the greatest movements was the establishment of woman's missionary societies, which took upon themselves the work of educating and Christianizing women and children in our own and foreign lands.

Organization and Growth

In 1871, as urgent request came from missionaries of the American Baptist Missionary Union for single women as teachers, and as the Union did not feel itself at liberty to undertake such educational work, some women in Newton Center, led by Mrs. Alvah Hovey and Mrs. Gardner Colby, called together the women of Boston and vicinity, who formed the Woman's Baptist Foreign Missionary Society. The society was approved by the Missionary Union, and has remained strictly auxiliary to it. The women of Chicago and vicinity soon founded, on a similar basis, the Woman's Baptist Foreign Missionary Society of the West.

Starting the first year with gifts of \$9,000, and with five missionaries, the work of the Woman's Baptist Foreign Missionary Society has developed beyond expectation, until now it supports eighty-five missionaries, and received last year for all purposes \$145,000. The Woman's Society of the West has also been greatly blessed, their last report giving a summary of 43 missionaries, 103 Bible women, 207 schools, with 213 teachers, and 973 baptisms; while their income was \$52,863.32.

Foreign Work

The work in the foreign department has developed and increased, until at

present, in addition to the support and care of many flourishing boarding, day and village schools, these societies have several hospitals and dispensaries, and homes for the training of Bible women. In some districts because of lack of men, the lady missionaries are obliged to manage the station, including the care of church and preachers. It is hoped that the day will soon come when a sufficient number of young men may be ready to man the stations. Much financial assistance also is rendered to the Union where it has no work, in the erection of buildings and the support of boys' schools.

Medical Work

A beautiful part of the service is the medical work. The Woman's Baptist Foreign Missionary Society has four hospitals in India, besides several dispensaries; and it has this year given \$500 to equip a woman's ward in Hanyang, China, in the hospital built by the Union for Dr. Huntley. The Woman's Society of the West is rejoicing in a gift of \$5,000 which makes possible the erection of a fine hospital at Kiehyang, South China. At Swatow, China, the woman's work has been greatly facilitated by the new hospital buildings opened last fall. In our comfortable hospitals the native women learn that the Christ, through whose love in the hearts of his followers such relief has been brought to their afflicted bodies, is also the healer of the sin-sick heart. The doctor, too, receives a glad welcome to the shut-in zenana women.

Children's Homes

Another important service rendered to the Union and its missionaries has

been the erection and successful maintenance of homes for the children of missionaries, at Newton Center, Mass., and Morgan Park, Ill. Here children are carefully mothered and educated, and so a heavy burden is lifted from the shoulders of their parents who are doing the Lord's work in foreign lands. At present fifteen children are awaiting entrance, and the question is pressed home to Woman's Societies and Missionary Union alike: What is our duty to these children, whose fathers and mothers are our representatives in fighting the battle with heathendom?

Literature

In order to carry on a work of such magnitude, much must be done in interesting and educating the women and girls of the home churches in their sisters far away, and this is accomplished in part by spreading helpful literature among them. The *Helping Hand* for the women, and *Around the World* for the children, bring each month fresh news and stimulating stories to many enthusiastic subscribers. Bright leaflets and stories are circulated. For four years the women and girls have been deeply interested in the courses of the Committee on the United Study of Missions and our attractive studies for the juniors and primary classes.

A Pressing Need

Feeling the necessity for trained workers the Woman's Baptist Foreign Missionary Society, in 1895, erected Hasseltine House at Newton Center, where young women preparing for foreign service might have special training along helpful lines. Through the courtesy of the faculty and trustees of the Newton Theological Institution the young women become members of its classes. In the home they receive special missionary instruction from Mrs. O. L. George, who is well fitted for this position by her long service in Burma. As a result of this training the workers are better prepared, and some who are unfitted for foreign service find it out before undertaking a long and perilous journey; thus there is saved the disappointment to themselves and loss to the work. But this equipment cannot help the society, unless there are young women who are willing to go. A very crying need at present is for teachers who have had good training and some experience. Where can beautiful and true womanhood count for more? Who will invest herself?

"The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

I commend unto you Phoebe our sister, "deaconess" of the Church . . . ; for she herself also hath been a helper of many, and of mine own self.—Paul.



MISS LILLIAN WAGNER AND STAFF OF NURSES, HANAMAKONDA, SOUTH INDIA

FROM · THE · WORLD-WIDE · FIELD



TWENTY-ONE promising young men received diplomas at the sixtieth anniversary of the Karen Theological Seminary, Insein, Burma, January 25, 1905. All will doubtless go to needy fields. Our hearts are filled with gratitude for these trained workers; but the demand is far greater than the supply.

THERE are comparatively few Muhsos here now. We expect large numbers in a very few days. I have baptized ninety-three so far this month, making 451 in less than two months, not a bad showing for the infant station of Burma. The field is increasing indefinitely to the north — REV. W. M. YOUNG, Kengtung, Burma.

DURING twenty-one days on tour I have baptized eighty-four converts from the heathen. From eight new villages these converts came, representing three castes, one man a Sudra. Never have I seen such interest in the message. The caste people received me in a remarkable manner. Glorious work. Alas, famine is upon us! — REV. G. H. BROCK, Kanigiri, South India.

Chinese Students in Japan

HERE is the latest information regarding Japan's influence over China, as given in *Mission News*, the organ of the Congregational board:

Not less than 5,000 Chinese students are now in Japan, of whom the very large majority are in Tokyo. Among these are a number of girls and women. Over ninety Chinese cadets graduated last summer from the military college (whose buildings are opposite to Duncan Academy); and not far from 500 more are studying in that college or in schools leading up to it. Besides this, there are many military and other schools in provincial capitals of China in which Japanese instructors are employed, to some extent, as expert advisers in various branches of civil administration.

As I said, this is the latest; but as this movement is also said to be increasing

rapidly it would not be surprising if the next report were of a still larger number. PROFESSOR H. TOPPING, Tokyo, Japan.

IN the Ramapatam district of India rain has fallen to a degree sufficient to avert famine; but in many other localities it is still withheld, and widespread suffering among the people is already apparent. The missionaries write of having to devise means for beginning relief work very soon. Rev. W. T. Elmore of Podili plans to remain at his station during the hot season, in the effort to aid the suffering and needy, but feels that unless funds are available for the necessary work, he would be tempted to go away that he might not have to see their suffering. Famine time is a terrible tax upon the sympathies of the missionaries and we most earnestly hope it may still be averted.

Pills or Principles

YOUR new "medico" found a cordial greeting on his arrival at Jaro. Several natives had walked many miles for the first clinic, and they said *Salamat*, with great gusto, when the medicine was received. If no medicine was forthcoming, however, but merely cheap advice, such as, less tobacco smoking for a *nino* of five years, they looked disappointed, and the "Senor Medico" saw at once that the mental therapeutics of Boston had not yet reached its full development in his new field of practise. These children of the Orient prefer, as yet, a pill to a principle, and are not able to convince themselves that a headache is merely an unpronounceable word, *cephalgia*, which exists alone in the mind of the inventor.

It is hoped that they will not carry the same convictions into the realm of religion. Image and imagination both begin alike, but end quite differently; the "medico" hopes to use his pills in his practise, but to discard all images in his preaching. — R. C. THOMAS, M.D., Jaro, Philippine Islands.

RECENT FIELD CONFERENCES

THREE important conferences of our missionaries in various fields have been recently held, and a brief summary of the proceedings may help some to hear the earnest cries that so frequently reach the officers at the Rooms from the workers at the front. One is impressed with the sweep of our work and its varied aspects, all of which, from the first introduction of the gospel among heathen and savage peoples to the furnishing of a thorough college and theological training to the third generation of Christians, are necessary to the faithful accomplishment of the task to which we as followers of Christ are committed. Fellow Christians, what shall we do to answer these calls for help? It rests with us to say.

From the Assamese Hills and Plains

THE biennial conference of Assam missionaries met in Gauhati during the week beginning with Christmas Day. Only those who have experienced the isolation and loneliness of life, far removed from others of their own race and tongue, can appreciate the joy in the fellowship of such occasions. Of forty-one missionaries on the field thirty-four were present.

Four matters of pressing importance absorbed much of the thought and prayer of the meeting: These were the needs of the Sadiya field, the first station which was ever opened in Assam, but closed now for many years; the Goai para field, north of the Brahmaputra, where at least 330,000 people await the gospel; and the Mikirs, among whom, thus far, the efforts have been inadequate and sadly interrupted. The fourth consideration had to do with the matter of suitable literature for the Christians. A committee was appointed with assisting subcommittees, through whose efforts it is hoped that unity may be gained in all this work, and a large amount of new literature

thus be prepared. For the lack of such help our native Christians have suffered greatly. The various calls from the field were so urgent that it was difficult to know where to place the one new man and his wife who were sent to Assam last fall. A doctor for the Naga Hills should be sent at once.

Telugu Industrial and Educational Plans

TWO matters which received special attention at the conference this year will have an important bearing on future methods in the work. A committee was appointed to act with Rev. S. D. Bawden in thoroughly investigating industrial work in South India, with a view to adopting that plan which will be most practical and of permanent value to the people. Another committee is to present names of missionaries from whom shall be chosen the members of a Commission on Education, who shall consider as a whole the educational problem among our native Christians of South India. The appointment of such a commission is significant of the importance of education especially in our older fields, and it is none too soon to see that a general policy is adopted which will conduce to the attainment of the greatest unity and strength.

The Congo's Loud Cry for Men

THE work in the Congo Mission demands four men, and one only is forthcoming at present. A doctor is greatly needed at Ikoko on the upper river, another man for the training school at Banza Manteke and a strong, energetic, practical young man to do pioneer work with Dr. Leslie in the Kwango region, where he found such an interesting field last fall. The report says: "It was very earnestly voted that we urge the Executive Committee to take steps to supply as early as possible these missionaries, as all are most urgently needed."

THE PASSING OF ANOTHER STALWART

WITH the passing of Rev. Aaron H. Burlingham, D.D., of Mt. Vernon, N. Y., on March 1, 1905, we are reminded that a generation of unique and stalwart Baptist ministers, of which he was a noble specimen, has become very small.

He was a member of a family of marked individuality and strength, and was reared in Wyoming County, western New York, where he early became a Christian under the labors of Rev. James Reed of Castile, N. Y. Dr. Burlingham was stalwart in figure, genial in temperament, of uncommon intellectual vigor, with rare power for making and keeping personal friends, and with comprehensive views of the kingdom of God. He was educated in the literary and theological institute of Hamilton, N. Y., and after graduation occupied prominent pastorates in Boston, New York and elsewhere. For some years subsequent to the war he was pastor of the Second Baptist Church of St. Louis, Mo., a position in which his powers, socially and spiritually, shone with conspicuous brilliancy. At one period he was in charge of the American chapel in Paris, France, and came into wide relationship with Christians of all countries.

From 1879 to 1894, he served as District Secretary of the Missionary Union for the Southern New York District. His love for the cause and for the missionaries personally was very ardent and profound. Up to his

last hour he was ever inquiring of the secretaries and other visitors concerning the latest news from the front. Invalided though he was, scarcely able to walk or control his faculties of speech, yet his mind was ever alert; his keen sense of humor frequently bubbled forth; and his great tender heart would gush forth in sympathetic relation to the Lord's kingdom and his workers in all the world.

Mrs. Burlingham and two sons survive him. For them earnest, sympathetic prayers will rise from many hearts and from many lands.

Testimony of a Co-worker

THE death of Rev. A. H. Burlingham, D.D., brought unfeigned sadness to the writer, as well as to very many others who had known and esteemed him as a friend and Christian brother. For more than a score of years my relations with him had been of the most pleasant character, and I recall today his kind greetings at the anniversary meetings, and in his office in New York.

His services as District Secretary were highly appreciated at the Rooms in Boston, and he not only won the respect and confidence of the friends of the Union who placed in his hands their offerings to the treasury, but their love for his excellent qualities of mind and heart. When dire affliction came to my home, he spoke words of sympathy that will always remain in my memory as a benediction.

While he was pastor at the Harvard Street Church in this city, it was a pleasure to me to hear him preach the Word with power, yet in love, to a congregation filling the spacious edifice. The closing years of his life were attended with bodily infirmity, but he "rests from his labors and his works do follow him." Mr. E. P. COLEMAN, Mission Rooms.

THE CONVENTION SEASON APPROACHES. THE BAPTIST ANNIVERSARIES WILL BE HELD AT ST. LOUIS, MO., MAY 16-22. THE FIRST GENERAL CONVENTION OF THE BAPTISTS OF NORTH AMERICA MEETS ON THE FIRST TWO DAYS. THE MEETINGS OF THE MISSIONARY UNION OCCUR ON FRIDAY AND SATURDAY, MAY 19 AND 20. PLAN TO ATTEND.—THE ANNUAL CONFERENCE OF YOUNG PEOPLE'S LEADERS, SILVER BAY, NEW YORK, JULY 21-30. MANY ARE BOOKING FOR THE PASSAGE TO LONDON IN TIME FOR THE BAPTIST WORLD CONGRESS IN JULY.

HELPS *for* HOME WORKERS



PROGRAM FOR THE MONTHLY CONCERT OUR PHILIPPINE MISSION

Silent Prayer and Vocal Praise

Read in Unison, Isa. 42: 1-10

1. INTRODUCTORY VIEWS

The Map. Frontispiece and Blackboard

Survey of the Field and Progress. p. 139

2. THE NEED OF MISSION WORK

The Call of Superstition's Slaves. p. 147

The Call of our Brethren, Heavy-laden.

p. 146

The Call of the Open Door. p. 149

3. A FEW GLIMPSSES OF THE WORK

The Solid Foundation. p. 140

Touring and Teaching. p. 141

The Help of Healing the Body. p. 154

The Wide Scope of Service. p. 143

Preparing for the Next Generation.

p. 144

4. SOME RESULTS

In Janiway, p. 163; in Capiz, p. 148; see pp. 141, 143. "Harvest Time" Leaflet

The January issue (price 5 cents)

gives a Review of the Year at Capiz,

p. 25; and Progress at Bacolod. p. 29

The "Philippine Packet" (10 cents) contains "Sketch," four pictures, "Concert Exercise," "Beginnings," "Thrilling Report," "Harvest Time," "Manikan's First Bible," "Old Si Loy," "Padre Juan," and "Hand Book."

The Program Habit

THE MAGAZINE furnishes each month a program for the missionary concert, prepared by one of our most experienced editorial helpers. This, if carefully planned for, and given with enthusiasm, will ensure a service full of information and interest. But we would like to call the attention of pastors, missionary committees and other workers to the great value of programs prepared by leaders of meetings. Recently a large volume has been published containing simply the programs of music prepared by Theodore Thomas, the great orchestral conductor; it reveals the trend and individuality of the famous leader. So in a missionary concert, the program prepared by the leader himself will have an individuality, a freshness and vigor, which cannot be secured in any other way.

As soon as a missionary worker begins to form the program habit, he finds

that his ideas will bud and blossom like Aaron's rod. This month he will have a program on some one of our mission fields; next month it will be biographical; then he takes the people on tour with a missionary; then it is medical missions, school work, etc. Thus the leader's own heart is more and more thrilled with the great facts of the Kingdom, and the brother who thought that missions were "dull" is a prompt and eager listener.

Ringling Resolutions

THE Sunday School Superintendents' Association of Boston and vicinity on March 13 adopted resolutions enthusiastically commending our MAGAZINE's "Missionary Lights" on the lessons, urging their adoption by every school, also the enlargement both of the plan and material so as to include all spheres of mission work; and offering assistance in furthering the work.



Athletics and Caste

IN the *Indian Methodist Times* Rev. J. A. Elliot speaks of the influence of the athletics in mission schools upon the rising generation. "Every year," he says, "we have our great provincial school matches, and it is one of the events of the year. The clapping and shouting is grand, and the wild excitement something to witness. In the fray you see Hindus, Christians and Mohammedans all one, and as jolly and friendly as if no such thing as caste existed. A mission school last year sent me down their team, eighteen in all. I put them in one tent, and then I said, 'Now, boys, what about grub? You are Christians, Mohammedans, Hindus, and Panjabi.' The captain of the team, a Christian, said, 'You make such arrangements as you like, sir, and we will all tumble to it.' 'But what do the Hindu and Mohammedan boys say?' I asked. A Mohammedan boy replied, 'Among school boys, sir, *in these days*, we ignore caste and such nonsensical things.' So they all ate together, and every evening I had a chat with them; then I pulled out my vernacular Bible, read a short passage, and we sang some hymns. Finally Hindus, Mohammedans and Christians knelt down to prayer, which I led."

This is another side light on education and evangelization. How the doors for service are opening. Here in an inviting one for bright young men and women whose life calling is in the schoolroom and on the school campus.

Wide-Awake Young Men

THE strong appeal that the cause of missions makes to young people has again been shown in the annual rally held in Boston, February 22, under the auspices of the Student

Volunteer League. That several hundred wide-awake young men and women are willing to devote a holiday to such a meeting is a strong testimony, both to their enthusiasm and to the interest of the subject. At the Baptist rally in the afternoon many pledged themselves to more earnest prayer and effort in behalf of the work that was so forcefully presented. Mr. Galen M. Fisher, the first president of the Boston Volunteer League and now Y. M. C. A. secretary in Japan, made a telling address in the evening upon "Present Opportunities in Japan." He was followed by our own Dr. Ashmore who gave one of his unreportable addresses.

Not Rivalry But Incitement

THE Methodists have published a striking map of the United States which shows the distribution throughout the country, of mission study classes. They report that nearly 10,000 are enrolled in their classes for this year. Are our young people as yet thoroughly awake to the opportunities and facilities which we are prepared to offer for such study, and to the inspiration which comes with increased knowledge of the way God is working through the great missions of the world? It is not too late now to organize a class for the spring, taking as the basis of study, "Sunrise in the Sunrise Kingdom." In addition we would commend the inspirational "Conquest Courses" of our B. Y. P. U. A. See *Service* and pamphlets of the C. C. C.

A FUND known as the Ella Brigham Stevens Memorial has been raised by the young people of the Hudson River North Association, for the purpose of building a house for Rev. A. F. Groesbeck at the new station of Chaoyang, South China. Mr. Groesbeck has been supported by this association for some years.

THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

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Editorial

The Condition of the Treasury

Owing almost entirely to the large decrease in legacies and matured annuity bonds, and some necessary increase in appropriations, the Missionary Union is likely to have a deficit of possibly \$50,000 by the end of this month. We know that the friends of the Union everywhere would greatly deplore any deficit in times as prosperous as these, and in view of the singular success of our work. Surely our churches will enlarge their offerings, and many individuals send special gifts. Then a note for a great advance may be sounded at the anniversaries in St. Louis next May. The books of the Union will close promptly April 1, 1905. All sums mailed to the Treasury on or before April 1st will be counted in on the year.

Religious Education Association

The meetings of the Religious Education Association, held in Boston, February 12-16, exemplified very clearly the threefold purpose of this successful organization: "To inspire the educational forces with the religious ideal, to inspire the religious forces with the

educational ideal, and to keep before the public the religious educational ideal and to impress a sense of its need and value."

It means much that seventeen different departments of the association held important sessions, sometimes as many as eight or nine meetings being held at the same time; it means more that 130 able speakers were heard at these meetings; but it means most of all that the large number of delegates in attendance manifested the most encouraging spirit of earnestness, and that the annual survey of progress in religious and moral education was more hopeful than ever before. We are in hearty accord with the purpose of the association; we are endeavoring to exemplify it in plans for missionary study, and it is gratifying to us that the Department of Sunday Schools requested a duplicate of our Sunday school literature exhibit for use in future conventions.

Mr. Kennan's Observation

The author, about to embark from Osaka for Danly, sees something of great significance near the pier. He says in his opening chapter of "The

Story of Port Arthur," in *The Outlook* for March 4:

I noticed with interest, on a table in the major's office, a large pile of St. John's gospels, in Japanese and English, which were intended, apparently, for distribution among soldiers going to the front. Inasmuch as Christianity is not the dominant religious faith of Japan, the cooperation of the government in the distribution of St. John's gospels among its soldiers struck me as a noteworthy evidence of enlightenment and toleration. One would not find a local chief of transportation in Russia supplying soldiers with New Testaments, and still less with the sacred books of the Buddhists. The czar holds up before his regiments miracle-working portraits of madonnas and saints, and invites the men to bare their heads and fall on their knees in adoration, while he himself sits on horseback in a military cap; but he does not furnish his troops with sacred literature. Books have a tendency to 'excite the mind,' while miracle-working ikons encourage a feeling of dependence and submission, and are, therefore, among the strongest bulwarks of the throne.

Entering Tibet

The *Chinese Recorder*, Shanghai, says in the January issue, "In connection with the recent British expedition to Tibet it is well to remember that there are nearly 100 missionaries of various societies waiting on the borders of that forbidden land; some have been waiting for many years, and it looks now as if their faith were soon to be rewarded."

We do not know that the writer had any of our missionaries in mind, but of course our West China Mission is near the eastern boundary of Tibet; and on the south our stations of Dibrugarh and North Lakhimpur in Assam are very near the boundary. Some of our workers have already shown much interest in the Tibetans. Several years ago Mrs. Beaman, of our West China Mission, wrote: "When I see the Tibetans so devoted to their superstitious worship, I long to help them and tell them of the true worship of God."

It will be well for us all to think on these things, for it will be strange indeed if in due time the Lord does not set before us an open door leading into Tibet.

Expense of Administration

A late number of the *Indian Witness*, Calcutta, gives an account of the meeting of the Methodist Executive Board at Allahabad. Four bishops were present, and fifteen members of the board. We mention this simply for the purpose of calling attention to the different methods in foreign mission administration. This Methodist board has special control over all interests of a financial character connected with Southern Asia Methodism, the whole property interests of the Church, even annuity investments. All this, of course, adds to the expenses of the foreign field, but diminishes the home expenses. But the Executive Committee of the Missionary Union at Tremont Temple carries out practically all details of administration on all its fields. This reduces the expenses on the field, but adds to what we call "home expenses," because the work is done here. It is well to bear this in mind when reading the annual report.

God's Arithmetic

The vital oneness of the divine plan is often shown in our church life. Those churches as well as men that seek first not their own but God's kingdom have all needed blessings added. How many by losing themselves in sacrificial service find the largest life of joy and success. Those pastors who forget themselves and serve the Church and Christ by doing most for missions, putting first things first in their church work, have the most prosperous and permanent pastorates. Those churches that obey Christ most lovingly and loyally in studying, praying and giving for missions, pay their own debts first, build their own houses of worship quickest, and grow in numbers and power soonest. All this is because our success depends on letting God work through us; and to do this we must be usable, ready and willing. God makes no mistakes. Let us not be afraid to work in his way.

Missions in the Sunday School

MISSIONARY LIGHTS ON the INTERNATIONAL LESSONS By Rev. J. Mervin Hull

THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.

LESSON II.* JOHN 11: 32-45. APRIL 9

The Raising of Lazarus

Taking Away the Stone

Jesus said, Take ye away the stone. Vs. 39.

IN all the story of the earthly life of Jesus there is not an incident where the deity and humanity of our Lord stand forth more clearly, side by side, than in the scenes at the grave of Lazarus. In a moment the Master of life will call, "Lazarus, come forth!" But now he says to those who stand trembling by, "Take ye away the stone."

In a world-wide sense the Master of life is applying the same method to the nations of men long buried in idolatry and sin. Not one of the heathen can ever be redeemed without the Voice which said, "Lazarus, come forth!" But before he speaks that word Jesus says to us, "Take ye

away the stone"; and, by some mystery of his eternal purposes, he waits until we obey him. On one side, it all seems hopeless; the sending of men and women, subject to weakness and mistakes; the painful learning of a language; the attempt to get the oriental point of view, the whole circle of missionary work. And so it would be hopeless, but the Son of God stands by, and when we have taken away the stone, he speaks, and the dead come forth, by scores, by hundreds, by thousands. It is not for us to probe this mystery, but to put our shoulders against the stone and push. The way our missionaries are taking away

the stone is illustrated by a photograph lately sent home by Rev. S. R. Vinton of Rangoon, Burma. It shows a service held in a Karen village. Mr. Vinton sits at a little reed organ in the center of the group; just beyond



Photo by S. R. Vinton

AN OUT-DOOR SERVICE IN YEDWINGOI VILLAGE, BURMA

*[Lesson I will be found in the MAGAZINE for March. — EDITOR.]

him a native evangelist is preaching from the text, "We beseech you, be ye reconciled to God," and around are gathered the people who hear the voice of Christ.

LESSON III. JOHN 12: 1-11. APRIL 16

The Supper at Bethany

A Pound of Ointment

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus. Vs. 3.

IN this age of materialism, when a leading educator has advocated science in place of religion; in this age of repression, when it is considered vulgar to manifest any deep emotion, it would do us all good to have just one moment of complete self-sacrifice for Christ, without stopping to count the cost. Surely this is true in sacrifice for the cause which was so dear to the heart of Jesus, the sending of his gospel to all nations.

Several years ago, when a special call was made for the cause of foreign missions in a large city church, there were many who gave freely, and among them came a working woman, another Mary, bringing to the treasurer nearly a hundred dollars. The sum was so large that the treasurer hesitated.

"This is a good deal for you to give, Mary," he said. "Oh, no, sir," she replied, "I have been saving it in the bank." "But is — is this all your savings?" "Yes, it is; but that makes no difference, I want to give it to send the gospel around the world." And so it was sent as the gift of love; love that was anxious to give all for Christ. And if we should all imitate the spirit which moved these two Marys, it would put a deeper meaning into our prayer, "Thy kingdom come."

LESSON IV. JOHN 12: 12-26. APRIL 23

The Entry of Jesus into Jerusalem

Palm Branches

Took branches of palm trees, and went forth to meet him. Vs. 13.

WE cannot help catching the inspiration and enthusiasm of this scene; for once, at least, the gates of

the city are open to the King of glory, and the people go forth to meet him with waving palm branches. On our mission fields it often seems as if the gates of superstition and idolatry were long in swinging open to the Prince of peace, but during the past year there have been events on several of our fields almost as wonderful as the triumphant entry of Jesus into Jerusalem.

From Tura, Assam, for a single instance, Dr. Crozier writes about the tour of a native evangelist. This man visited about 100 villages in three months, and in all that time he met not more than a dozen people who were opposed to his work or message. Everywhere people left their work, and sometimes even their sacrificing to demons, to listen to him. Very many, in some instances almost whole villages, said they wanted to become Christians. "But," they said, "there is no one to teach us. If we could have teachers we would gladly help support them; we would have our children attend the schools, and we would gladly accept the word of life."

Shall we help the Master to enter these open gates through his living Word?

LESSON V. JOHN 13: 1-14. APRIL 30

Jesus Washing the Disciples' Feet

The Knowledge that Humbles

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God. Vs. 3.

THE great teaching of this incident comes out of the amazing contrast between the knowledge of Jesus and the act which this knowledge led him to do. When his mind was filled with thoughts of power, divinity and eternity, he girded himself with a towel and washed the disciples' feet. It is probable that many of our missionaries understand the meaning of this scene far better than most of us in the home land. Clothed with the authority of Christ, they go to proclaim the glorious gospel of light, life and salvation to all men, and yet every day they are compelled to do things for the heathen that are repellant to every refined sense.

Here is an extract from a letter written by a new woman missionary in Assam: "My personal idea of most delightful life is to live in New York. Well, I am now on a tour among the Garo Hills, in a native house of bamboo and straw, and squatting around me are filthy, unsavory Garo women. But the eagerness of these people to meet us and to have us among them makes me blush for thinking of discomforts." These things help us to understand how completely the disciple must have the spirit of the Master in order to manifest together the most exalted purpose and the most humble spirit.

LESSON VI. JOHN 15: 1-12. MAY 7

The Vine and the Branches

New Branches

I am the vine, ye are the branches. Vs. 5.

ONE of the most marvelous things about our Lord's teaching is that he chose illustrations so simple and universal that they never lose their force. The True Vine is even now putting forth new branches, and bearing fruit to the uttermost parts of the

earth. The rapid progress of our mission in the Philippines is a single instance of this. The people have accepted the gospel by hundreds, and even by thousands. "The only reason," says Rev. C. W. Briggs, "why we have not 10,000 or more baptized believers among the peasants of Panay is that our forces have never been sufficient to enable us to reach the people and baptize them, and arrange for their further instruction."

Another striking fact is that abiding in the True Vine produces certain kinds of fruit which some people think can be produced in other ways. Of a new branch, the Muhsos of Burmo-China, Rev. W. M. Young writes: "As soon as they accept Christ they become anxious to have schools and educate their children. I have tried for over three years to interest the Muhsos in education, but could not get one favorable word. But now that they have begun to accept Christ, they are eager for schools and ready to build chapels for school purposes." How long would education remain a vital force in America, if Christianity should cease?



Photo by C. W. Briggs

BAPTIST CHURCH AT JANIWAY, PHILIPPINE ISLANDS

PERSONAL & OTHER NOTES

Births:

To Rev. and Mrs. W. F. Dowd, Impur, Assam, December 14, 1904, a daughter, Dorothea Ruth.

§ REV. C. E. BOUSFIELD is obliged by ill health to leave his field in Shaohsing, East China. He with his family sailed for England January 14.

§ REV. AND MRS. E. TRIBOLET left Bassein January 27. They will spend a part of their furlough with relatives in Switzerland, before coming to this country.

§ REV. AND MRS. J. C. RICHARDSON are happily located in Sandoway, and Mr. Richardson is making encouraging progress with the language.

§ MR. A. E. UFFORD, a student in Newton Theological Institution, has received appointment by the Missionary Union for service abroad.

§ REV. JACOB SPEICHER and family of Kiehyang, South China, expect to leave the last of March, returning to America on furlough.

§ THE resignation of Miss Margaret M. Sutherland of Burma has been accepted with regret by the Executive Committee of the Union.

§ OUR sincere sympathy is extended to Mrs. J. V. Latimer of Huchow, China, upon the death of her mother. It occurred while they were en route to China.

§ REV. GEORGE T. LEEDS and family are about to leave Burma for furlough in America. Coming via the Pacific they will spend a little time in California and then proceed to Hannibal, Mo.

§ MRS. S. A. PERRINE, left Impur, December 27, joining her husband in Gauhati, whither he had preceded her. They will leave India about the middle of March.

§ THE Present Missionary Situation in China is the title of a timely article by Rev. R. H. Graves, D.D., of Canton, China, in the *Baptist Review and Expositor* for January, 1905.

§ REV. AND MRS. H. B. DICKSON of Assam are expecting to go to Impur where, in view of the return to America of Mr. and Mrs. S. A. Perrine, they are greatly needed.

§ MRS. E. O. STEVENS of Burma is obliged to return to America because of the serious condition of her eyes. It is hoped that suitable treatment may avert any permanent difficulty.

§ WE are glad to acknowledge the receipt of a communion set from the Baptist Church in Medfield, Mass. This will be sent to one of our missionaries in response to his request and will prove very useful to his church in a far-away land.

§ THE articles on Japan in the *Missionary Review of the World* for March are timely in view of the present over-laudation of Japanese character. Drs. Knox, Griffiths and Gulick write on phases of the Japanese need of Christianity. Other articles deal with India, China, Uganda, etc.

§ MRS. G. G. CROZIER of Tura, Assam, is so far improved in health that she is able to take the journey home without her husband. Dr. Crozier hopes to remain at his post at least two years longer before furlough. Further medical help is imperative in Assam. At present we have only two doctors in all that province.

§ **WE** are sorry to hear of the ill health of Mrs. C. A. Salquist of West China, and hope with her that the necessity of returning to America may still be averted, for she is strongly attached to the work.

§ **MRS. W. A. HALL** sailed from Boston February 14, returning to the Congo. Her husband, who has been spending his furlough at his home in Jamaica, will join her in England.

§ **HEREAFTER** all letters for missionaries in China should have five-cent stamps affixed, and should be addressed to the station where the missionary is located, and not in care of Dr. Barchet.

§ **THE** banner club for the **MAGAZINE** last year was in the Fourth Avenue Baptist Church, Pittsburg, Pa., which sent in 100 names and secured the premium. This year they have done still better and sent us a list of 123 names. This is a stimulating example.

§ **WE** are always pleased when anything which has appeared in our **MAGAZINE** is considered of sufficient interest to be reprinted in other publications. Courtesy, however, usually requires that in such instances due credit be given to the original source. It is a small matter, and yet it calls the **MAGAZINE** to the attention of some who might not otherwise be familiar with it, and is sure to be a help in more ways than one.

§ **IN** view of the remarkable ingathering at Kengtung, Burma, that is now rejoicing our hearts, we have been interested to receive a letter from Mrs. J. N. Cushing in which she says: "During the winter of 1869-70, Mr. Cushing and I traveled over that region and preached to the Muhsos, Kaws and Karens, besides the Shans." It would be interesting to know what relation, if any, the present movement has to that early seed sowing.

§ **DR. R. A. HUME** of India recently gave a course of lectures upon the following subjects at Andover Seminary: Missions and the Modern View; The Historical Development of Hinduism; Missions and Psychology; Missions and Sociology; Missions and Comparative Religion; and What Christianity has to Gain through Missions. Dr. Hume has been intimately associated with Indian missions all his lifetime, and there are few men better fitted than he to deal with these subjects in a manner both fascinating and instructive. We hope the lectures will be published.

§ **ONE** of our faithful Baptists in the Austro-Hungarian Empire, Pastor Novotny, has been deeply bereaved in the loss of his son. In spite of great physical weakness with which he had struggled for many months, he rendered valuable assistance to his father. He was a young man of much promise, having spent four years in the seminary at Hamburg, a year in Vienna and some time in England. He will be sorely missed in a field where helpers are so greatly needed and so difficult to secure.

TUNES FROM OTHER STRINGS

AND some one says, "Missions, missions, always missions." Yes, always missions, because they are the life-blood, the heart-beat, the lungs' breath of the body of Jesus Christ. — **BISHOP DOANE**, at the Episcopal Convention.

IT was sometimes forgotten [by the British Government] that the kingdom of God is within you; that to regenerate a people it is necessary to begin with their hearts, and that codes and institutions do not make character. — **ARTHUR SAWTELLE**, in "Actual India."

SOME of the European missionary magazines have hundreds of thousands of subscribers. That is not because these magazines are more interesting than those published in America,

but the churches lay more emphasis on missionary information. — *The Missionary Intelligencer*.

I **BELIEVE** that if the Protestant churches of America would take to heart the lesson that God is teaching them, within ten years we might have ten millions in India, either within the Christian Church or inquiring the way thither. — **BISHOP JAMES M. THOBURN**.

THE last tracts I got from you brought a ten-dollar church up to \$100, and did my other churches great good. — **S. M. BENNETT**, Southern Baptist Board.

[This shows the result of good literature wisely used. — **EDITOR**.]

A Little Child Shall Lead

A PRETTY picture is given us by Dr. Crozier of Assam, of Chano, the wife of the Garo missionary who has recently been sent from Tura up to North Lakhimpur, to work among the Daphlas. The simplicity and sweetness of a little child cheer the lonely heart in heathen lands just the same as in our country:

Chano was nurse girl in our home three years, and greatly endeared herself to us by her gentle ways, cleanliness, and readiness to help in work about the house and in the care of our little Frances. Mr. Paul writes that when she arrived at their bungalow and saw his little girl, somewhat younger than our Frances, her face lit up with a happy smile as of thoughts of home; and when she learned that her name also was Frances her face fairly glowed. This little Frances was soon tugging at Chano's cloth inviting to a visit, and immediately Chano and the new Frances were having a happy time on the floor, and through the language of love soon became acquainted. Last year Sarong took the post-graduate year of study in the Tura training school. He was a good student, and always a faithful Christian worker during his four years' course here. We have high

hopes for the future of the work these people feel called of God to undertake. The way before them is full of difficulties; they are surrounded by numerous temptations, and they are but children out of jungle heathenism.

A Week of Prayer

A CALL comes from the Annual Conference of Foreign Mission Boards in the United States and Canada for the observance of a week of prayer, April 16-23, for missions abroad. The following is a list of special topics:

(1) Missionaries and the Native Churches; (2) Reenforcements, Native and Foreign; (3) The Empires of Eastern Asia; (4) Central and Western Asia; (5) The Continent of Africa; (6) The Countries at our Door; (7) The Islands of the Sea; (8) The Church at Home. — For ministers and people; for forgiveness for lethargy and indifference; for more prayer and more faith in God's desire to hear and answer prayer; for more love and obedience; that every member of the body of Christ may have the mind of Christ regarding foreign missions and, abounding in the grace of giving, may yield prompt obedience to the command of our risen Lord.

The Literature of Missions

THE PASTOR AND MODERN MISSIONS: A PLEA FOR LEADERSHIP IN WORLD EVANGELIZATION. By John R. Mott, M.A. F.R.G.S. Student Volunteer Movement, 1904. Price, cloth, \$1.00 net.

A really great or good book requires a theme, an occasion and a man. What greater theme than the object for which the Son of God gave his life, the mission to redeem the world and the men called and commissioned by the Church and its Head to lead in this work? What better occasion than the present, throbbing with experience of the century and centuries of missions, with the urgent demands for an aggressive advance, with the glad hope of imminent blessing from God? What better man than the author, so full of knowledge, vision and love? The Christians of America and England are grateful that these five strong lectures, delivered during 1904 before four bodies of students are now

addressed to a larger and equally appreciative audience.

The non-Christian world, says the author, has a message to Christendom: It is accessible; the wondrous success of missions cheers the worker but "constitutes a crisis confronting the Church"; cooperation against increased activity of anti-Christian forces under the aggressive leadership of the pastors is the hour's deep need.

In this work the pastor is (1) an educational force through sermons, meetings, organizations, study classes, and making available to others sources of information and inspiration — books and men. "Missions is one of his specialties"; he is filled with the spirit of his Master, the Great Missionary. He is (2) a financial force, leading in the work of securing large gifts, and also by wise administration securing large totals through the smaller gifts from each

member. "Money is available power"; giving is necessary to healthful life. Then (3) the pastor is a recruiting force by preaching and teaching, literature and prayer, by his spirit of whole-hearted, living devotion at home or himself going to the front. To provide one missionary for 25,000 people, making 40,000, means an increase of 25,000. The Congo railway cost \$12,000,000 and 4,000 lives, 16 per mile. How much is the gospel railway worth? The pastor is (4) a spiritual force. Here is the root of the matter: "Everything vital to the missionary enterprise hinges on prayer"; so of all Christian service. "Prayer is work" and leads to other work for which it also prepares.

Fellow Baptists, let us pray, Thy kingdom come. Pentecost and every pentecost, the Church and every other missionary organization; the reviving of the home church in all its complex work — all are born in prayer. The doors of nations, zenanas, men's hearts, are opened by prayer. Let us pray now.

Mr. Mott is so sane and terse, so balanced and enthusiastic; his principles are so scriptural, his pleas so reasonable, his logic so clear and strong, that he produces deep conviction, sturdy resolution, inspiration to heroic sacrifice and help in practical methods of glad service. All interested in God's plan for the Kingdom will find joy and strength in this timely book.

FINANCIAL

STATEMENT FOR 11 MONTHS, ENDING MARCH 1, 1905

	1905	1904	INCREASE	DECREASE
Donations	\$193,836.35	\$203,886.77		\$10,050.42
Legacies	92,353.98	78,462.46	\$13,891.52	
	\$286,190.33	\$282,349.23	\$3,841.10	
Income from Investments . . .	37,691.78	35,611.00		
Received on Union Debt . . .	8,054.00	2,257.00		
Annuity Bonds Matured . . .	8,510.00	31,513.06		
	\$340,446.11	\$351,730.29		\$11,284.18
Debt of the Union April 1, 1904				\$7,954.86
Schedule of Appropriations for 1904-5				527,263.63
Additions to Schedule up to March 1, 1905				35,913.47
Further additions to Schedule as directed by donors — specifics				5,825.52
" " " " for amounts received on mission fields				20,228.09
				\$597,185.57
Total receipts to March 1, 1905				340,446.11
				\$256,739.46
Probable necessary additional expenditures during March				25,000.00
Total amount needed to balance to March 31, 1905				\$281,739.46

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. a. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

5 00	W. Foster, equipping the "Fukuin Maru"	
10 00	with steam power..	14 18
25 00	Boston, Warren Ave. C. E., t. school wk., c. Mr. & Mrs. W. A. Hall	10 00
200 00	Springfield, Carew St. ch.	10 60
100 00	Medford, 1st ch.	20 00
	Franklin ch.	2 00
25 00	Allston, Hill Mem'l ch.	69

Providence, 1st ch. . .	\$150 00
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Providence, Cranston St. S. S., t. s. M. Se. Dec, c. C. H. Heptonstall	\$18 75	Hudson Rr. N. Asso., in memory of Mrs. Ella B. Stevens & for house of A. F. Groesbeck	\$1 345 45	Westport S. S., for Japan	\$10 00
E. Providence, R. W. A. Providence, a friend	5 00	Albany, friends, of wh. \$270 is from Mortimer St. John, in memory of Mrs. Ella B. Stevens, for do.	2 145 50	Sidney Centre ch.	11 50
Providence, Elizabeth B. Welch	50 00	Troy, Fifth Ave. ch.	108 52	Bethany ch.	12 00
Providence, Pearl St. S. S.	25 00	Troy, 1st ch.	202 02	Bethany S. S.	3 00
Providence, 1st S. S., class No. 25	1 00	Rochester, Park Ave. ch.	130 48	Middlebury ch.	9 50
Providence, 1st S. S., class No. 11	2 00	Rochester, Ione A. Troyer	10 00	Middlebury S. S.	2 00
Providence, 1st S. S., per Ray Bennett	1 00	Rochester, W. A. S.	80 00	Middlebury Y. P.	3 00
Providence, 1st S. S., class	1 00	Rochester, Henry E. Robins	20 00	Middletown, Calvary ch., for Japan	1 00
Providence, 1st S. S., class No. 4	1 00	Bangall, a friend, for wk. in China	10 00	Poughkeepsie ch., for do.	181 07
Providence, Jefferson St. S. S., for wk., c. J. C. Robbins	23 63	Jamestown, 1st B. U., for Moulmein sta.	11 00	Poughkeepsie S. S., for do.	11 27
Providence, T. W. Waterman	5 00	Brooklyn, Greene Ave. ch.	426 46	Newburg, People's ch.	12 50
Providence, Calvary ch.	43 44	Clifton Springs, Mrs. M. E. Ranney, for wk. among Japanese soldiers	1 00	Warwick ch.	100 00
Providence, Fourth ch.	37 31	Churchville, Estella Mason	1 00	S. Livonia Y. P.	4 00
Providence, Oak Lawn ch.	13 00	Marion C. E., t. s. Co-co, c. A. V. B. Crumb	25 00	Nunda ch., for Dickson fund	12 50
Westerly, Mrs. F. T. Brightman	5 00	Eaton ch.	48 00	Dannville S. S., for Japan	5 00
Westerly, B. A. Pendleton	50 00	Eaton S. S.	6 00	Brooklyn, Hanson Place ch.	169 06
N. Kingston, 1st ch.	2 38	New Rochelle, Salem B. U., for Loikaw Miss.	50 00	Brooklyn, Fourth Ave. S. S., for Japan	15 10
Pawtucket, Wood-lawn S. S.	4 20	Hannibal ch.	200 00	Brooklyn, Union ch.	34 38
Providence, E. M. Manning	3 00	Jamestown B. U., for Tura Miss.	27 00	Brooklyn, Greenwood ch.	118 60
CONNECTICUT, \$1 151 09		New York, Hope ch., t. station in Phil.	10 00	Brooklyn, Emmanuel ch.	500 00
Willington S. S.	\$1 00	New York, Harlem C. E., t. s. S. R. Vinton	5 00	Brooklyn, Strong Place Y. P.	10 00
Willington ch.	30 00	N. Tonawanda, 1st ch.	17 28	Brooklyn, 1st ch., E. D.	90 09
Stratfield ch.	5 32	Hoosick Falls, 1st Miss. class for Tokyo sta.	28 00	Madison S. S.	12 50
Waterbury, Sw. Tabernacle ch.	5 00	Alpine ch.	2 50	Lockport ch.	80 50
Plainville ch., A Locke	1 00	Halfmoon, 1st ch.	8 35	Syracuse, 1st ch., for Japan	40 75
Hartford, Suffield St. C. E., for Yachow	12 50	Plattsburg ch.	5 00	Syracuse, 1st ch.	206 35
Hartford, Benevolent Soc.	32 00	Adirondack, Lulu Placid	15 00	Elbridge ch.	64 25
Hartford, Joseph L. Howard	250 00	Deposit, C. E. Day coll.	2 00	Scriba S. S., for Japan	1 50
Hartford, Rev. & Mrs. Thos. G. Wright, & Minnie J. Wright	9 00	W. Middlebury S. S.	3 50	Reeds Corners ch.	16 50
Norwich ch., for school wk., c. W. S. Sweet	5 00	Batavia Byron E. Huntley	300 00	Bethel ch.	31 35
New Haven, 1st ch., \$50 for wk. of W. F. Beaman, \$25 for Capt. Bickel's wk.	75 00	Appleton, R. W. Noble Poughkeepsie, Harvey M. Gill	40 00	Grapeville ch., for Japan	3 00
New Britain, 1st ch., E. M. Wooster, in memory of Ann Eliza Woodruff	30 00	Lima C. E.	50 00	Rensselaer ch.	5 00
Bridgeport, Wm. A. Grippin	500 00	Odgensburg, 1st ch.	82 25	Ballston Spa ch.	35 41
Bridgeport, 2d ch.	14 27	Manlius C. E.	5 00	Ballston Spa S. S., for Japan	6 13
Rockville, Mr. & Mrs. Wm. Butler	150 00	Adams Basin, Ellen Rose	3 00	Ballston Spa Y. P., for "Fukuin Maru"	21 12
Rockville, E. G. Butler	30 00	Fultonville, Calvary B. U.	20 00	Mariners Harbor ch.	4 83
Hartford, H. M. Gerry, t. wk. of Dr. Dearing	1 00	La Grange ch.	35 35	New Rochelle S. S.	8 00
NEW YORK, \$8 314 73		Whitesville S. S.	5 00	New York, Mt. Morris ch.	25 00
Schenectady, Emmanuel S. S., for wk. in Japan	\$21 95	Newport, 1st ch.	25 00	New York, Mt. Morris Y. P., for Armstrong family	30 00
Schenectady, Emmanuel ch.	91 95	Lake Keuka C. E.	12 50	New York, Epiphany ch.	1 62
Buffalo, Prospect Ave. ch., t. sal. A. E. Carson	100 00	Buffalo, Prospect Ave. ch., Mr. & Mrs. Harvey Rodebaugh, for girl in Faith Orphanage, Ongole	12 50	New York, a friend, for Africa	60 00
Buffalo, Prospect Ave. ch., t. wk. A. E. Carson	100 00	Barnes Corners, a friend	1 00	New York, Williams-bridge S. S.	1 50
Buffalo, Cedar St. ch.	27 45	Mannville ch.	5 00	New York, North Y. P., t. s. n. p. Loikaw	12 50
Watervliet, 1st ch.	5 00	Binghamton, Conklin Ave. ch.	42 09	New York, 2d Ave. ch.	82 72
		Woodhull S. S., for wk. in Japan	4 00	White Plains Y. P.	2 50
		Forrestville S. S., for wk. in Japan	1 25	White Plains S. S.	2 50
		Fredonia S. S.	16 37	Bradford ch.	3 00
		Etna Y. P.	5 00	Bradford, a friend	7 00
		Amenia ch.	29 75	Parishville ch.	113 50
				Oswegatchie ch.	13 25
				Massena ch.	8 15
				Hermion ch.	7 75
				Canton S. S.	3 75
				Carmel ch.	15 00
				Sloansville ch.	6 45
				Sloansville S. S.	3 50
				Seward Valley ch.	5 00
				Dundee ch.	19 60
				E. Trott, for Bible woman	30 00
				Mary H. Smith	5 00
				A friend	2 00
				NEW JERSEY, \$1 168 57	
				Summit, 1st ch.	\$75 00
				New Brunswick, Livingston Ave. S. S.	90 88



Swick, Liv- Ave. S.S. in y of Alice Runyon, to be Mme. Le Pau, ncent, France, field, J. D.	\$25 00
City, Mrs. E. Butcher City, Parml '18 S.	50 00
Bank C. E., for at Podili Monmouth ch., Japan	20 00
Istown ch.	3 85
ison ch.	255 00
wood ch.	10 00
ark, Clinton Ave. h., for Japan.	60 00
ark, Clinton Ave. S. S., for Japan.	24 15
ark, Clinton Ave. ch.	30 00
utler S. S.	62 23
amburg Y. P., for T. D. Holmes	62
ersey City, Parml Mem'l ch.	1 25
Paterson, Union Ave. S. S.	83 70
Eva Palmer, for Dr. Crumb	27 47
Linden ch., Mrs. A. E. A. Griffin, t. s. Ah Cheng, c. J. W. Carlin	6 25
Camden, Third C. E., for Jaro	100 00
Camden, Linden S. S.	10 00
Laurel Springs ch.	9 76
Riverton & Palmyra ch.	11 00
Allentown ch., special t. s. J. C. Robbins.	12 50
Dividing Creek ch.	13 50
G. N. Terry	2 15
W. Vineland ch.	10 00
Cedarville ch.	3 70
Salem, 1st C. E., for Jaro	21 00
Salem, Mem'l ch., for famine sufferers, c. J. Dussman	25 00
Bridgeton, 1st ch.	25 06
Jobstown S. S.	4 50

PENNSYLVANIA \$2 801 03

Bradford Y. P., for wk. in hospitals, Japan	\$2 00
Chester, E. H. Johnson	25 00
Jeanette, 1st ch.	14 00
McKeesport, 1st Sw. ch.	90 00
Brownsville, Mrs. S. A. Hogg	20 00
Pittsburg, Mrs. E. E. Lusk	300 00
Philadelphia, Trinity ch.	22 30
Philadelphia, Temple C. E., t. s. Dr. Griggs, Bhamo	3 19
Philadelphia, Temple Jr. C. E., for do.	1 12
Philadelphia, New Tabernacle C. E., for Yachow	6 25
Lower Dublin ch.	16 20
Philadelphia, Grace C. E., Section D., for Yachow	10 00
Frankford Ave. S. S.	11 90
Frankford Mem'l ch.	200 20
Chestnut Hill S. S., t. s. child, c. J. W. Carlin	9 00
Philadelphia, New Tabernacle ch., Gar- rettsford Miss.	15 00

A Christian Steward, for Phil. Ia.	\$1 000 00
Philadelphia, New Tabernacle ch.	31 59
New Britain ch.	30 00
Philadelphia, Bethle- hem ch., t. s. W. A. McKinney	50 00
A friend, for do.	20 00
Philadelphia, Geth- semane K. D., t. s. n. p. c. L. W. Cronkhite	14 00
Wissahickon S. S., for Yachow	7 50
Wissahickon B. U. for do.	5 00
Lower Merion S. S.	19 81
Shiloh ch.	12 00
W. H. R. C.	20 00
Philadelphia, 50th ch.	16 79
Dalton ch.	7 25
Benton ch.	1 30
Abington ch.	31 00
Mr. & Mrs. H. Evans	10 00
Smethport ch.	7 48
Port Alleghany ch.	11 82
Ulysses ch.	27 80
Ulysses C. E., for Jaro	15 03
Zion ch., Miss C. Clark	5 00
Miss E. G. Clutton, t. const. Paul Donald Clutton H. L. M.	50 00
Dimock ch.	6 17
Wayne, 1st ch.	5 00
Altoona, Mem'l Miss. Soc., for Jaro	6 25
Everett ch.	3 00
Everett S. S.	50
Punxsutawney ch.	5 00
Springboro ch., for Jaro	50 00
California ch.	18 44
Great Bethel ch.	36 90
Great Bethel S. S.	10 00
Turbotville ch.	8 00
Rush ch.	5 00
Lewisburg ch.	76 00
Bloomsburg ch., a friend	12 44
Jersey Shore, 1st S. S.	9 49
Union City ch.	23 45
Erie, Calvary ch.	47 25
Erie, Calvary ch., t. s. n. p. c. L. W. Cronk- hite	90 00
Erie, 2d ch.	6 15
Erie, 2d B. U. for Japan	7 35
Alleghany, Judson Mem'l S. S.	6 25
Pittsburg, Shady Ave. S. S. class, for Tokyo sta.	8 68
Freeport ch.	2 00
W. Newton ch.	43 18
Wilkinsburg ch.	40 72
Elizabeth S. S.	5 00
Carnegie ch.	9 00
Carnegie S. S.	5 00
Carnegie B. U.	1 00
Duquesne ch.	10 00
Pittsburg, Mt. Wash- ington ch.	2 90
Wilkinsburg W. M. C. for 3 orphans, c. H. Huizinga	22 50
Homewood ch.	5 25
Hammond ch.	2 00
Blossburg ch.	2 83
Stony Fork ch.	1 75
Aldenville ch.	4 00
Mrs. F. L. Clark, t. s. n. p. c. J. S. Adams	30 00
W. J. Stewart, Birdie Stewart Mem'l t. s. n. p. c. L. W. Cronkhite	25 00
Brandywine ch.	8 05

VIRGINIA, \$30 00

Yale, Lettish W. M. Soc.	\$30 00
WEST VIRGINIA, \$82 75	
Broad Run ch.	\$6 50
Mt. Carmel ch.	8 25
Mt. Olive ch.	8 75
Salem ch.	30 05
Salem S. S.	4 80
Salem C. E.	2 50
Salem Ladies' Auxil- iary	2 50
Salem Jr. C. E.	65
Morgantown ch.	2 25
Morgantown, H. F., t. s. B. Manikan, c. C. W. Briggs	10 00
Summersville ch.	7 00

MARYLAND, \$10 00

Baltimore, 1st S. S., for famine sufferers, c. J. Dussman	\$10 00
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DELAWARE, \$81 73

Wilmington, Bethany B. U., t. s. n. p., c. L. W. Cronkhite	\$18 00
Wilmington, Bethany ch.	43 73
Wilmington, Bethany S. S.	20 00

INDIAN TERRITORY, \$68 81

Bartlesville ch.	\$5 85
Muldrow, J. M. B. Gresham	1 00
Emahaha, Rev. & Mrs. W. P. Blake	10 00
Emahaha, Miss A. E. Stier	3 00
Emahaha, Laura Hough	3 00
Emahaha, Lillian Paxton	3 00
Emahaha, Mayme Merger	3 00
Emahaha, Helen Farquhar	3 00
Emahaha, Edna J. Rice	2 50
Emahaha, Mrs. M. E. Gangwer	2 50
Poteau ch.	5 2
Durant ch.	21 7
Caddo ch.	5

OKLAHOMA, \$48 70

Hennessey ch.	\$18
Geer Co. Asso. coll.	30

WISCONSIN, \$238 97

Whitehall, N. L. Sweet	1
Racine, Scandinavian ch., \$36 t. s. n. p. Ndiamosi, c. P. Frederickson, & \$4 for children, c. do.	
Wausau ch.	
Waupaca S. S.	
Oshkosh, 1st ch.	
Amherst, L. Skoglund	
Raymond ch., for or- phans, c. P. Fred- erickson special	
Frankville, H. N. Engelrop, special, for do.	
Arcadia, Paulsen Dahl, special, for do.	
Edmore, Ole Jensen, special, for do.	
Stoughton ch.	
Fau Claire Y. P.	

Columbus ch.	\$25 00
Stockholm, N. A. Erickson	5 00
Burlington ch.	5 00
Salem ch.	5 00
Neesah, Mr. & Mrs. N. Nelson, Special, for orphans, c. P. Fred- erickson	3 00
Mt. Hope ch.	37 10

MICHIGAN, \$291 44

Fenton B. U., for wk. in Phil.	\$2 00
Alpine & Walker S. S., t. s. W. F. Dowd.	2 50
Stockbridge B. U., for Tokyo	25 00
Detroit, Clinton Ave. ch., for wk. in Japan	7 77
Middleville ch.	10 15
Melvin, Randolph McCullough	1 50
Detroit, Berean B. U., for share in Banza Manteke	12 50
Rochester, 1st ch.	4 40
Oakfield, 1st ch.	8 50
Oakfield, 2d ch.	2 50
Belding S. S., Spear Bible class, t. s. n. p., Ikoko	9 30
Jackson, 1st ch.	53 85
Albion, 1st ch.	64 75
Leslie ch.	10 00
Weston ch.	20 50
Morenci ch.	8 00
Adrian, 1st ch.	22 50
Alma B. U.	5 72
Manistee, Sw. S. S., Xmas Gift	5 00
Escanaba, Sw. B. U., for wk. in Burma	10 00
Hermansville, Sw. ch.	3 00
Highland ch.	10 00
Highland B. U.	2 00

INDIANA, \$154 95

Peru, Mrs. R. A. Edwards	\$10 00
Indianapolis, a friend, for Bibles, c. G. A. Hughes	5 00
Stanford ch.	2 40
Pleasant Valley ch.	3 00
Evansville, Calvary ch.	13 75
Lebanon ch.	2 00
Paint Creek ch.	3 25
Russaville ch.	2 00
Peru ch., t. const. E. L. Miller H. L. M.	100 00
Livonia ch.	5 55
Connersville ch., Mrs. L. B. Leslie, t. s. n. p., Ningpo.	1 00
Terre Haute, Normal School Volunteers.	7 00

OHIO, \$1 977 86

Cleveland, Euclid Ave. ch., t. s. G. G. Crozier	\$800 00
Cleveland, G. H. Olmsted	70 00
Warren, B. U. for Swatow	15 00
Columbus, Russell St. B. U., for Dr. Corlies' hospital wk.	20 69
Columbus ch.	10 53
Toledo, a friend.	5 00
Dayton, M. B. Barney	100 00
Zanesville ch.	8 27
Forest ch.	1 17
Forest S. S.	68
Pleasant View ch.	7 60
St. Mary's ch.	12 00
Ch. in Cambridge	10 00

F. E. Presgrave	\$4 00
Cleveland, 1st Sw. King's Army, t. s. n. p., c. O. Hanson	16 50
Cleveland, Willis on Ave. ch.	49 45
N. Royalton ch.	3 35
Granville, Shepherdson Y. W. C. A., t. s. S. W. Stenger	50 00
Dayton, 1st ch.	476 58
Sinking Creek ch.	15 67
Norwalk, 1st ch.	102 61
Bethel ch.	3 00
Mad Rr. Asso. chs., t. bldg. chapel in Kengtung	65 70
De Graff ch.	6 30
Springdale ch.	28 00
Marietta S. S.	5 00
Newport ch.	8 81
Addyston S. S.	3 50
Cincinnati, Ninth St. ch.	27 77
Lebanon, East ch.	10 35
Lebanon, East ch., for care of Japanese soldiers	9 30
Antiquity ch.	1 03
Ironton, 1st S. S.	25 00
Apple Creek, Miss H. Emerson	5 00

MINNESOTA, \$860 03

Minneapolis, Loyalty ch.	\$3 30
Minneapolis, 1st ch., P. Anderson	25 00
Minneapolis, Mrs. P. X. Anderson	5 00
Armstrong, A. Peterson, special, for orphans, c. P. Fred- erickson	5 00
Harris ch.	2 90
Worthington Y. P.	20 00
Worthington ch.	21 40
Worthington ch., for Finland school.	5 53
Albert Lea, Mrs. A. Berglund	5 00
Albert Lea, Mrs. J. Berglund	5 00
Albert Lea, Mrs. A. Berglund	5 00
Soudan, a friend	10 00
Lake Elizabeth, P. G. Nelson, special, for student, My-Sau- Teike, c. J. E. Case	24 00
Holmes City ch.	2 50
Duluth, 3d Y. P.	10 00
Leenthorp Y. P.	15 00
Princeton ch.	50
Mead, Sophie B. Johnson, special, t. s. n. p., c. O. Hanson	55 00
Winnebago City, W. A. Miller	1 00
Kasson Soc.	5 00
Minneapolis, 1st Am. S. S., special, for Rungiah, c. A. H. Curtis	80 00
Minneapolis, Immanuel ch.	51 15
Minneapolis, 1st Am. ch., C. J. Hall	15 00
St. Paul, 1st Am. ch.	5 00
Lake City ch.	27 00
Clark's Grove, J. C. Jensen, special, for orphans, c. P. Fred- erickson	10 00
Queen, M. Englund, for Phil.	1 00
Bethel, Hans A. Sem, special, for orphans, c. P. Frederickson	10 00

Clark's Grove ch.	\$310 00
Clark's Grove, Mrs. J. Peterson, for orphans, c. P. Fred- erickson	1 00
Evan ch.	2 50
Clark's Grove, Mrs. J. Anderson, for orphans, c. P. Fred- erickson, special.	25 00
St. Peter, C. C. Opsahl	3 00
Lake Benton ch.	15 00
Duluth, 1st Am. ch.	78 00
Sauk Centre, Mrs. Cooley	25

ILLINOIS, \$1 013 52

Morgan Park ch., E. B. Hulbert	\$10 00
Jacksonville B. U., t. s. wk. at Kiating sta.	7 22
Urbana, 1st B. U., for Rangoon sta.	10 00
Alton, Cherry St. ch.	5 11
Alton, Cherry St. Morning S. S.	3 41
Alton, Cherry St. Afternoon S. S.	1 71
Aurora, Marian Ave. ch.	4 00
Benson ch.	4 00
Benson, Jefferson Mission ch.	4 50
Lincoln, 1st ch., t. const. Mrs. L. C. Trent L. M.	90 03
Atlanta ch.	13 00
Atlanta S. S.	1 68
Deer Creek ch.	33 15
Deer Creek, Garfield S. S.	3 85
Hudson S. S.	10 82
Normal ch.	2 50
Urbana ch.	46 20
Carlinville B. U., for wk. of A. C. Darrow	5 00
Chicago, Normal Park ch.	4 40
Oak Park S. S.	5 00
Chicago, Centennial ch.	59 50
Chicago, Covenant ch.	20 00
Chicago, Mem'l ch.	94 51
Chicago, Garfield Park ch.	18 89
Chicago, Western Ave. ch., per R. E. Manning	100 00
Chicago, Millard Ave. ch.	39 91
Chicago, Millard Ave. B. U.	8 25
Berwyn ch.	60 00
Marseilles S. S., for student, c. Dr. Clough	6 25
Streator ch.	23 95
Tiskilwa ch.	31 20
Cordova S. S.	6 51
Rockton, Mrs. J. E. Forward	1 00
Belvidere, South S. S. Stillman Valley ch.	21 45
Roseville S. S., t. s. Utloori Ramiah	8 04
Decatur S. S., in memory of Helen Owen, t. educating a native girl in Rangoon	12 50
Springfield S. S., Jennie Decker	15 00
Chicago, 1st Sw. ch., John Berg, t. s. Phillip	2 00
Berwyn Sw. ch., for Markus, c. O. L. Swanson	6 00
Swanson	18 00

Berwyn Sw. Y. P., for do.

\$2 00

Berwyn Sw. Y. P. for share in Haka, c. Dr. East

25 00

Berwyn Sw. Y. P., Lake View, Sw. Y. P., t. s. n. p., c. O. L. Swanson

25 00

Moline, Sw. Y. P., t. s. n. p., Telugu

50 00

Austin, Sw. ch., K. D., for hospital, c. Dr. East

10 00

Chicago, 2d Sw. ch., t. s. n. worker, c. Dr. East

35 00

Chicago, 2d ch., t. s. n. worker, c. O. L. Swanson

20 00

Gibson City, per G. C. Wilson

25 00

IOWA, \$328 65

Cedar Falls, Harriette E. Gunn, for Tura

\$2 00

Red Oak, Gilbert I. Hough, for Telugu wk.

1 86

Des Moines, V. Anderson, special, for orphans, c. P. Frederickson

10 00

Merrills Grove Wom. Soc., for do., special Council Bluffs, Mrs. J. Christiansen, special, for do.

5 00

Forest City, J. Christiansen, special, for do.

2 00

Tama ch.

4 00

Ottumwa, South ch.

4 45

Ottumwa, South B. U. for Yachow

12 50

Pella, J. F. Eaker

10 00

Pleasant Corners ch.

4 50

Akron B. U.

5 00

Des Moines, 1st B. U.

17 38

Des Moines, Forest Ave. ch., H. Williams

25 00

Bonaparte S. S.

1 00

Bonaparte B. U.

1 60

Farmington ch.

13 15

Ainsworth ch.

4 25

Union B. U., for wk. in China

1 28

Iowa City ch.

32 22

Davenport ch.

40 00

Maquoketa ch.

24 40

Fairfield ch.

2 68

Fairfield S. S.

2 00

Hudson ch.

35

Forest City, Lars Person

4 00

Des Moines Sw. S. S., for nat. miss., Congo

5 42

Dubuque ch.

23 58

Dubuque S. S.

5 29

Anamosa, J. M. Des Champs, t. silk quilt

5 00

Shellrock ch.

4 30

Camanche B. U.

4 44

Dougherty, Rudolph Landes

40 00

MISSOURI, \$65 57

Board of Home & Foreign Missions, of wh. \$2 is from Mr. & Mrs. J. O. Stannard & son, for Bible wk. in hospitals, Japan, & \$3.25 from Mrs. Davidson's S. S. class, Kansas City, for Bibles, c. Dr. Eubank

\$65 57

N. DAKOTA, \$25 00

Fargo ch., special, for share in sta. at Kifwa, c. P. Frederickson

\$25 00

S. DAKOTA, \$420 80

Brookings, Annie B. Morehouse

\$25 00

Montrose ch.

11 30

Zion ch.

5 00

Wakonda, Chr. Shandorf

5 00

Big Springs ch.

339 50

Miner Co. Soc.

25 00

Orleans, E. O.

10 00

NEBRASKA, \$177 32

Holdrege, Mrs. S. T. Whitcomb

\$5 00

Lincoln, Mr. & Mrs. E. E. Bennett, \$5 for wk. of Prof. Hicks, \$5 for Morio-ka, c. Wm. Axling, \$5 for wk. at Podili, c. W. T. Elmore

15 00

Omaha, H. & K. Sievers, special, for orphans, c. P. Frederickson

2 00

Tecumseh ch.

7 50

Burchard ch.

4 20

Oakland, Sw. ch.

30 00

Lincoln, 1st ch.

8 35

Norman ch.

17 00

Omaha, Calvary ch., Miss Edman, t. s. C. E. Tompkins

2 05

Silver Creek, Mrs. S. H. Tolman & daughters

7 00

Hastings ch.

7 00

Hastings S. S.

2 52

Albion ch., \$50 of wh. is from Herbert E. Ryder, t. s. Sidney Adams and to const. H. L. M.

66 00

Albion S. S.

2 70

Albion Jr.

1 00

KANSAS, \$294 60

Topeka, 1st C. E., for Kiating sta.

\$20 00

Onaga ch.

12 50

Onaga, May Jenison

10 00

Washington ch.

37 25

Vicksburg ch.

13 00

Leavenworth, F. L. McGahan

50

Sabetha, S. J. Miner, t. const. L. M. for T. C. Coffey, Springfield, Ill.

10 00

Bethel ch.

23 30

Bethel Y. P.

2 40

Dresden ch.

1 85

Oberlin ch.

16 81

Norton ch.

5 00

Colby ch.

10 75

Selden ch.

2 20

Beloit ch.

7 15

Beloit S. S.

3 75

Simpson ch.

17 72

Chanute ch.

4 10

Topeka, Sw. Y. G. S., t. s. n. w. Ma Thein Kin, c. C. L. Davenport

15 00

Hays ch.

3 25

Cheyenne ch.

5 26

Wichita, 1st ch.

62 90

Wichita, W. Side ch., J. M. Jones

10 00

MONTANA, \$13 97

Pageville ch.

\$4 00

Bozeman ch.

9 97

COLORADO, \$336 80

Palisades S. S.

\$17 29

Colorado Springs, L. L. Radford, t. share in Kengtung

10 00

Colorado Springs, 1st Y. P., t. s. n. w., Ma Thein Kin, c. C. L. Davenport

20 00

Denver, Sw. Y. P.

25 00

Denver, Judson Mem'l ch.

71 00

Denver, Calvary ch.

28 31

Denver, Beth Eden ch.

7 20

Denver, Broadway ch.

56 00

Pagosa Springs, W. C.

2 00

NEW MEXICO, \$5 00

Velardi, Etho Mission

\$5 00

IDAHO, \$13 00

Midvale ch. & S. S.

\$13 00

UTAH, \$38 70

Ogden, 1st ch.

\$26 95

Ogden B. U.

6 75

Ogden, H. L. Herrington, for share in Tura

5 00

ARIZONA, \$120 00

Phoenix ch.

\$95 00

Tucson ch.

25 00

WASHINGTON, \$73 91

Dayton Mission Circle, for Faith Orphanage, c. H. Huizinga

\$7 50

N. Yakima ch.

10 00

Dayton, 1st Y. P., for Jaro sta.

19 26

Ballard, 1st ch.

12 00

Snohomish ch.

10 00

Oakesdale ch.

3 60

Seattle, Nor. Dan. S. S.

8 55

Mt. Vernon, J. K. Fredlund, for orphans, c. P. Frederickson, special

3 00

OREGON, \$163 25

Oakland, Robert Leslie, for wk. in Kengtung

\$3 00

Holley ch.

6 00

Eugene ch.

65 00

The Dalles, Calvary ch.

19 00

Monta Villa ch.

15 25

Monta Villa Y. P.

2 50

Portland, 1st S. S. class, per Mrs. Malone, t. s. Nagama, Vinukonda

25 00

Portland, Sw. Y. P., t. s. n. p., c. Dr. Bunker

20 00

Portland, Sw. S. S.

7 50

CALIFORNIA, \$720 92

Sacramento, a friend, t. s. Kuppiah, or substitute, c. G. H. Brock

Stanford University, Mr. & Mrs. Geo. J. Pierce	\$2 00	Tavoy, Mrs. H. W. Hancock	Rs. 145	Meiktila, J. Pack- er	Rs. 100	\$33 33
San Diego, Mr. & Mrs. E. L. Cook, for wk. of J. Taylor	5 00	Bass ein, L. E.	908. 0. 6	Hai pa w, G. T.	433.14. 3	144 62
San Francisco, 10th Ave. Y. P., for Kiay- ing	7 75	Tschirch Bass ein, E. Tri- bolet	194. 1. 6	Leeds Mongnai, A. H.	80	26 66
San Francisco, 1st Y. P., for student, c. Dr. Smith	6 25	Toungoo, A. V. B.	250.13. 9	Henderson Mongnai, H. W.	295. 8. 9	98 51
Modesto ch.	15 00	Crumb, Toungoo,	190.10. 4	Mix N a m k- ham, R.	1058	352 66
Covelo ch.	4 00	E. B. Cross	981.11	Harper Myitkyi- na, G.	496. 0. 3	165 33
Sacramento, 1st ch.	91 78	Toungoo, C. H.	500	J. Geis Loik a w, from	39. 3	13 06
Woodland ch.	25 00	Hep- ton- stall, f. B. R.	518. 3. 6	Karens, J. Ander- son	50	16 66
Fresno S. S., for W. China sta.	8 20	Bghai Kar en scho ol	172 73	Gibb- bens	200	66 66
Malaga ch.	11 00	Toungoo, C. H.	150	Moul- mein, W. F.	216. 3. 3	72 06
Selma ch.	22 65	Hep- ton- stall...	89.11	Arm- strong	649. 7	216 47
Los Gatos ch.	15 00	W. A. Sharp	4010.14. 6	Moul- mein, S. R.	Rs.	
San Jose, Emmanuel ch.	5 00	Toungoo, E. R.	155. 9. 6	M c - Curdy	A friend of Mis- sions, t. s.	
Los Angeles, Memorial Y. P., for Phil. sta.	6 25	Simons Prom e, L. H.	282. 4. 6	W. M. Dring	Thang- kan, c.	
San Pedro ch.	8 70	Mosier Thongse, W. H.	161. 5	Impur, W. F.	W m . Dring	\$50 00
San Pedro S. S.	8 84	S. Has- call	38. 2	Dowd, A. E.	20.12. 3	6 91
Banning Y. P., for Kiaying	3 75	Thar a- waddi, H. I.	13.10	Long Golaghat, O. L.	69. 9. 9	23 19
San Bernardino Y. P. t. s. n. helper, c. J. Clark	12 50	M a r- shall	4 55	Swan- son	225	75 00
Bellena ch.	7 50	Zigon, E. C. Stark	172. 8	Goalpara, A. E.	61	20 33
National City S. S., for Podili sta.	6 25	Bhamo, W. C.	535.12	S. India, W. S.	Rs.	
"F. L. F." for Phil. wk.	100 00	Griggs Bhamo, O. Hanson	178 58	Ongele, J. E.	18695. 1.10	\$6 231 68
"F. L. F." for wk. at Kengtung	100 00	Roberts Mau bin, local	118.12	Clough Ong ole, L. E.	150	50 00
Los Angeles, A. F. Ahl- port & Miller, t. s. n. p., c. O. L. Swan- son	20 50	contribu- tions for jun- g le travel, B. P.		Martin Ram apa- tam, J.	2758.11.10	919 56
"A friend of Mis- sions," Whittier, t. s. Ah He, Ungkung	13 00	Cross Manda- lay, for Burm a Girls' school, J. E.		Hein- richs	586. 0. 6	195 33
ENGLAND, \$24 38		Parrott Thaye- tmyo, H. Joer- man		Davis Secunder- abad, M. D.	59.11. 6	19 89
Dorset, Mrs. Emily Banks	\$24 38	Pegu, from Pegu Asso. 90, from Chris- tians, 28.12		Faye		
NORWAY, \$115 00		Bunn				
Baptist Churches, per J. A. Ohn	\$115 00					
BURMA, \$6 811 50						
Rangoon, J. Mc- Guire	96					
Rangoon, H. Phin- ney	1636. 9. 6					
Insein, F. H. Eve- leth	524.10. 6					
Insein, D. A. W. Smith	3989.11. 9					
Rangoon, Elis- abeth Law- rence	10					
Moul- mein, from Kar en chs., for school, W.	1008. 7. 3					
Bushell Moul- mein, Agnes White- head	86					

Secunderabad, Ida F. Levering...	118. 4	\$39 41
Secunderabad, K. M. French	450.10. 6	150 20
Hanama-konda, F. Kurts	22.14. 9	7 63
Hanama-konda, H. M. Sipperry	76. 8	25 49
Hanama-konda, J. S. Timpany	283. 2. 5	94 37
Bapatla, G. N. Thomas	670. 3. 3	223 39
Palmur, E. Chute	474. 2. 3	158 06
Nalgonda, A. J. Hubert	4065. 0.10	1 355 00
Nalgonda, H. Unruh	5400	1 800 00
Atmakur, W. C. Owen	32.11. 3	10 89
Sattapalli, E. Bishop	174. 6	58 12

S. CHINA, \$449 34

Swatow, Wm. Ashmore, Jr.	\$144 84	\$72 42
Swatow, J. W. Carlin	98 50	49 25
Swatow, H. L. Hyde	50 39	25 20
Swatow, M. Sollman	17 86	8 93
Swatow, J. Speicher	389 58	194 79
Swatow, Anna K. Scott	23 76	11 88
Swatow, R. E. Worley	173 75	86 87

E. CHINA, \$887 24

Ningpo, H. L. Corbin	\$19 84	\$9 92
Ningpo, H. Elgie	10 35	5 18
Ningpo, J. R. Goddard	323 95	161 97
Ningpo, F. J. White	60 20	30 10
Kinhwa, C. E. Righter		30 00
Hangchow, W. S. Sweet	246 50	123 25
Hanyang, J. S. Adams	1 003 63	501 82
Kinhwa, T. D. Holmes		25 00

MISCELLANEOUS, \$2 311 25

"A friend of the cause"	\$5 00
General Miss. Soc. of German chs. of N. A., of wh. \$306 25 is t. s. missionaries, c. Geo. Hubenthal...	2 306 25
Total	\$46 939 45

LEGACIES

Cambridge, Mass., Est. Luther Goodnow	\$693 86
Chicago, Ill., Est. J. M. Jackson	300 00
Palo Alto, Cal., Est. Lydia E. Pierce	50 00
1 043 86	
Donations and legacies from April 1, 1904, to February 1, 1905	238 207 02
Donations and legacies from April 1, 1904, to March 1, 1905	\$286 190 33

DONATIONS RECEIVED TO MARCH 1, 1905

Maine	\$1 864 00
New Hampshire	1 275 94
Vermont	1 100 77
Massachusetts	20 288 97
Rhode Island	2 785 19
Connecticut	4 683 28
New York	37 267 83
New Jersey	7 646 45
Pennsylvania	25 135 37
Virginia	51 00
W. Virginia	2 626 90
Maryland	10 00
Delaware	174 06
District of Columbia	1 303 75
N. Carolina	5 00
S. Carolina	1 90
Florida	32 00
Alabama	59 50
Kentucky	33 15
Arkansas	10 00
Texas	6 00
Indian Territory	203 92
Oklahoma	246 80
Wisconsin	2 217 20
Michigan	3 752 73
Illinois	13 261 67
Indiana	2 539 00
Ohio	10 145 23
Minnesota	3 431 31
Iowa	4 650 16
Missouri	3 243 02
N. Dakota	240 16
S. Dakota	867 06
Nebraska	2 272 75
Kansas	3 137 58
Montana	294 52
Wyoming	51 10
Colorado	914 12
New Mexico	66 01
Idaho	240 20
Utah	123 13
Arizona	169 45
Washington	1 424 04
Oregon	869 83
California	4 152 83
Mexico	25 00
Nova Scotia	25 00
Ontario	20 00
Alaska	3 30

Philippine Islands	\$50 00
Cuba	6 00
Spain	29 44
England	24 38
Norway	115 00
Denmark	300 00
Germany	57 68
Russia	1 275 50
Burma	6 811 50
Assam	175 43
India	11 339 02
China	1 336 58
Africa	95 00
Miscellaneous	7 232 84

\$193 836 35

LEGACIES RECEIVED TO MARCH 1, 1905

Maine	\$873 02
New Hampshire	653 35
Vermont	113 67
Massachusetts	34 134 71
Rhode Island	56 24
Connecticut	3 691 20
New York	25 968 19
New Jersey	18 725 80
Pennsylvania	983 33
District of Columbia	500 00
Ohio	116 66
Illinois	347 83
Iowa	2 386 95
Michigan	500 00
Minnesota	500 00
Wisconsin	2 748 13
California	50 00

\$92 353 98

DONATIONS RECEIVED FOR LAND AND BUILDINGS FOR EURASIAN SCHOOL, MANDALAY, by Rev. C. L. Davenport

MASSACHUSETTS, \$19 13

Everett, Mrs. C. L. Davenport, from sale of native made lace	\$2 88
Everett, Mr. & Mrs. Fred Snyder	10 00
Barnstable, 3d ch.	6 25

CONNECTICUT, \$1 00

Danielson ch.	\$1 00
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OHIO, \$289 25

Cleveland, 1st ch., Donors	\$17 75
Cleveland, 1st ch., C. H. Prescott	25 00
Cleveland, 1st ch., W. H. Prescott	10 00
Cleveland, Mr. & Mrs. Ambrose Swasey	200 00
Cleveland, Mrs. H. S. Sherwin	5 00
Cleveland, East End ch., Donors	13 75
Cleveland, Euclid Ave. ch., Men's League	3 00
Cleveland, Superior St. ch.	4 93
W. Cleveland ch.	25
Akron 1st ch.	3 95
Mansfield ch.	50
Mansfield, 1st ch., Libbie Parker's S. class	3 00
Mansfield, Pleasant Valley ch.	2 12

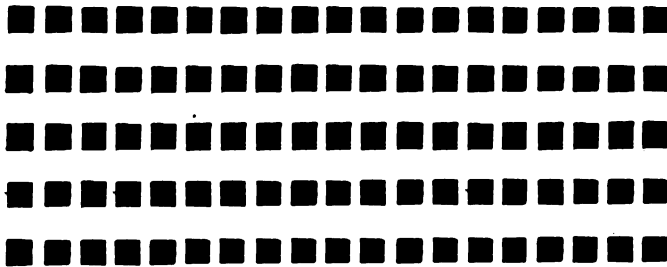
Total	\$309 28
Previously reported	1 167 35
Grand total to date	\$1 476 73

RELIGIOUS DIVISIONS OF AFRICA

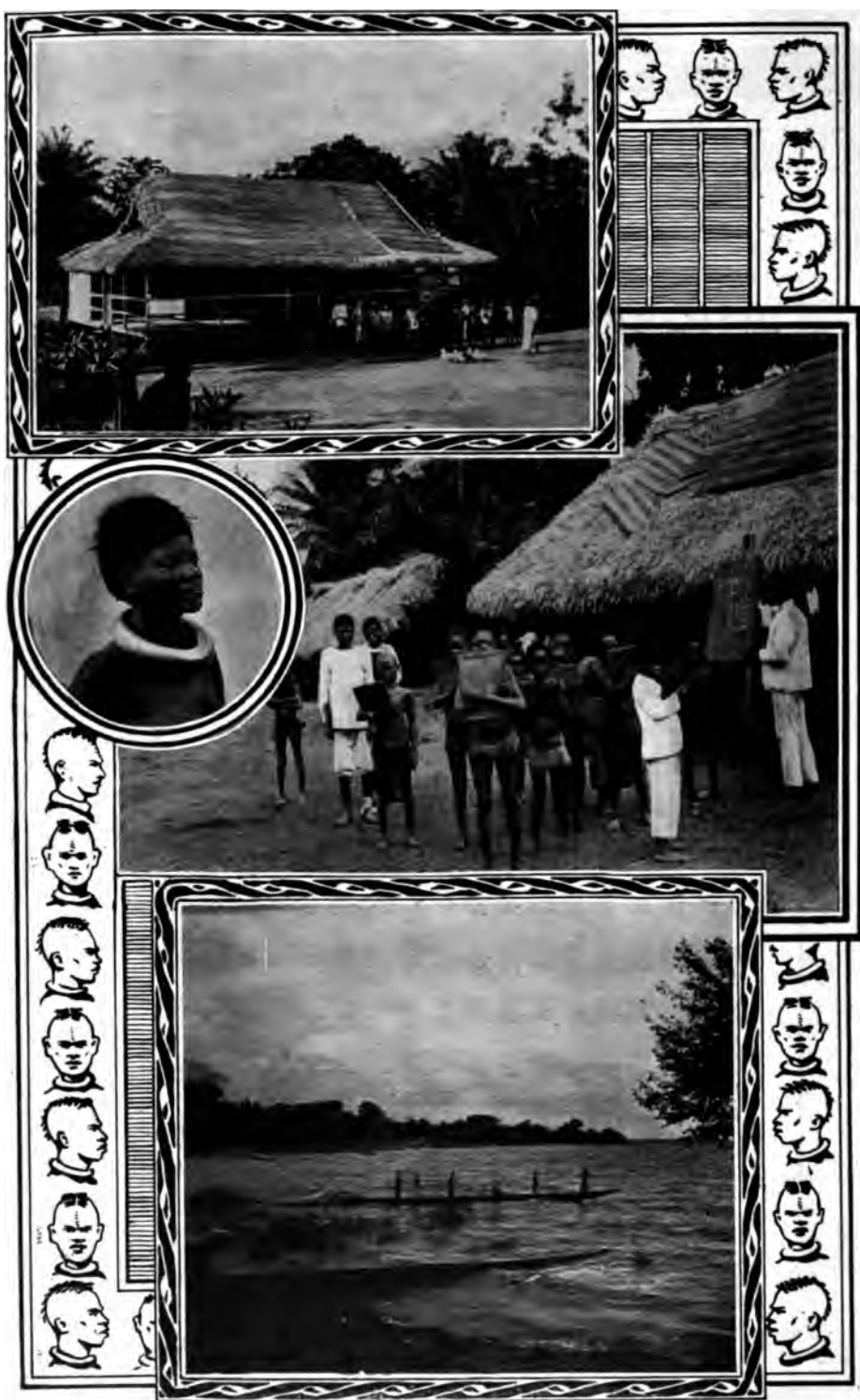


EACH CRESCENT REPRESENTS ONE MILLION MOHAMMEDANS

<i>EACH CROSS</i>	+++	<i>THE WHITE CROSS</i>
<i>REPRESENTS ONE MILLION</i>	+	<i>REPRESENTS LESS THAN ONE</i>
<i>NOMINAL CHRISTIANS</i>	+	<i>MILLION CHRISTIAN COMMUNICANTS</i>
	+	



EACH SQUARE REPRESENTS ONE MILLION PAGANS



SCENES AND LIFE AT IKOKO, AFRICA

OFFICIAL AND FINANCIAL

THE TREASURY: THE SPLENDID RECORD

ANOTHER year has closed. The Treasurer's books have been balanced and the result has already been announced to the denomination. We praise God who grants such a splendid outcome. The total amount raised during the year was \$737,978.19.

There was a net gain of \$10,154.76 in donations from the churches. The falling off in legacies and matured annuities, and the necessary provision for the growing work leave us with a deficit

of only \$11,374.72. This is small, however, in proportion to the total amount raised, and should serve as an added incentive for larger undertakings the coming year. We rejoice in the smallness of the deficit and the largeness of the gifts. Today's divine call is for fifteen qualified men who are needed at once to go forth into the fields white for the harvest. Say not, Next year or generation. "Whom shall we send and who will go for us?"

PROGRESS ON THE EDUCATIONAL ENDOWMENT

WE at the Rooms heartily congratulate the committee of seven, S. W. Woodward, chairman, for what has already been accomplished toward raising the fund of \$500,000 for our higher educational institutions in foreign lands. The denominational press having already reported the meeting held at Hotel Manhattan, New York, March 28, we need announce only that, as the outcome of that meeting, and of some preliminary efforts, pledges have

been received of \$92,500, in which the committee generously led. Hearty assurances of cooperation have come from many sources and similar meetings are being planned elsewhere. The committee is making an aggressive endeavor to raise as soon as possible the entire amount in subscriptions, although as a rule, payments are expected in five annual instalments. The progress made augurs well for the complete success.

OFFICIAL NOTICES OF THE ANNUAL MEETINGS

THE ninety-first annual meeting of the American Baptist Missionary Union will be held in the Third Baptist Church, St. Louis, Mo., beginning at 10 A. M. Friday, May 19, 1905, and continuing through Saturday, May 20.

HENRY S. BURRAGE,
Recording Secretary.

PORTLAND, ME., April 1, 1905.

THE ninety-first annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the Third Baptist Church, St. Louis, Mo., 9.00 A. M., Friday, May 19, 1905.

E. P. TULLER,
Recording Secretary.

CHICAGO, ILL., April 1, 1905.

Topic · *For* · the Month



THE CONGO FREE STATE THE CONTINENT IS REVEALED

ITS REDEMPTION HAS BEGUN: A SURVEY



MYSTERY becomes opportunity. Mr. Mott's book, "The Pastor and Modern Missions," contains the following summary: "One hundred years ago Africa was a coast line only. Even one generation ago, when Stanley emerged from that continent with the latest news of Livingstone, nine tenths of inner Africa remained unexplored. More than 600 white men have given their lives to explore this one continent. Now, however, H. R. Mill, D.Sc., formerly librarian of the Royal Geographical Society, can well say, 'The last quarter of the nineteenth century has filled the map of Africa with authentic topographic details, and left few blanks of any size.' Bishop Hartzell says: 'Yesterday Africa was the continent of history, of mystery, and of tragedy; today it is the continent of opportunity.' When Stanley, starting in 1874, made his journey of 999 days across Africa, in the course of 7,000 miles he never met a Christian. There was not a mission station, or church, or school on all that track. Now the chain of missions is almost

complete from Mombasa to the mouth of the Congo, and there are scattered through inner Africa hundreds of churches and Christian schools and over 100,000 native Christians." —

"Three distinct Africas are known to the modern world — North Africa, where men go for health; South Africa, where they go for money; and Central Africa, where they go for adventure. The first, the old Africa of Augustine and Carthage, every one knows from history; the geography of the second, the Africa of the Zulu and the diamond, has been taught us by two universal educators, war and the stock exchange; but our knowledge of the third, the Africa of Livingstone and Stanley, is still fitly symbolized by the vacant look upon our maps which tells how long this mysterious land has kept its secret." So said Henry Drummond in "Tropical Africa" in 1888; the mystery is now revealed; we see an open door for the gospel of love, light and life.

The African work of our Missionary Union is in the Congo Free State. After six years of English management, the mission was adopted by us in 1884. There are now 8 stations; 31 missionaries (including wives and those on furlough); and were last year 306 native helpers; 13 churches, with 3,692 members; 135 schools, with 4,456 pupils. The Sun of Righteousness is rising with healing for the Dark Continent.

THREE RARE JUNES IN AFRICA

SURVEY OF A QUARTER OF A CENTURY ON THE
CONGO; A FRUITFUL LIFE AND A LARGE WORK

BY REV. HENRY RICHARDS

BANZA MANTEKE, AFRICA

THERE are notable days and months in the lives of most people who have lived forty or fifty

years. Three Junes have left their impressions on the writer's mind; they bring mostly pleasant memories and all were spent on the Congo. The first day was the fifth of June, 1879, when the steamship "Congo" steamed into Banana and landed us on African soil. We were looking forward with good hopes and some fears to our life work among the Congo people. It was another June the 5th, in 1885, when I married the

one who has been in all the service my best helper and the assistant missionary ever since. The other June was in 1904. Between the first and last mentioned Junes is a period of twenty-five years, a quarter of a century! It almost startled me when I wrote that, for I still feel quite young. I do not need to say anything further concerning the middle June; but I write a few things about June, 1879, and June, 1904, to show the contrast. Then I was young and inexperienced, but now at least older. Then we did not know what was before us, either literally or figura-

tively. Stanley had shortly before descended the mighty Congo after months of terrific effort, loss of life and

much fighting. Nothing, however, was known of the people that we hoped to win for Christ, as no one had ever been that way before. In fact no one really knew whether or not there were any people in the districts where most of the successful gospel work has been done. How the country was opened up, how the many difficulties were overcome, how the people have been governed, how railways were built, how steamboats



REV. HENRY RICHARDS

for the upper river were carried overland, how means of transport and communication were made quicker and easier, how commerce has increased, and how many other great, good and bad things have been done, have been written about by others.

I want to look at the two Junes from a missionary point of view. Ah, then all was thick darkness that could be felt; now the morning light is breaking. Then none had heard of the sweetest Name there is on earth or in heaven; now thousands of hearts leap at its sound, hymns have been composed by

Congo Christians and are sung by hundreds to his praise. Then the language was unknown; now many books are in print; the whole Bible will soon be in circulation. Then no one had ever seen a school or learned a letter; now there are scores of schools and thousands of readers. Then there were no preachers or teachers; now there are hundreds opening the eyes of the blind and instructing the ignorant. Then there were no church buildings; now there are many, and more are building. Then there were no church members, none had ever been baptized into the name of the Father, the Son and the Holy Spirit, for these precious names were unknown to them; since then thousands have confessed Christ, and at this station alone over 3,400 have been baptized on profession of their faith.

Then no children's voices sang the Redeemer's praise; now thousands can be heard in home or school. And so I could go on, but I must not forget to say that in June, 1904, twenty-five years after June, 1879, when we first landed in Congo, 101 were baptized at Banza Manteke, the largest number in any month before or since. We did not plan to have it so and did not note the fact until the joyful June had run its course.

The next twenty-five years will surely determine what Central Africa is to be. Considering what has been done in Uganda and Congo land, we ought fully to expect that the gospel tree will have so grown that its branches with healing leaves will overshadow the whole land. Let us pray and work, and in the name of the Lord it shall be done.

CONGO HIGHWAYS AND BYWAYS

OUR MISSIONARY'S FIRST SERMON: TURNING
ANNOYING HINDRANCES INTO HELPFUL SERVICE

BY REV. SEYMOUR E. MOON

BANZA MANTEKE, AFRICA

I HAD started for Matadi to attend the annual conference of the missionaries of the Union on the Congo. On the second day, after a four hours' tramp through the wet grass, in many places higher than my head and overhanging the path, I reached Lufu, wet, tired, hungry and thirsty. Lufu is the railroad station easiest of access from Banza Manteke.

I had made the early tramp through a real Congo rain storm to catch the express to Matadi which runs down and back on alternate days from Tumba. On reaching the station I was informed that there were no available second-class accommodations; so there was nothing to do but remain over another day; for I would not pay the exorbitant price demanded for a first-class ticket.

I sat down on the porch of the little station and meditated over the situation. It seemed a strange thing that I should be stranded here. The delay would cause me the loss of a large part of the conference, to attend which was the sole object of my leaving Banza Manteke. I wrote a little while and then began to study my New Testament. After a time some men, who knew that I must stay there over night, came and asked if I would not have a service for them in the evening. I had not attempted to speak in the native language except in conversation, but I told them that I would try. After that the time did not pass so slowly as I anticipated, rendering this service for Him who had commissioned me to come out here to preach and to teach.



THE RAILWAY STATION, MATADI

While waiting, I had a good illustration of how the gospel changes heathen customs and elevates woman. While I was reading my testament the agent, who is a member of the church at Banza Manteke, came to me and asked if he could not read to me in *Fiote* (the native language). He brought his testament and we began to read in Matthew. Soon his wife came and asked if she might not read also. She came up on the porch and was about to sit down on the floor when the husband offered her the chair while he stood up. This may seem very trivial unless one knows that ordinarily the woman sits on the ground, and sleeps there too, and does all the heavy work, while the man occupies the chair, and sleeps on the bed, if they have chair and bed.

About sundown some members of our church who live away beyond the

railroad, arrived on their way home from the communion service at Banza Manteke. How welcome these people were! I had met their preacher in the training school, and when I told him that I was to have a service in the evening, they gladly volunteered to help; for they always have an evening prayer service in their village. The preacher led the singing and followed with prayer; I then read the fifteenth chapter of Luke which I had been studying carefully with Mr. Richards. I told them how glad I was to be out here to preach the gospel, and then I commented on the text as best I could. It was in a very stumbling way, but I believe the Lord helped me and it was blessed to have his presence. How I wished for more words with which to tell of the loving Shepherd's search for his lost sheep, and of the longing of the Father for the return of his wayward son.

THE BRITISH GOVERNMENT OF THE SUDAN HAS PROHIBITED THE SALE OF LIQUOR TO NATIVES. THIS BARS OUT A NUMBER OF GREEK TRADERS WHO THOUGHT TO LIVE BY ENCOURAGING THE PEOPLE IN COPYING HABITS FIRMLY FIXED IN WESTERN CIVILIZATION. ALAS! THE "HEART DISEASE" AND "OPEN SORES" ARE NOT YET HEALED.

SOME RIVER AND INLAND TOURS

PICTURESQUE PANORAMAS: SEED SOWING; SHEAF GATHERING

TAXES ON WIVES; BOYS IN PARADISE

BY REV. P. FREDERICKSON, KIFWA, AFRICA



GRAVE OF CHIEF, BOLENGI, AFRICA

I RECENTLY took a trip among our people. We passed through Ndeva, where my carriers said good-by to their wives and secured food from them. We came through Mvuila, where lived a man who burned his unfaithful wife alive. He built a house in the wood, tied her there and set the house on fire. They were firing off guns in the town, firing away the last powder of one of prominence who died some months ago. It is amusing that now as my medicine box has come so near, all seem to be sick at once.

"Do you worship God?" I asked one. "No, not yet," was the answer, "but when Lubaki comes home, then we will begin to worship." "Where is Lubaki, and who is he?" "Don't you know Lubaki? He works on the railway, and Yulu, your teacher, is teaching him to read. We all want God, the *minkisi*, 'fetishes' are nothing but lies." The seed is growing. The

rain has fallen, and one can almost see the grass grow; the noise of millions of insects is one continuous song; then the happy birds in their evergreen homes in the woods are singing praises to their Creator. So of the living gospel in the written Book and living man; and we rejoice.

Here in Kilemvo, two houses have been torn down since I was here last. The man with the sleeping sickness has died. On the road we met with the chief of Sangi, the village we were approaching. He had been to see the state sentry and received orders for his village. When all were quiet in bed, he called out in a high monotone: "Men and women, no 'one is allowed to go to the bush tomorrow, every one must come to my house and hear the order." The morning came and the order was given out: 'You know that I was chosen to be the chief of Bula Matadi, 'the State,' in this village. I am not afraid of Bula Matadi. . . . Bula Matadi said: 'You must not sell your guns.' You must pay twenty francs for one gun now, for four years. When the four years are finished, you 'buy' your gun again and pay twenty francs. If you have one wife, you pay five francs for one year; if you have five wives, you must pay twenty-five francs." This last caused great outbursts of laughter, being the most important for them. "You men go away and cut grass; the day after tomorrow it must be brought to Bula Matadi. You women, go at once and clean the roads, because Bula Matadi is coming."

We went next to Kinsuana. Eight-

een months ago, when I visited the village, all ran away except a sick woman. Today the people gave me a hearty welcome. We have now several Christians in the surrounding villages.

Kiyedi, the chief of Luanda, has not come back yet. He was the great witch doctor who killed many and was at last arrested by the State and carried away; quietness and peace reign in his place. They had planted acres of manioc this year. Going to Yidi we came across two small boys, about eight or ten years old, down in a hollow, by a little stream, miles away from people, happy as the birds. They were making fishing baskets, to put into small pools after the rain; that is what the Congo boy likes. He has for two months been trapping rats. Now the hills are growing more mushrooms than he can eat; soon the pineapples will be ripe and he can lie down and eat to his heart's content, while the fish are running into his basket of their own good will. What more could the boy desire in a country like this where he does not need clothes?"

It is now Sunday and people are coming to the meeting. Three hundred were soon gathered in the Yidi church. Twenty-five have recently been baptized in a stream at the foot of the hill.

We had a most spiritual uplift; I wish you could have shared it with us. You may and do in spirit, for you share in the work by practical sympathy, prayer and gifts.

This Country Described

Readers of the charming sketches of "Tropical Africa" by Henry Drummond, will remember his picture of the continent rising from the three enviroining oceans in three great tiers; the coast line, low and deadly, next the first plateau, the height of the Scotch Grampians, then the higher plateau of thousands of miles of mountain and valley. He writes of the east coast, but the west is similar: "Cover the coast belt with rank yellow grass, dot here and there a palm; scatter through it a few demoralized villages; and stock it with the leopard, the hyena, the crocodile and the hippopotamus. Clothe the mountainous plateaux next, both of them, with endless forest, — not grand umbrageous forest like the forests of South America, nor matted jungle like the forests of India, but with thin, rather weak forest, with forest of low trees, whose half-grown trunks and scanty leaves offer no shade from the tropical sun."



Photo by J. Clark

STARTING ON AN EVANGELISTIC TOUR, THE CONGO, AFRICA

TERROR CHANGED TO WELCOME

BY REV. A. BILLINGTON, BWEMBA, AFRICA

A BRIEF description of how we tour among the villages in the interior may interest some of the friends.

We have a small boat called the "Boston," in which we paddle to the villages on the river banks; we visit

bedding and food, or barter-goods. Most of the food for the carriers and boys is bought with salt, a rather heavy and bulky currency; to buy fowls we carry hoes, axes, mirrors, knives, needles, cotton, prints and other cloth, plates, mugs and spoons.



Photo by A. Billington

REV. A. BILLINGTON, WORKERS AND CARRIERS ON THE RETURN FROM SOME BATEKE TOURS

some twenty miles down river and fifteen up river. Most of the dry season, however, is spent inland. Our roads are simply native tracks from village to village; sometimes these are so much overgrown, that it is difficult to push through the grass, or even to obtain guides to show the path. There are swamps, small streams and some rivers often hard to cross. We make all our journeys inland on foot, walking some 400 miles or more during the season.

Our carriers take a tent, clothing,

We are the first white people to visit these of the interior, hence they are timid; four or five years ago we often saw their guns in readiness, but this last season we noticed this only once. As soon as we approach a strange village we send on a man to tell who we are; even then the women and children run; but when they know who we are, they usually return at once. All are anxious to get sight of us, but hide themselves behind houses, trees and plantains, ready to fly if we turn their way. We ask the chief for a

place to camp; usually it is right in the midst of the houses. In the evening, and again in the morning, we ring a bell, and then sing, preach and pray. We and our native helpers take every opportunity for conversation with individuals.

At one river village, after a service, the chief asked, "Why did you not come sooner, before all the people who kill, kill and make palavers?" We felt ashamed that the Christian Church should have been so slow; and yet told them that in part the delay, as in the case of David Livingstone and ourselves, was caused by the natives themselves.

Wooden images or charms are to be seen in the houses or hanging outside under little sheds built for the purpose, or on their bodies, which are often marked with colored chalks. The people are very superstitious. At the entrance to nearly every village there is a fetish hung up overhead to keep off the witches. The belief in some kind of a future existence is universal. In many graves is a channel to the mouth of the corpse; through this palm wine or sugar cane beer is poured. Some-

times blood and feathers will show that a fowl has been killed and offered to the deceased. This feeding occurs usually after a bad dream or some trouble, which is supposed to be the result of the anger of the dead for being neglected.

When we enter a village the people at once bring us a mat to sit on. If the chief is of any importance, he will receive us with much pomp. His principal clothing is a large piece of *ngaminoni*, a kind of red and black baize; his crown or hat is made by sewing cowry shells or shirt buttons, white and blue, in patterns, on red baize or matting; he wears a flat brass collar with various designs; he carries a staff with many rings of brass wire; also the hairs from an elephant's tail, fixed in a handle for brushing off flies; and sometimes a small hoe.

This is the sowing time among these inland people. Let our friends join us in praying that the seed may take root, and bring forth much fruit to His glory. During the season we have visited about forty-one river villages containing some 1,400 souls and 190 inland villages with some 5,800 souls.

CHRIST, THE TRUE CIVILIZER

AFRICAN DRESS, FAMILY LIFE AND LAND SYSTEM

BY REV. C. H. HARVEY

PALABALA, AFRICA

IT is generally taken for granted that civilization of Africans according to American ideas would necessarily result altogether to the advantage of the natives; but would it?

Before the advent of the white man in the interior of the lower Congo region, the people were undoubtedly in a very deplorable condition both physically and spiritually. Much needed to be radically changed, but not everything. Let us take the matter of native dress, for example. In early

times the Congo man did not often appear in full dress, but when he did the effect was pleasing. He would be arrayed in ample folds of European or native cloth, which covered his whole body down to the knees, sufficiently protecting him from both heat and cold. It was graceful and suitable, moreover it represented natural African tastes and ideas.

Unfortunately the adoption of white men's ideas has resulted in a mongrel garb. One frequently may see the

native in the heat of the day, sweltering under a greasy, black, long frock coat, or possibly a thick overcoat, or apostman's second-hand uniform; trousers mercifully several inches too short

and well ventilated; boots very large and unlaced; or shoes, kept on by being tied around the instep; a battered hat, worn jauntily on one side, and a sun umbrella carried under the arm!

But to look deeper, at the village life: Formerly the social unit was the family. The chief, or head man was the father; the villagers were his children, the very slaves not excepted. The free men of the town lived upon terms of equality. The introduction of the white man's rule tends to change all that, and the bonds of society are becoming year by year looser and less fraternal. The social unit will soon be no longer the family, but the individual, which will mean more loss than gain to Africa.

Then, in regard to their land-laws: The African has but little reason to pine for the European and American system. To him the soil belongs to the community, and the portion which he holds is his by virtue of his belonging to the town. He may not part with it to a stranger. Owing to these ideas



Photo by P. Frederickson

CONGO CARPENTERS' CLASS: KIFWA TEACHERS AND PREACHERS

the Congo people do not enjoy such blessings as ground rents, notices to quit, and tenancy at the will of a landlord. How far, wemayask, should the African be Americanized or Europeanized?

Not at all. He is an African and should be encouraged to believe that the African race has its own special part to perform in the onward march of the human race, and that he will not best do his share by denationalizing himself, but by patriotically seeking to advance in harmony with his own temperament and surroundings.

How far should American civilization be imposed upon the African? Not at all, until he is prepared for it by an internal change which will bring about a demand in a natural way. To civilize in order to Christianize, never works well. Let the heart be renewed by divine grace, the man become a new creature in Christ Jesus, then all things will follow in due course. Let not too much be expected of him at first. Let it be remembered that God has created other peoples as well as the Anglo-Saxon and is largely responsible for certain very great racial differences. It is important to begin at the right end.

A SIDE-LIGHT

"Until recently, an annual sacrifice of a maiden was made to the river spirits of trade for success in foreign commerce," says Dr. Nassau; and he adds, "Treaties with foreign civilized nations have now prohibited this sacrifice, but the maiden has not gained

much in the change; instead of one being sacrificed to a brute crocodile to please the spirit of trade, hundreds are prostituted to please brutal, dissolute foreigners from so-called 'Christian' nations. How it commends our religion!" — *Quoted by C. B. Antisdel.*

TRUE AND FALSE HEALERS

GOD HAS MANY SUBSTITUTES, NO EQUIVALENTS

GOD HEALS NTUMBA: PRAYER AND CARE

BY REV. THOMAS HILL, MUKIMVIKA, AFRICA

ONE of our faithful church members, Ntumba, has recently been very ill. We had him taken to the station for better care. Many from his village followed, despite our entreaties that he should be kept quiet. Early the next morning a crowd had collected; a hundred or more, women predominating, were sitting in a semi-circle in front of his door. They had come from far and near to mourn for him as for one dead. The house was full of men. I spoke sharply. "What are you all doing here?" The women stampeded into the grass; the men were quickly turned out of the house. We carried the sick man unconscious of all that was going on, into a house inside

the yard, and locked the gates. The crowd protested, declaring, "it is our custom to stay by our friends when they are sick."

But no regard was paid to their customs when a life was at stake. The rumor reached us later that they were coming to take him away by force, but they did

not do so. For the next three days he lay helpless, and unconscious, more dead than alive. Our hopes rested on God (we had no doctor), and, as we prayed and cared for him, we saw our hopes realized. When he came to consciousness, he was bewildered and wondered where he was. Since then he has been slowly improving, and is able to be around again. His one desire now is for restored health and strength that he may tell the story of God's love to his people.

To many he is as one arisen from the dead. To us, and a few others, he is a living testimony to God's power, and willingness to answer prayer. Our helper is spared; we need him.

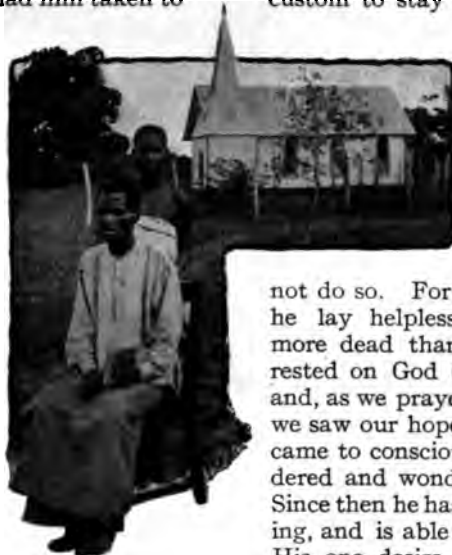


Photo by T. Hill
NTUMBA AND WIFE;
MUKIMVIKA CHAPEL

FETISHISM DESTROYS LIFE AND PROGRESS

BY REV. C. B. ANTISDEL, CHICAGO, ILLINOIS

A FETISH is not an idol, but a charm, any object in which is supposed to dwell preternatural power. It is a protector sold by the witch doctor. The most noticeable

effect of fetishism is depopulation. For instance, a canoe overturned in the Congo River and six people were drowned; the witch doctor said at least three witches must have been

instrumental in the death of each victim, hence eighteen people were compelled to undergo the poison ordeal.

Some one has said: "It has been a Moloch whose hunger for victims was never satisfied; as illustrated in the annual sacrifices of hundreds and thousands by the priests of the kings of Dahomey and Ashanti; and the burial victims at the funerals of great kings as in Uganda and all over the continent."

Perhaps akin to this cannibalism, which, I am inclined to think, had its origin in religious belief. It is well known that various peoples have religiously eaten the heart of an especially brave person that they might appropriate his bravery. A warrior boasted that at various times he had eaten different portions of the human body until at length he had eaten an entire man, hence his prowess and courage. Thus may the taste for human flesh have been acquired.

But fetishism affects life in almost all its phases. A man, ill with pneumonia, is found sitting in a chilly wind, and is warned that he is apt to catch more cold and die. He sceptically informs you that it is an evil spirit, not the cold wind that causes his illness. The native realizes his impotence to combat with these spirit powers. Secret snares may lie in any path he walks. Any house may be haunted by hostile

spirits, also the stool, the mat, the food. As a result, every man distrusts his fellowman, hence he turns to the

world of spirits. Some of these are ben-
evolent whose aid he in-
vokes, most of them are
malevolent whose wrath
he attempts to appease. The
man allied with the most
powerful spirit is protected
and assured of success in
all his undertakings. Witchcraft
militates against the
acquisition of skill, accumu-
lation of property, and all
progress. A fisherman was
particularly



Photo by J. Clark

CHIEF AND WIFE, IKOKO, AFRICA

successful; one by one the other men paddled their canoes away from him, evading him as a witch, as they whispered to one another that he was *ndoki*, "one possessed of an evil spirit." One day it dawns upon the people that a man has accumulated an unusual amount of wealth, and the word is passed along that he is in league with the evil spirits; otherwise, how did he get so much more "cloth" than the rest? He may be held chargeable for the death of the next neighbor who dies and is compelled to submit to the poison ordeal which probably results fatally; then his wealth is divided. There is no incentive to work. Diligence seems allied to witchcraft. Any one possessing ability or skill above the average hardly dares develop it. It is in the same line, that at one town the witch doctor said that the keeping of goa-

prevented rain; hence goats were banished.

Sometimes the system takes on a less grimly humorous aspect. A native points to a plant and says that a decoction of it, if given to a thief, will prevent his ever stealing again — they are advised to make a brew.

Their ideas of the white man, especially of the missionary, illustrate their superstitions. When Stanley came down the river for the first time they believed that he was *Ibanza*, "God." They attacked him in full force notwithstanding. Occasionally, however, have crowds of natives after a victory, believing that in some way the missionary had served as a charm, flocked to the Christian service; but usually their superstition has been a hindrance to the acceptance of the gospel. They have a mysterious dread of the white man. They think that the missionary often causes their death and transports their souls to this country, where they are reembodyed and become our slaves. The father of a dead son believed the missionary had caused his death in revenge for the son once having stolen from the missionary. They especially fear that the dead man whom they have wronged, will from that other world take vengeance upon them. One openly boasts: "I will come back and avenge myself on you."

Fetishism meets in a way the African's sense of need. He turns not to God whom he believes to be the Creator, but to the spirits. God is little more than a name, so far removed from us that our voices could not reach his ears. If

he were regarded as malign, they would seek to propitiate him. The powerful, the unscrupulous and the cruel, and they only, are feared and respected. The African's one purpose is to avert evil here and now. His religion is purely selfish; his prayers, if such they may be called, are appeals of fear: there is no true worship, adoration, and scarcely an expression of thanksgiving. Usually prayers are addressed to the spirits. Most Africans, so far as regarding God at all, look upon him as benign or indifferent, one who does not need to be propitiated or require worship. On the other hand, it is intimated that some Africans believe in the doctrine of the atonement. Some tribes make even human sacrifices.

Some years ago a crusade was started by some more intelligent Africans to abolish fetishism; complete "disarmament" was proposed. But individuals could not trust each other any more than nations; so each is endeavoring to protect himself against the other by securing stronger fetishes than his neighbor.

Where Christianity has gone the people are finding protection by allying themselves with God, whom they are learning to know as not alone the Creator, who had withdrawn from them in indifference, but likewise as the Preserver; and to him thousands are now rendering their grateful homage.

[See article with illustrations, "Fetishism on the Congo," by Rev. Joseph Clark, in the *MAGAZINE* for April, 1903. — EDITOR.]



IRON BOAT AT IREBU, AFRICA

“CHRISTIAN CIVILIZATION”

THE TALE OF “RED RUBBER” ON THE CONGO

REV. C. H. HARVEY of our African Mission, for twenty-five years on the Congo, wrote on December last, of his journey on the upper River, finding depopulation, demoralization, degradation, cruelty, woe. The letter has deservedly had wide publicity.

We would add some testimonies from others: *Herr Ludwig Deuss, well known in Hamburg and East Africa, has received a letter from Mr. J. Ackermann, a Swiss gentleman, confirming the reports of misrule and atrocious crimes. This is not a report from a much abused missionary. It is not a report from an Englishman or an American. It is the report of a Swiss to a German, and Switzerland is, presumably, not desirous of annexing the Congo. Nor is Geneva, presumably, “jealous” of Antwerp’s rubber imports! King Leopold’s agents can make no capital out of it by attributing commercial motives.*

It is not strange that deeds of darkness fear the light. Witness the complaints and falsifications of Mr. Wack’s new book. But bald Congolese facts show no justice to man, no pity for women. Hostages are flogged; men, women and children are mutilated and killed, all for gold, or “red rubber.”

In the February number of the *West African Mail*, Mr. E. D. Morel, whose recent book, *King Leopold’s Rule in Africa*, is reviewed in this issue, continues his account of the horrors on the Congo. The headings truly tell the tale: *The revival of the African slave trade. Wherein is shewn by the help of official documents, how rubber is obtained by the A. B. I. R. Society, in which the Congo Government holds one half the shares, and is otherwise identified; of which the Grand Marshal of King Leopold’s court is an administrator; and whose profits help to fill the mysterious treasury of the Congo Government.* In summing up the case later, he pithily says: *The Society is doomed, found out, judged and condemned out of its own mouth; its abominations and bestialities have been utterly exposed. It is finished. In a few weeks or months it will have ceased to exist. The Congo Government is King Leopold II, “sole arbiter of the destinies of the Congo people,” who claims and exercises — not by right, not by law, but by force and in defiance of international treaties, an unlimited sovereign power, an absolute, unquestioned, uncontrolled proprietorship over 15,000,000 African men and women. . . . What they, by a misuse of terms, style “government,” is a system of pillage, murder and robbery, and their so-called peace is a desert of their own creation.*

Let us couple two significant statements: *All the Powers exercising sovereign rights or influence in the aforesaid territories bind themselves to watch over the preservation of the native tribes. — Berlin Act, Article 6. Our refined society attaches to human life (and with reason) a value unknown to barbarous communities. — King Leopold.* We ask which is his estimate of value: the answer is written in African blood.

FROM THE WORLD-WIDE FIELD



First Fruits in Heathen Villages

I AM about to start on a trip with our students who have just returned from their study in the seminary at Insein. We start on the launch at two o'clock in the night, to get the tide and so save expensive fuel. We hope to go through the most largely heathen part of our territory where some are waiting for baptism. In this region some have been baptized in connection with the Ko San Ye movement and need careful instruction as to right living. We baptized eight on our last visit to heathen villages, most of whom were first fruits in the region. — REV. C. A. NICHOLS, Bassein, Burma.

Native Assamese Association

A SMALL village in upper Assam by the name of Seleng Pother was the place chosen for the recent meeting of the Upper Assam Association, which brings together delegates from the thirty churches connected with the station of Golaghat, Jorhat, North Lakhimpur, Sibsagor and Dibrugarh. About 368 native Christians gathered here with eight missionaries. There was a delightful spirit of hospitality. The Christians look forward to these annual occasions with especial pleasure, and no expressions of disappointment were heard. Rev. L. W. B. Jackman, who attended for the first time a gathering like this, was impressed by the spirit of reverence evident in all their worship, and the illumined countenances of those who participated. It proved to him that what they were speaking in an unknown tongue to him, was a deep reality in their own hearts.

Some of the subjects discussed were: "What is the Idea of a Church, as taught in the New Testament?" "How can we best Instruct our Women in the Bible?" "Soul-winning: Whose Work is it?" "What Differences should there be between a Heathen and a Christian Family?" The opening of the training school for

preachers at Jorhat elicited earnest discussion as to the qualifications desirable in students. The closing service on Sunday evening was one of testimony and praise, and continued until past the midnight hour.

The Shepherd's Care

BROTHER KOCH of Vienna writes: "I should so much like to report greater visible success. That so few people were converted and four had to be excluded, humbles us before our God. Some signs have already appeared indicating the peaceful fruit of righteousness; hence we are hopeful: in the Sunday school several children have been converted. A few friends who have attended our services for some time, have asked to be received. A man living in the house in which our services are held was drawn to them through the singing. Soon after, he came to visit me to converse about the principles of the Baptists. Among other things he told me that he had been for five years a singing and mass boy in a Roman Catholic church, and had during that time seen not only the hollowness of that form of worship, but also the frivolity of the priests; so that he had not cared for any church for a number of years. Now he is glad that the Lord has so wonderfully led him to the source, even the sacred Scriptures, in which he hopes to find his way to salvation."

From the Mikado's Metropolis

THE work in the First Baptist Church of Tokyo, Japan, under the care of Rev. C. H. D. Fisher, gives reason for much encouragement. Some prominent members have been spiritually revived, as is proved by their earnest efforts in behalf of others. One man, at his own instance, has held special evangelistic meetings after the regular Sunday evening service. The women of the church are active in providing things needed by the soldiers.

Education

OF the 950 graduates of the Doshisha, Japan, all but a few have been Christian men. Eighty are preachers, 161 are teaching, 221 are engaged in business, 27 are officials and 16 are editors. About 5,000 students have been connected with this institution. — *Boston Transcript*.



Photo by A. E. Isaac

HOME OF MISS HUGHES, OSAKA, JAPAN

Ministry to the Wounded

MISS GRACE HUGHES writes again of the very encouraging Bible work in the hospitals of Osaka, Japan.

The unique privilege of the past quarter is the work in the soldiers' hospitals. The doors for this work are wide open. The men and officers in charge extend a most hearty welcome. The songs are listened to with delight and the explanation always has close attention. The tracts and Testaments and small books are gladly received. The men are most approachable for individual conversation, and many are becoming earnest inquirers. The limits to this work are only those of strength, time and money. With thousands of men in the hospitals, and hundreds constantly coming in as the healed ones leave, the opportunity is practically limitless. One longs for strength. God grant that out of this awful crisis in her life Japan may come purified for the work he has for her to do in the lands of the East; that his glory may be seen and his Kingdom gain power. — **REV. S. W. HAMBLIN**, Tokyo, Japan.

A Key to the House and Heart

MEDICAL work secures for us an entrance into the homes of the people. I love to get right among the women and children, though the passing through village streets is not very pleasant.

There have been some funny experiences

in the medical work: One who was given boric acid solution with which to bathe the eyes, drank it all. A strong ointment for the body was given to another; it got into her eyes, and created such a dreadful condition

that we had to give our entire time to caring for them. We gave a man medicine supposed to last for six days; he thought he would get better sooner if he drank it all at once. When he came to the hospital and told us about it we looked at him in amazement; it was a wonder that he was alive.

Then there is another side of the work; the awful practises of the native doctors and even the people themselves are beyond description. About two weeks ago a little baby was brought here with sore eyes. The lids were all scarred from the burns of a hot iron; the sight was entirely gone and we could do nothing. If only they had brought it to us in the beginning! An old woman was suffering from rheumatism; when I examined her I found two large, ugly burns, one on each shoulder, which she had inflicted upon herself to cure the pain. I have been treating her daily and she is improving. One day while in Nellore, I saw two women who had come in from a heathen village; one of them was suffering with spinal trouble. The native doctor had burnt her up and down her back with an iron; I counted the burns and there were thirteen, each as large as an American penny. Some one in the village had told them of Dr. Benjamin, and they had come to see her.

I think these few instances suffice. I shudder when I see some of the things they do in their ignorance. If only we had more doctors and other workers! I am glad I am here to do what I can; but I am only one, and there are so many to be helped not only in body but in soul. Oh, that some would hear the call and answer, "Here am I; send me." Does Jesus ask, "Lovest thou me?" — **MISS ANNIE S. MAGILTON**, Nalgonda, South India.

THE revision of the Mandarin version of the Bible, amounting practically to a new translation, has been published in tentative form and will soon be given to the public.

A LATE number of *The Baptist Missionary Review* of South India contains two important articles of vivid local coloring. Rev. John McGuire of Rangoon finds the "hold of Buddhism on the people of India" to be a matter not of reason but heart and habit. Professor E. W. Clement of Tokyo, Japan, shows the vivid contrast between the Japan of 1853 and of 1903.

THE erection of a new mission house at Thonze, Burma, has been authorized. The present structure was built for Mrs. Ingalls in 1876, and has reached a condition where further repairs are a waste of money. Life and health are jeopardized by longer delaying to erect a suitable new house for Rev. and Mrs. W. H. S. Hascall, who have entered so successfully into the work on that field.

Opium in the Philippines

A MEASURE of great importance recently passed by Congress was the prohibition of the sale of opium in the Philippines, except for medicinal purposes. This takes effect for natives at once, and for all others after three years. During these three years Secretary Taft has declared in favor of "making such money out of the traffic as it will stand" by high tariff and high license. In face of the fact that his own opium committee, after laborious and costly study of many methods of opium regulation, shows that wherever opium laws have aimed at revenue they have failed to restrict, this seems a deplorable policy. Yet we rejoice in the right kind of regulation after the three years.

Moro Priests

LIGHT is thrown on our problems in the East by a page article of Captain C. C. Bateman in the *Standard* of March 25. Its concluding words sum up the matter:

Hadji Butu, the secretary to the Sultan at Jolo, one day while his master was having an uncomfortable half hour with Gen. Leonard Wood, seemed to realize with peculiar force that Moros must change their methods or disappear from the world. To sum the whole matter up, the Moros are not like North American Indians. There is a fundamental difference. Malays are robbers and murderers at heart, and Mohammedism has accentuated the fail-

ings of the Moro. Every Moro leader who has been largely helpful to Spaniards or Americans is a mixed breed and not a pure Malay.

My Fortune for the Voice

THE whole hamlet had gathered around the sugar mill and I too was there. What an unexcelled opportunity for a missionary! But, alas! I could not tell them of Jesus. I chanced upon this sugaring bee today on my afternoon walk over the hills from Kakchieh. The elders of the village stood leisurely talking in the wide doorway of the boiling shed. The men and boys who had busily stripped the juicy stalks for the mill all day, stood with them at the twilight lull before the evening home. But I could tell them only a hackneyed phrase, "I speak Chinese words very little," as, indeed, they knew without my saying more than a word of that. To be sure I could tell them *ngou tiam*, that is five o'clock, in answer to their request for the time of day, but never a word of Jesus. My heart yearned to utter its burden from the Saviour to those earnest souls. Moreover, the elder with the thin black moustache, who seemed to be in charge, wanted to chat. Also the bright-eyed boys, who shouted to the little one driving, to strike hard on the back of the four small cows with the lash of his long bamboo stick, were ready to stop their noise at any time to know more about the foreigner. As the mill went slowly round, the man who fed the cane between the upright rollers replied to remarks from the crowd in the door; or, when the boy who followed the pole passed, some witty youth would crack a joke for the company and nudge the outermost cow in the ribs for sport. In fact I had only to take my turn in the common entertainment and I should have had no rival for the hearing.

My fortune for the voice! Only yesterday these poor men bowed down in solemn worship of their ancestors at the Festival of the Winter Solstice. And not more than three stones' throw from the mill is a shabby plaster house in the fields, the shrine where they burn incense to the local god. Thankful am I for the assurance that God will grant me the voice if I plod on at the language study as I have this past first month. But if only our young men at home appreciated how much they are needed by waiting souls, such as those at the sugar mills, I should not study here long alone. — REV. R. T. CAPEN, Swatow, China.

HELPS *for* HOME WORKERS

PROGRAM FOR THE MONTHLY CONCERT AN EVENING IN AFRICA

1. DEVOTIONAL SERVICE
2. SCRIPTURE LESSON. Key, "Light."
(Selections from Isaiah and John.)
3. A BRIEF SURVEY, p. 178.
4. AFTER TWENTY-FIVE YEARS, p. 179.
5. FETISHISM AND WITCH DOCTORS: the Great Hindrance, p. 187.
6. A VITAL QUESTION. SHALL WE CIVILIZE OR CHRISTIANIZE FIRST? p. 185.
7. SOME EVERY-DAY EXPERIENCES, pp. 182, 184, 186, 187.
8. A FORWARD MOVEMENT.
See article in February MAGAZINE, p. 65, "Among the Mayakas."
9. "RED RUBBER." A Burning Question, p. 190. In this connection, see article in *The Outlook*, Feb. 18, 1905, entitled "The Congo Question." Also review of book by E. D. Morel, in this number.
10. SPECIAL PRAYER FOR NATIVES AND MISSIONARIES.
11. OFFERING.
12. CLOSING HYMN.

A Successful Concert

A MISSIONARY concert was given by the Sunday school of Dudley Street Baptist Church, Boston, on the afternoon of March 26, which was acknowledged by many to have been of uncommon interest. The program was prepared by the Sunday School Co-operating Committee of the American Baptist Missionary Union, and the Woman's Baptist Foreign Missionary Societies. Copies of this are furnished free to any schools which are contributing to missions in harmony with plans suggested by this committee. Many other schools might have just such a delightful occasion as was that at Dudley Street Church by acquainting themselves with this program.

Around and Around the World

"HOW do you manage to interest the children when you try to have a missionary meeting?" asked one junior leader of another.

"Why," replied the other, "that's the easiest kind of a meeting to provide

for. My juniors are right in the thick of missions just now. We have had a missionary meeting every Sunday for three months."

"And do the children come?"

"Indeed they do; you couldn't keep them away. And there are more boys than girls, too. You see, we are on a trip around the world, and nobody wants to be left out. We visit the countries where our mission fields are located, you know. We have pictures of the people; we learn about their customs and religion. You would be surprised to see how many items of interest the children bring in themselves. We get acquainted with our missionaries, learn about our work, especially what is being done for boys and girls; and then away we go, on an elephant's back, or in a gospel ship, to another country."

This junior leader certainly had the right idea about the way to interest children in missions. Boys and girls like to "see the wheels go 'round." A few days ago one of the workers at the Mission Rooms was unexpectedly

asked to speak on missions to some juniors. He hastily collected a bundle of pictures, placed them on the table in the vestry, and showed and explained them one by one to the children. The boys climbed over one another to get a sight at the pictures; both boys and girls answered and asked questions freely, and crowded around the table for another look when the meeting was over. Days afterward they ran to the speaker on the street and besought him to come again, and bring some more pictures.

We want to tell our junior leaders and teachers about a little equipment by means of which they can arouse and hold the interest of their boys and girls.

First, select some mission field, and then send to the Literature Department, Tremont Temple, Boston, Mass., for the *Orient Pictures on that field.

Second, become thoroughly familiar with the pictures, and what they mean. There are brief descriptions with the pictures, which will do for a beginning, but you should also read carefully each number of the *MAGAZINE* and *Around the World*, and the leaflets furnished by the Literature Department. If you form the missionary literature habit, you will soon be bulging with information, like Mr. Briggs' chapel at Jaro. Very helpful books for junior leaders are: "Among the Burmans," "Child Life in Many Lands," and "The Chinese Boy and Girl."

Third, take your juniors on a trip through the chosen field. Get them to help, and bring in items and pictures. They will find some. Then take another, and another, till you have been all around, and then begin again. If you put a bit of work and enthusiasm into the plan, you will find that there is no lack of interest or material.

Helping the Editor

WE want the *MAGAZINE* to be helpful to all readers. Therefore we are always glad to learn how the *MAGA-*

ZINE looks from the reader's point of view. A sister "down in Maine" has lately sent us a letter which contains several suggestive points. She writes:

I have been getting subscribers for the *MAGAZINE*. It is fine; its pictures are worth the price of the *MAGAZINE* from an educational view alone. I want no premium, but your attention just a moment. Please allow me to suggest that for a while you give particular attention to showing results. True stories of results, short and pithy, will stimulate faith and prayer for the work.

We have received many words of praise for the *MAGAZINE*, but they are doubly cheering when they come from a faithful worker who has "been getting subscribers." In regard to the suggestion we may say that we have planned the *MAGAZINE* on very broad lines, so as to cover all fields. We have printed many incidents showing the results of mission work, but we shall more than ever keep that point in mind, for we agree with our sister that it is a great advantage to stimulate faith and prayer for the work. Moreover, the most thrilling stories might be written, founded on incidents of mission life; but this is something which must take time for its development. Meanwhile we would like to hear from others. Tell how the *MAGAZINE* helps you, or how you would like to have it help you.

The Leader's Privilege and Joy

EACH passing year the conviction grows upon the officers at the Rooms that the final responsibility for the development of interest and securing the necessary funds rests with the pastors. Such loyalty, therefore, as indicated by the following is deeply appreciated:

My Dear Brother:—You wrote some time ago about endeavoring to increase our offering to \$200. We were afraid to make any promise... Our expenses in building were heavy and many of our people lost their crops, and it behooves a pastor to be careful. But now the dear Lord has lifted the burden and we raised yesterday \$250. Praise be to his name! What a relief to a pastor, and I am sure the little will encourage your burdened hearts at the Rooms.

"While we are out on the open prairie, we still remember those who are at the center of the great movements guiding the wondrous work."

* One cent each; catalogue free.

Old Wine from the Original Old Wine Skin

THIS is the title of a very original and piquant discussion of the atonement, by Rev. William Ashmore, D.D., of China. It contains ninety-eight pages, written in so graphic a style that one is not likely to lay the book down until it is finished. For many years the author has been known as a theologian as well as a missionary. He has so clear a vision of perspective in the Scriptures and so quaint a way of paraphrasing their thought into striking English, as to make every subject coming from his pen alive with interest.

Starting with the principle of the solidarity of the incarnate Christ with the human race, he moves on to the end with the clearness and confidence of a master interpreter of the great and blessed mystery. We doubt if in all literature the vicarious conception of the atonement has been set forth with such succinctness and power, and yet in so readable a form.

Dr. Ashmore's avowed purpose is to write for "aged saints" who are too experienced to be easily moved from their early moorings, and yet who, he believes, will be comforted to hear their early faith vigorously restated by "an old disciple" like himself. Doubtless some younger theologians will think that in the light of present day thought, a part of his conceptions could be improved in statement; but if so the author has too long drunk from the "old wine skin" of the Bible itself, to be willing to offer a cup drawn from any "new wine

skin" of modern theology. Dr. Ashmore's thought, after eighty years, shows no loss in keenness of edge.

The book may be secured of the publishers, A. M. Skinner & Co., 655 Atlantic Avenue, Boston, Mass. Price, 75 cents in paper; \$1.00 in cloth; \$1.50 in morocco.

THE right start: Glenville Church, Ohio, organized only last September, Rev. A. W. Stone, pastor, has a membership of forty-six and a MAGAZINE club of thirteen, and contributed to the Missionary Union \$100.

FOLLOWING the new union movement in Japan, comes this significant international and interdenominational union in India. Recently in Allahabad, six Presbyterian bodies of Great Britain and America with the Reformed Church of America organized a general assembly.

Things that Count

ANOTHER touching illustration of what can be done in the line of giving to missions comes to us in a letter from the superintendent of a Chinese Sunday school in Erie, Pa. There are only seven boys in the school, which includes, however, all there are in the city, but they with their teachers have made a splendid pledge to the Union this year toward the support of work at Ningpo, China. It is even \$40; more than half of it is already raised. This counts and is counted by the Master.



Photo by A. E. Isaac

MR. ISAAC, ASSAMESE OX CARTS, SECRETARY BARBOUR



Next Year's Forward Study Course

IT will be of interest to all young people's classes, and all readers of the MAGAZINE, to know that the subject for next year is "Africa," and the textbook is now in the hands of the editorial committee. It will be a valuable addition to a helpful series.

A Splendid Students' Record

THE Southern Baptist Theological Seminary has made a notable record in the large representation of its students in the foreign field. According to the recent statement of President E. Y. Mullins in *The Standard*, there are at present seventy-three actually on the field, and twenty-eight volunteers still in the seminary. The larger proportion of these are serving under the Southern Baptist Convention, but eight are connected with the missions of the Union.

Good Plans for this Summer

YOUR plans may well include a few days' special spiritual refreshment as well as thirty days' bodily rest. Each year more young men and women are finding a splendid investment of ten days' vacation time to be at Silver Bay on Lake George, N. Y. There is a rare and restful combination of land and water, giving exceptional facilities for recreation; with this the equally rare opportunity for quiet Bible study and workers' conference make it an ideal summer home. The purpose is the prayerful, comprehensive planning of campaigns for missionary service and the better equipment of leaders of the young people's work in the Sunday school and whole church.

There will be each morning devotional

Bible study, led by Bishop Thoburn. Then will follow an hour's conference on approved methods; then, a home and foreign mission study class; and at 11.00 A.M. daily, a symposium on a vital topic, or a platform address by some prominent speaker. The date is July 21-30. For additional information write to C. V. Vickrey, Secretary, Young People's Missionary Movement, 156 Fifth Avenue, New York.

All-New England Conference

A MOST attractive summer assembly for Christian workers in 1905 will be the All-New England Baptist Young People's Conference, July 18-23, at Clarendon Street Church, Boston.

Christian culture, evangelism and missions will be the leading features for the study classes in workers' conferences each day; while the evenings will be devoted to platform addresses by our prominent speakers. The International B. Y. P. U. will hold its annual business meeting and "Field Night" with us. A fee of one dollar will be charged for tickets granting admission to all sessions of the classroom work for five days. Reduced railroad rates from all points in New England.

FREDERICK M. WHITE,
President of Conference Committee.

WINTHROP, MASS.

[The great themes demand our attention. May all our Baptist young people remember the date; pray for the meeting; and attend or help send delegates. — EDITOR.]

THE next issue will contain the full announcement of the New England Young People's meeting and the Silver Bay Conference.

Making It Worth While

DOES not this significant incident told by this famous teacher of teachers, press home to young people and Sunday school workers a pointed, pertinent question?

Some few years ago I was looking about the school-supply stores in the city, trying to find desks and chairs which seemed thoroughly suitable from all points of view — artistic, hygienic, and educational — to the needs of the children. We had a good deal of difficulty in finding what we needed, and finally one dealer, more intelligent than the rest, made this remark: "I am afraid we have not what you want. You want something at which the children may work; these are all for listening." That tells the story of traditional education. . . . Simply studying lessons out of a book is only another kind of listening; it marks the dependency of one mind upon another. — PROF. JOHN DEWEY, University of Chicago, in *The School and Society*.

Let us use the laboratory methods, make first-hand investigation; do real research in personal study of mission principles and history. This is worth while. The subject is worthy. Anything less than the best methods put in practise is unworthy of us.

One Young Man's Courage

ON my last tour through the Dibrugarh District I had a very interesting experience at Pakurigari. We have here a village school attended by heathen as well as Christian boys; and I baptized five persons, one of whom, a young man, was from this school. Before I baptized him his entire family, who were Hindus, came and begged me not to baptize him. Of course I could not heed their request, though I was sorry for his father; he thought he was losing his son forever. They all came to the baptism, and on the way to the little pond in the jungle never ceased to plead that I would send the young man away. As I went into the water with the candidate, his father wept

bitterly. It is the only time I ever baptized a convert with a heavy heart. After the service we returned to the village and had the Lord's Supper in the schoolhouse. Some time later the father came again bringing two cows. When in surprise I asked what it meant, he said that I had taken away his son, but he did not wish him to go empty handed, and so he had brought the cows. I spoke to the distressed man in a quiet way, seeking to impress upon him my love for his son; I asked him to take back both his son and the cows to his house, saying that even though he had now broken his caste he was still his son. After much persuasion the man permitted the boy to go home with him. Next morning I went to see them, the son was happy, but the father told me his heart was still very sad; but I hope he will soon become a believer. Certainly the boy conducted himself well in a situation which must have caused him much sorrow. — REV. C. E. PETRICK, Sibsagor, Assam.



DR. LESLIE WITH AFRICAN HAT AND HORN, BANZA MANTKE

Helps for All Ages

PAGE 175 is a reproduction of one of a series of six wall charts recently prepared and lithographed in colors by the Young People's Missionary Movement. The subjects of the others are: Religious Census of the World; Two Parishes; World Mission Progress; The Evangelization of the World in this Genera-

tion; How Americans spend their Money. They are 36 X 44 inches in size, and are printed on heavy paper. They are furnished to churches, Sunday schools and other organizations, in unbroken sets of six, carefully packed in strong tubes for shipment, at the following prices per set, express charges prepaid: plain, unmounted, \$1.00; edges bound with cloth, \$1.25; tinned top and bottom, ready to hang, \$2.00; edges bound with cloth, wood roller and molding, top and bottom, ready to hang. Styles 2 to 4 are especially recommended. Orders for these charts may be addressed to The Literature Department, AMERICAN BAPTIST MISSIONARY UNION, Box 41, Boston, Mass.

TWO NOTABLE GATHERINGS

BAPTIST UNION IN EDUCATION

A NOTABLE conference was held in New York, March 21, by representatives of the northern and southern Baptist foreign missionary workers. There met Dr. R. J. Willingham, Corresponding Secretary, Dr. C. S. Gardner and Rev. J. W. McCollum of Japan, on behalf of the Foreign Mission Board of the Southern Baptist Convention; Dr. T. S. Barbour, Foreign Secretary, Dr. J. E. Elder, of New York, and Rev. J. T. Proctor, of China, on behalf of the Missionary Union. After hours of discussion it was voted to establish a theological seminary and college for Chinese Baptists, and a theological seminary for Japanese Baptists, which shall be under the local management

jointly of the missionaries of the Southern Baptist Convention and the Missionary Union. Under this plan our theological seminary in Yokohama will be open alike to the students coming from the missions under Southern Baptist Convention and Missionary Union control. Furthermore, there will be founded at Shanghai a union college and a theological seminary. The plan has been approved by the board of the southern convention and the Executive Committee of the Union; its working is assured. All will rejoice in this progress of cooperation and also in the splendid beginning on the endowment for our schools (see page 177). These movements are profoundly significant.

THE MAY MEETINGS, ST. LOUIS, 1905

THE eye of the Northern Baptists is fixed on St. Louis. There is the bright vision of the goodly city with gates never closed, beautiful homes with doors wide open for all missionary guests, gathering throngs of earnest Christian workers and splendid, well arranged programs. Best of all there is much earnest, expectant prayer for the gracious presence of God. Great interest attaches to the initial Convention of Baptists of North America to be held on Tuesday evening and Wednesday, May 16 and 17. The Missionary Union sessions occur on Friday and Saturday, May 19 and 20. The officers hope for a very large and representative attendance from the whole denomination. Now is the time for churches to plan to

send pastors or other delegates. The city is central and of convenient access.

The railways are granting the best rate ever given the Anniversaries: Central Association, east to Buffalo and Pittsburg, gives a one fare plus 25 cents for the round trip. Selling dates, May 14, 15, and 16. Limit for return, May 27. Southwestern Association, one fare plus 50 cents for the round trip. Selling dates, May 14, 15, and 16. Limit for return, May 27. The Western Association has granted the same rate. Selling dates, May 13 to 22. Limit for return, May 24. A one and one-third rate for Trunk Line territory was granted, which it is hoped will be reduced to one fare for round trip; further notice with reference to this.

Hotel rates will range from \$1.00 per day up for room, breakfast and evening dinner. For information address S. E. Ewing, Chairman Committee, 5071 Page Ave., St. Louis, Mo.



SOME MEMBERS OF THE KOBE CHURCH, JAPAN

THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

TERMS

Free to pastors of churches which contribute to the American Baptist Missionary Union.

Thirty-five Cents in clubs of thirty or more in one church.

Thirty-five Cents in clubs equal to ten per cent. of the resident members in churches having less than 300 members.

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Change of Address. Requests for change of address should reach the office before the 15th of each month. Otherwise such changes will be delayed one month. Be sure to send both old and new address when requesting a change.

All Magazines are sent to individual addresses.

Failure to receive the Magazine should be reported.

Premium Offers. Full particulars on application.

Editorial

**The Reason
for Our Hope**

The Easter season is but the annual emphasis of the weekly celebration of the resurrection. The living Christ is the pledge of life's victory. Here is the aim, end, power of missions. We are assured of success in the work of missions, because it is God's work, because the servant of Jehovah "shall not fail nor be discouraged," till his kingdom covers the continents and the isles welcome his law; because his purposes are sure — "yet have I set my king upon my holy hill of Zion"; his living, active word shall not return void but shall accomplish its mission; Jesus shall reign. Such is our confidence; for our Saviour lives.

But what of our part? We can pray, give and work with hope. May we not say: It is not from fear of debt, for shame, that we do the least possible; but from love, for joy, that we do the most possible. We are in earnest; it is our business. As Jesus was heard, praying with strong crying and tears, so we pray and give. The Living One gives hope to the Christian heart and for Christian service. He sustains the wearied missionary and inspires anew; he stimulates the home churches, arousing to the great work.

**The Revival's
Secret**

Wales is stirred by the presence of God. "Thy people shall be willing in the day of thy power." The people are willing to do his will — to be used in his service. Is not this the secret of success in church work everywhere, and in all Christian work? It is also the missionary spirit. He that has not this obedient spirit cannot be of large service in the Kingdom. The heart of the revival, as found by first-hand students, is prayer and personal submission and devotion to God. That was a significant text, the keyword that Evan Roberts gave to Rev. Richard Hartley, "He spake as one having authority." Then will his true followers hear him as one having authority: "All power is given me, go ye therefore."

**"Extravagant"
Missionaries**

In the *Baptist Commonwealth*, J. M. Wilbur gives some suggestive instances of the kind of criticisms which are passed upon missionary workers by people who speak without full knowledge of the facts. An American visitor to a mission field was invited to luncheon here and dinner there, and

everywhere he had ham! Now ham is almost prohibitory in that country because of its price; and when the visitor returned to America he heralded far and wide the extravagant way in which the missionaries lived, and instanced ham. But he did not know the facts; the missionaries, hearing that the visitor was coming, clubbed together and bought the ham, and everywhere the visitor went, the ham was sure to go. And so their good deed came to be evil spoken of.

Another visitor made the same criticism because his host had butter on the table every day. The butter was bought for the special use of the visitor, which he might have guessed, if he had noticed that no one took it except himself. In Japan a traveler criticized the missionary women for wearing silk dresses, not knowing that in Japan silk is cheaper than cotton. There is no reason, however, why our missionaries should not live as decently and comfortably as the circumstances will allow; there are plenty of times and ways when they have to learn how to be in want. But it might be a good idea to make no special change for visitors. To feed them too well generates a spirit of criticism.

Another African Appeal

"Africa's Appeal to Christendom" will be voiced in the April *Century* by Prince Momulu Massaquoi of Ghendimah (Gallinas), of the British Protectorate of Sierra Leone, a remarkable character. At ten years of age he came under Christian influence at a mission school. At sixteen he came to America and entered Central Tennessee College at Nashville. He revisited the United States to represent Africa at the Parliament of Religions. After again returning to Africa the young prince wrote: "Since I came in contact with the white man and saw the glory of the civilized world, and especially since attending the World's Fair, I have daily asked myself, how can my people be saved?"

Put Yourself in His Place

It is often said of a woman's letter that the postscript is the most important part. But here is a somewhat breezy postscript which was written by a man: "P. S. Have you any good, interesting returned missionaries in this part of the country who could be brought here to speak for a Sunday? Old Dr. Dry-as-dust won't do. He might be interesting to those interested in the subject, but not good to awaken any interest in a community dead to missions."

This sounds rather sharp, but from one point of view it is very natural — and American. We have read addresses in our English missionary exchanges which were pronounced "strong, able and impressive," but which would be considered very dull by an American audience. We demand brilliancy even more than strength in our speakers; and while some of our very best missionary workers are brilliant speakers, others equally good on the field are not so eloquent.

"Put yourself in his place" is the key to the situation. Let the people remember the man and his work; that he has been able so to speak the gospel in strange tongues that heathen have cast away their idols and accepted Christ; that he has not counted his life dear unto himself that he might fulfill this ministry. And let the missionary put himself in the people's place, remembering that they have not come to listen to a sermon or an address, but to hear about his work, clearly and simply set forth. Such mutual considerations will lead to a better understanding and to a more cordial and fraternal relation between the missionaries and the home churches.

The Annual Report for Use

For a long time those who have found most help in the Annual Reports have felt that it needed a more fitting form. It does not belong to the MAGAZINE and

is itself worthy of separate binding. All such will hail with delight the announcement on page two of this issue. The new report will be a clearer, more logical review of all departments and fields of work; more convenient as a well sewed, handy sized book, instead of a larger pamphlet; so beautifully illustrated as to be desired for the living room; so useful a compendium of all our work as to be needed for the study-table.

"Our Own Make"

THE MAGAZINE has heard some good news. We are told that in Sunday schools where the international lessons are not used, many teachers have been encouraged by our Sunday school department to employ the same methods in obtaining illustrations for their own lessons. This helps us to feel that our work has not been in vain; but best of all, it shows what any teacher can do who becomes familiar with missionary work and literature. We hope that those who use the international lessons will also form the habit of making and using their own illustrations. That is one object of our Sunday school department, to show how much material there is, and how readily it can be found. We will go further than this, and say, that when every teacher in every Baptist Sunday school in America is a subscriber to the MAGAZINE, and when they all have formed the permanent habit of using the MAGAZINE and the Literature Department to make their own lesson illustrations, then we will discontinue our Sunday school department, and take more steps forward in our progress as a missionary periodical.

The Unity of Faith in India

Julian Hawthorne, the well known writer, has a brilliant article in the February *Cosmopolitan* under the title, "Barbaric Pearl and Gold." In this article he emphasizes his belief that British rule in India has never made

any real impression upon oriental character, and that the numberless and galling chains of caste are as strong as ever. He says:

"The English make no progress in India in spite of the fact that the civil officials do the best they can, strenuously and faithfully, dying if need be, at their undermanned posts. But the ablest and best of them know that they do not understand India. Any real assimilation between the Briton and the Hindu must be based upon some radical change in the oriental character, such as, perhaps, conversion to Christianity might effect. But such a contingency is remote."

Two things are noticeable in this paragraph. One is, the recognition of the power of the Christian religion to produce a "radical change in the oriental character," so that Saxon and Hindu may find a common brotherhood. The other is, that Mr Hawthorne considers this contingency "remote." We think otherwise. We know that many thousands of Hindus have already shown the radical change of character which the gospel produces; we know that in many mission schools the bondage of caste is weakening; it is yet the day of small things, but influences are at work which may produce in a single generation changes which have been impossible for a thousand years. In his own marvelous way God has caused American Baptists to be a strong factor in these things, and it is time for us to awaken to a full recognition of our responsibility in the world changes of the coming years.

A Needful Correction

We hasten to correct an inaccuracy which occurred in the April MAGAZINE. In the article entitled "Capiz Spells 'Opportunity'" the statement is made that Bishop Rooker confirmed 300,000 children. It should have read 3,300. The error was made in copying. We wish that all errors were as near self-corrective.

JUST AMONG OURSELVES

THE happiest hour of the day is the one in which, with the full family circle, we talk over things at the fireside. There are no secrets there. Love that draws together so closely opens the heart so widely. The circle has one abiding center but an enlarging circumference.

Just such a family circle we wish our readers and ourselves to be. May all of us feel ourselves at home. We wish to help each other, to see and do and be what all of us at our best want to see and do and be. The *MAGAZINE* does not desire all the talking to be on one side, a monopolizing monologue. Let us have free conversations, dialogues. We do not wish to lecture; we wish you to talk back. Tell us how we may help you in the missionary problems of your church, in cultivating the real missionary life; suggest topics of practical value; ask vital, pertinent questions — those not answered by the Handbook, Annual Report and *MAGAZINE*; guide us in planning for the future by telling what part of the last *MAGAZINE* or leaflet did you good.

We desire no fulsome praise, the post-mortem kind is better than that; but some of you have reached out across land and sea and given a cheering hand-shake; other hands have pointed in love as wise guide-boards; many receiving help have passed it on in the shape of getting new subscribers; very many of you have followed the counsel, "If you have a friend worth loving, love him and let him know you love him." We thank you and reciprocate.

MANY friends of the Union are familiar with its little leaflet entitled "The Call of the Nations," on the front of which is a facsimile, reproduced by photographic processes, of a telegram sent to Dr. Barbour, the Foreign Secretary, by Rev. W. M. Young of Kengtung, Burma, and reading, "Great interest among Hill people. Wonderfully clear tradition. Many professing faith. Harvest ready." A member of one of our Baptist churches brought a copy of this tract to an officer of the Union, saying, "Here is an illustration of the way you people waste missionary money. The idea of having such news as that cabled to Boston at an expense of \$25! It is totally unnecessary." § The fact is, the message was telegraphed from Kengtung, at the extreme east of British India, to Bombay, which is on its extreme west, and mailed from Bombay to Boston. If the whole message had been cabled, it would have cost \$15.45. Sent in the manner in which it was, it cost about 27 cents.

§ The message, to be sure, is worth thousands of dollars to our churches, but we have not as much money as the Associated Press for fresh news. We have referred to this incident simply as a good illustration of the way in which some people often misjudge in what they do not understand. Then, as every one acquainted with any large and complex business interest very well knows, there are many things that one outside cannot possibly understand, for he can know but few of the facts. Pray for the Executive Committee and Secretaries; then trust them. We are assured that this is the attitude of most of our people. The great work is yours as well as theirs. Those intrusted with official responsibilities try to do the best they can.

WE know that many are timid or modest, not wishing to "show off" or not even willing to express feelings in public. Perhaps then we need not be surprised to hear the following plain facts: 400 intelligent people received at a church service 400 leaflets, printed at considerable expense in so artistic a manner as to be commended by the connoisseurs receiving. Some days later the 400 were asked how many had read the article. There was not the same proud showing of hands as is so often seen in boys' and girls' classes: the five lifted hands looked lonesome, although courageous.

§ A congregation of 200 made almost as good a showing, when two hands were raised. Some of the leaflets were such "beautifully printed specimens of the printer's art" as to be used in decorating the reading table — under last week's papers!

§ But one pastor "found something so good" that he himself bought and paid for several hundred copies for the church. These were distributed with prayer and hope. After the service, a little girl came running back, saying tearfully, that she had lost hers. The pastor said he would try to find one; and he found one or two — hundred, left generously for the evening congregation or — janitor. Not the pastor, but another told us the tale. The pastor might comfort himself with the thought that they were at least read through during his sermon! Then they could be passed on in this easy way!

"We had a splendid meeting this afternoon, Mrs. A.; why didn't you come?" "I know more about missions now than I live up to," was the reply. Is that a two-edged sword or a boomerang?

LETTERS TO THE EDITOR

THIS department is open to all readers of *The Baptist Missionary Magazine* for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of the Magazine. The appearance of the communication merely means that the editor considers it of sufficient interest to justify its publication.

Dear Mr. Editor:—You are so rushed with business that it seems a pity to take up a minute of your time, but that's the very thing I want to write to you about. You see, it is only lately that I have learned how much work there is to be done at our Mission Rooms in Tremont Temple. I don't want you to think I was ever one of the complaining kind; I simply didn't know, that's all, and I guess there are a good many thousand Baptists that are just like me in that respect. But since I have been there and looked around some, my eyes have been opened—popped open wide, and I wonder now how you and the Secretaries and other workers can stand the strain of the burden that is laid on your shoulders. After I found out what appeals, what problems, what responsibilities for decisions, what reports of new opportunities are coming from all the foreign fields all the time, to say nothing of the anxiety that comes from not knowing how loyal the home churches are going to be, why, I didn't see how any of you could sleep nights. I know I couldn't if any of those things were on my mind.

But there was another thing that bewildered me, too, and that was to see the endless procession of details that passes through your Rooms. I saw just a little of the way you have to take care of every letter and every picture that comes from our missionaries. Just one letter or one picture seems nothing at all, but when they mount up into the thousands and tens of thousands, it looks to me like keeping the track clear for traffic in a blinding snow storm. Then take the literature department. Our folks want the literature, and they want it prepared as it ought to be; but who ever stops to think what it means to write the articles, prepare the

copy for the printer, get printer's estimates, read the proofs, print and distribute a big edition of even such a little leaflet as "The Call of the Nations," which you lately sent out?

I was at the Rooms one day and saw you trying to dictate a letter, and as many as six people came inside of fifteen minutes, to ask about things in regard to the *MAGAZINE* or other work that *must* be decided at once.

Now, there is one thing I wish you would do: I wish you would put more into the *MAGAZINE* about the part of our mission work which must be done at the Rooms. It would help us all to appreciate the greatness of our whole work, and besides, I know there are some people who think there isn't much to be done at the Rooms, anyway. They can't all visit you as I have and find out that way how busy each Secretary, clerk and stenographer is all the time; so please give us a peep through the window once in a while.—Yours with appreciation.

Dear Mr. Editor:—It might interest you to know how we have been enabled to secure additional subscribers to the *MAGAZINE*. We have followed some of your suggestions to agents, particularly in soliciting subscriptions at times when the members and friends were in a favorable mood; we have also used return postal cards on which were explained both the rates and our desire to secure the club of fifty and thus have the premium books on Japan. Of course, the majority of the subscribers are interested and have renewed, but most of the others needed a little urging. One thing which has proved a great help is the fact that our pastor is the most aggressive missionary man that we have had for many years, and helped to increase our contribution for the current year 150 per cent.

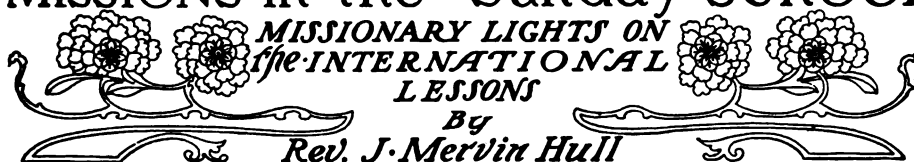
A Question of Punctuation

THE following illustration of lack of care in punctuation evoked a smile as we were glancing through some recent exchanges:

Our two missionaries in Japan, say the Japanese soldiers, cordially receive tracts and the gospels and listen with avidity to that which speaks of the future life.

WE HAVE BEEN GREATLY ENCOURAGED BY THE RECENT RECEIPTS FROM THE SALE OF LITERATURE. WE BELIEVE THAT IT IS GOOD POLICY TO MAKE OUR LEAFLETS ATTRACTIVE, EVEN THOUGH IT COSTS A LITTLE MORE; AND ALL THE MONEY SENT HELPS JUST SO MUCH TOWARD IMPROVEMENT. A FEW CENTS FOR POSTAGE DOES NOT MEAN MUCH TO AN INDIVIDUAL, BUT IT IS SURPRISING HOW MUCH THE TOTAL AMOUNTS TO.

Missions in the Sunday School



THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.

LESSON VII. JOHN 17: 15-26. MAY 14

Jesus Prays for His Followers

The Prayer that Grows

Neither pray I for these alone, but for them also which shall believe on me through their word. Vs. 20.

AT this supreme moment of our Lord's marvelous prayer for his disciples, it seems as if the eyes of his spirit were looking upon a vision of the

triumphs of the gospel in coming ages. For this petition is one that takes on a deeper and deeper meaning with each succeeding generation. Always there are more who tell the story, always there are more who believe on Jesus through their word, and always the true followers of Christ have a special interest in those who are just coming into the light of his truth.



Photo by W. M. Young

NINETY-SIX MUHSOS BAPTIZED AT KENG TUNG, BURMA, DECEMBER 22, 1904

This glowing truth about the expansion of the Master's kingdom shines with great brightness in our mission fields, because there the relation of patient testimony to accepting faith is very direct. Therefore it is not strange that a new missionary should write with enthusiasm of this baptismal scene at Ningpo: "This is the scene which impressed itself upon my mind and heart; Dr. Goddard entered the water with one of the three young men, the old missionary with his snowy hair, and the young disciple. I wish you could have been there to see what I saw. The angels in heaven must have rejoiced and surely the Master was made glad."

Mr. Young, of Kengtung, Burma, has also sent home a most interesting picture of a scene, "Where," as he says, "I baptized ninety-six Muhsos." The very attitude of Mr. Young in the water, and of Dr. Gibbens among the crowd on the shore, reveals how intensely these workers enter into the spirit of the prayer that grows.

LESSON VIII. JOHN 18: 28-40. MAY 21

Jesus Before Pilate

The Judgment Hall of Nations

Then led they Jesus from Caiaphas unto the hall of judgment. Vs. 28.

SINCE Jesus was brought before Pilate to answer searching questions, he has stood many times in the hall of judgment. Wherever the gospel is preached as a new religion, there Jesus stands in the judgment hall of nations. This is especially true where the gospel comes in contact with an old, established system of idolatry, like Buddhism or Hinduism, and our missionaries have to prepare themselves to meet this condition. Subtle questions, sharp answers, specious rea-

soning, strong opposition, rise up around them on every hand. Who is this Christ that comes here to take the place of the ancient gods? *The Indian Witness*, of Calcutta, advises those who come to India to address the people, as in the Barrows Lectures, to spend a year in India before they give their addresses, and to prepare the lectures after arriving in India, not before.

Every gilded pagoda, every towering temple, every wayside shrine, every gigantic idol, is repeating Pilate's question of unrest, "What is truth?" and those who carry the gospel of Christ have the answer to it, but it takes devotion, skill and patience to give it to those who need it most. Mrs. M. B. Ingalls was remarkably successful in this respect. The Burman priests, as a class, are extremely hard to reach by the influences of Christianity; but by her tact and enthusiasm, aided largely by her ingenuity of approaching religious truth, Mrs. Ingalls was permitted to see more than a hundred of these bigoted priests throw off the yellow robe and become humble followers of Jesus. Many became excellent preachers of the gospel.



TOWERING PAGODA,
KINHWA, CHINA

LESSON IX. JOHN 19: 17-30. MAY 28

The Crucifixion

Finished

He said, It is finished: and he bowed his head, and gave up the ghost. Vs. 30.

NO believer in Christ can ever read the story of our Lord's suffering and death without the stir of deep emotions, some of them conflicting. Our hearts are filled with sadness that one so lovable, so pure, so kind, should so have suffered by the act of those he loved; we feel something of the resentment of the stout old viking who ex-

claimed, when he first heard the story of the crucifixion, "Oh, that I had been there with a hundred of my men!" But dominating all else is the sense of triumph that breaks forth in the glowing words of Paul, "God forbid that I should glory, save in the cross of Jesus Christ!" When Jesus said, "It is finished," it was more than the last murmur of a fleeting spirit; it was the note of victory and fruition, the conquest of the world.

For never since has it been necessary anywhere to preach salvation in any other name than that of Christ crucified. Henry Richards says, "I went on expounding Luke's gospel. The climax was reached when I got to the crucifixion: Listen, 'Father, forgive them; for they know not what they do.' Did you ever hear anything like that? Jesus suffered this for your sins and mine! It seemed as if the Holy Ghost had fallen upon the people. They began to look at each other, but were afraid to confess; yet before long they began to come in."

LESSON X. JOHN 20: 11-23. JUNE 4

The Resurrection

So Send I You

As my Father hath sent me, even so send I you.
Va. 21.

THE Great Commission in John's gospel is an excellent commentary

on the Great Commission in Matthew. In it is the truth which John makes so prominent, that Jesus is the Son of God, that he does all things in unison with the Father. And so when Jesus meets his glad disciples after his resurrection, he tells them how he is going to send them forth: "As my Father hath sent me, even so send I you." That is to say, every one who is united by faith to Jesus Christ, and goes forth to preach his gospel, speaks not only the message of the Master, but he also speaks with the authority of the eternal God.

If ever a word in these notes could be of some small comfort to a missionary in the abyss of heathenism, I wish that this might be that word. For I know that times do come when for a moment the most devoted messenger feels his isolation. "There is a time," writes one, "when a missionary would like to be indifferent to the things about him; when his soul loathes the whole mass of corruption and filth; when he would like to get away from it all, and never see it again." At such a time may the risen Lord come to you as he came to the disciples, saying "Peace." And in his presence may you know that your commission comes first of all, not from the Missionary Union, not from us, the churches of America, but from the risen Lord himself, and from the Father who sent him into the world.



PART OF THE CHAPEL AND CONGREGATION AT BANZA MANTEKE, AFRICA

PERSONAL & OTHER NOTES

Birth:

To Rev. Dr. and Mrs. J. Packer, at Meiktila, Burma, a daughter, Mary Elizabeth, February 2, 1905.

§ REV. J. N. CUSHING, D.D., of Rangoon Baptist College, left Rangoon February 13, coming to America for a brief furlough.

§ REV. J. M. CARVELL and wife of Tika, Assam, are taking a much needed rest at Darjiling, on the southern slope of the Himalayas.

§ REV. G. W. TAFT, formerly a missionary of the Union in Japan, has accepted a call to the Homewood Baptist Church, Pittsburg, Pa.

§ IT occasions sincere regret that the health of Mrs. C. A. Salquist of West China is such that her immediate return to America is necessary.

§ WE regret the news which comes from Swatow that Dr. Partridge has been temporarily laid aside and hope that he may soon regain full strength.

§ OUR sincere sympathy is extended to Rev. H. I. Marshall of Tharrawaddy, Burma, upon the loss of his father, whose death occurred recently at Nashua, N. H.

§ REV. M. C. MASON has visited several of the leading stations in Assam, previous to coming to America on furlough. He will have much of interest to relate.

§ MISS LAVERNE MINNISS of Kihwa, East China, is compelled by failure of health to return to America. She sailed from Shanghai February 12, accompanied by Miss Relyea.

§ REV. AND MRS. A. BILLINGTON of Bwemba, Congo Free State, left Matadi, April 4, returning to England on furlough.

§ A RECENT communication from Rev. W. M. Young of Kengtung, Burma, reports that he has baptized 712 since the movement among the Muhsos began. It is truly the "Kengtung Pentecost."

§ REV. C. B. ANTISDEL was recently called home from Hamilton, N. Y., by the death of Mrs. Antisdel's mother. He has been delivering a course of lectures on missions at the seminary.

§ A LETTER from Rev. W. F. Beaman written just before reaching Colombo, Ceylon, reported himself and family as very well. They were enjoying the restfulness of the voyage and the tranquil seas of the tropics.

§ THE new catalogue of the Rangoon Baptist College, Rangoon, just issued by our American Baptist Mission Press, F. D. Phinney, Superintendent, makes the splendid work of college and press more clear and near and real to us.

§ WE extend hearty congratulations to Rev. Dr. and Mrs. J. R. Goddard upon the event of their marriage which occurred at Ningpo, China, March 1. Mrs. Goddard is well known to many as Miss Helen Corbin, who went to China in 1888.

§ WE appreciate the courtesy of the New York Post-Graduate Medical School, which allows missionaries who are medical practitioners to attend their clinics at a charge of one half the regular fee, when properly authenticated by the board under which they serve. We shall be glad if any of our missionaries, when at home, can avail themselves of this privilege.

§ MRS. C. H. R. ELWELL requests that special prayer be offered in behalf of Bible training schools for women, particularly those in Rangoon and Insein, Burma.

§ REV. GEORGE N. THOMSEN of Bapatla, South India, has recently finished writing the life of Samuel Hebich, the founder of the Basel Mission in India. It is a study in soul winning.

§ THE International Missionary Union will hold its annual meeting at Clifton Springs, New York, June 7 to 13. For further information address Dr. C. C. Thayer, Secretary, Clifton Springs, N. Y.

§ THE supply of the MAGAZINE for May, 1902, and January, 1904, is running low at the Rooms. If any subscribers have copies which they could generously spare, we would be glad to receive them.

§ REV. E. CHUTE of Palmur, South India, writes: "The Spirit of God has been working with us at this station. A week ago last Sunday we baptized thirty-one; last Sunday sixteen, and we expect to baptize still others next Sunday.

§ A LETTER just received from Dr. East speaks of the steadfastness of the converts in the Haka school, as well as of the encouraging outlook in all the work of the mission. — A. E. CARSON, of Haka, Burma, now in Kearney, Neb.

§ ON the first Monday in June will open the Baptist Bible Training School at Jaro, Philippine Islands, having as principal Rev. W. O. Valentine. The urgent need of trained native helpers has made such a school necessary. It is hoped that many of the future ministry will avail themselves of the advantages here offered to prepare for more efficient service.

§ REV. JOHN MCLAURIN, D. D., Coonoor, South India, is busily engaged in preparing the manuscript of a commentary on the Gospel of John and also one on the First and Second Epistles to the Corinthians. The recent vacation did not result in as great improvement of his health as was anticipated, but he hopes to continue his work through the year.

§ ON your summer vacation you will probably wish to have the latest MISSIONARY MAGAZINE as well as your daily paper. Please notify us early of the change of address, giving both the old and the new. The mailing list is growing and revisions take time.

§ THE time is drawing near when a number of missionaries in the Telugu field will be entitled to a needed furlough; but how to fill the places made vacant by their absence is a problem. At least five new men should be sent to this mission the coming autumn.

§ REV. AND MRS. J. V. LATIMER are progressing well in language study at Huchow, China, and are deeply interested in every aspect of the work. Dr. Eubank writes from that important center that he has had a larger number of patients in the hospital and dispensary than ever before.

§ THE trustees of Ongole Baptist Mission College, South India, have thought best to raise the tuition fees to equal those required in government institutions of like grade. Owing to the hard times prevalent just now, this has caused a temporary decrease in attendance; but it is believed that this will soon be overcome, and self-support be assured in the institution, except for the salaries of the missionary teachers. Many of the Christian boys come from homes of much poverty, and still need help.

§ THERE are indications that Nellore District, South India, will suffer the most keenly of any section of the Telugu field, if the impending famine is not averted. There is no form of mission work that calls for more careful judgment than the administering of relief. To plan and direct work for those needing help, to determine when the suffering is great enough to make it necessary to give money or grain, to decide who are in need and who are not, to detect an attempt to deceive, all call for the exercise of the greatest care and discernment.

§ DR. JAMES C. HEPBURN, the veteran Presbyterian missionary to Japan, now living in East Orange, N. J., has been signally honored by the emperor of Japan, who has conferred upon him the decoration

of the third class of the Order of the Rising Sun. Dr. Hepburn is the only American who is privileged to wear the insignia. It consists of a crimson jeweled center about three eighths of an inch in diameter, surrounded by a conventionalized gold figure representing the rays of the sun. This honor is conferred for educational services.

§ REV. GEORGE E. WHITMAN of the Hakka Mission in South China, has been engaged the greater part of the past year with building operations. Two mission houses are nearing completion, after such arduous toil as one who has never dealt

with Chinese laborers can little appreciate. Mr. and Mrs. Whitman, who have endured for years the inconvenience, dampness and generally distressing conditions of a native house in the heart of the city, look forward to the comforts of their new home with peculiar satisfaction. Funds recently received for a new chapel, also, will enable them to erect a substantial building. This will serve further to impress upon the natives the idea of permanence in the work. The presence of Mr. and Mrs. Giffin is thoroughly enjoyed. They are finding their way into the intricacies of the language and the mysteries of the Chinese character.

The Literature of Missions

KING LEOPOLD'S RULE IN AFRICA. By Edmund D. Morel. With Illustrations and Map. Funk and Wagnalls Company. 1905. 466 pages. Cloth, price \$3.75.

Mr. Morel is a specialist and an enthusiast. It is the specialization of devotion to a great cause; the enthusiasm of moral earnestness, a man giving days and nights, mind and heart, for years to a noble service. He is the voice to the civilized world, for the mute thousands of the upper Congo: it is a loud, clear cry of awful anguish from the rubber forests and trading posts. Is such a clarion cry needed to arouse Christendom? Or indeed is the pessimist right in saying that her conscience is dead? The physical and moral horrors as pictured in photographs and equally vivid letters and testimonies of eye witnesses, truly must move to pity and to help any hearts that are human and hands that are Christian.

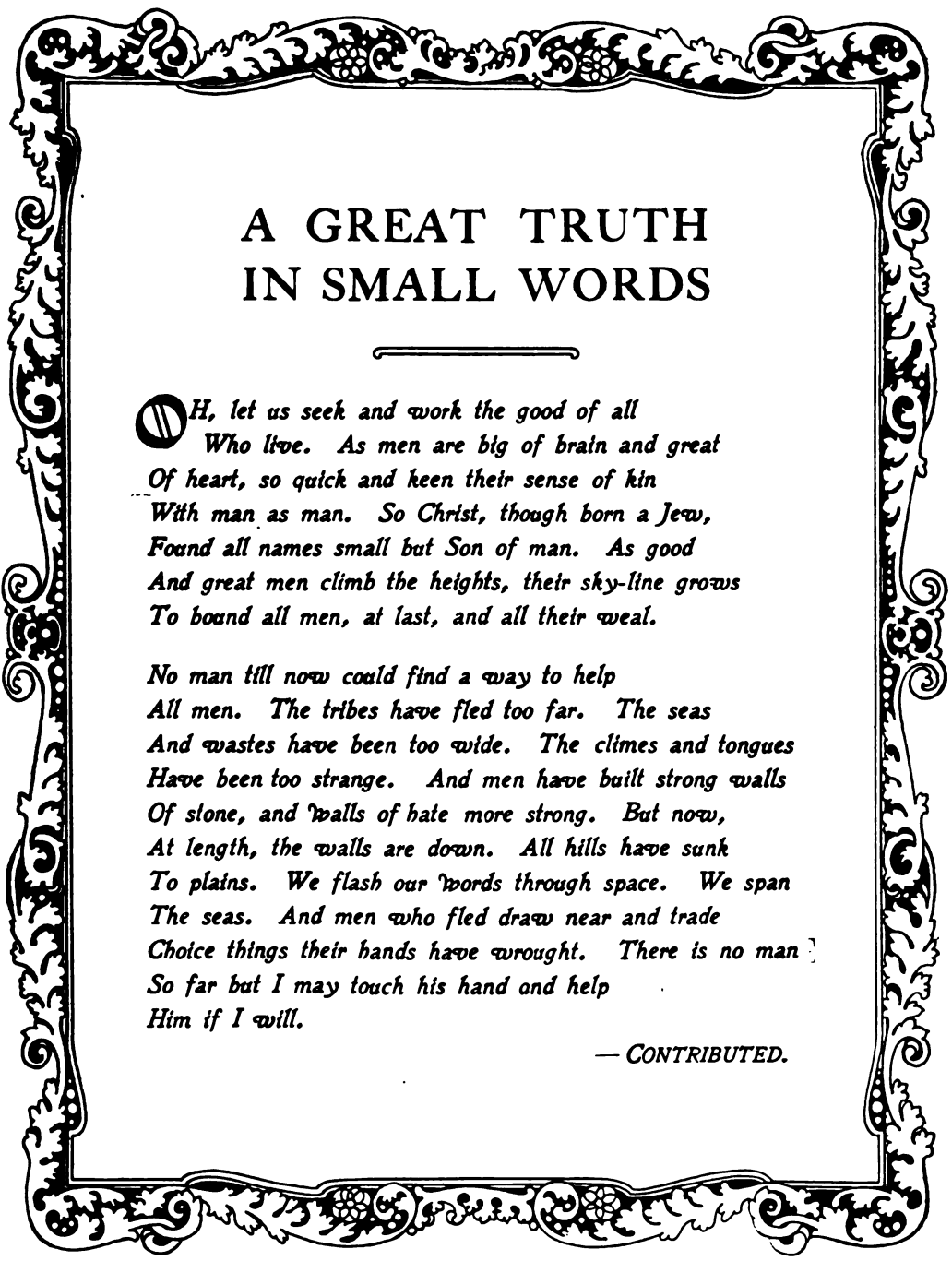
History shows how blasphemous are the words "in the name of Almighty God," with which invocation congresses of the powers open and close, when the nations satisfy their consciences by resolutions and decrees for peace, protection and prosperity. The destruction of trade, depopulation of towns, murder, mutilation and militarism in the various districts are shown at great length. The "traffic in arms" is in flesh, not steel. The plot, arrest, trial, sentence — the tragedy of Rabinek illustrates the effect on commercial interests. The author treats of the

foul attempt of the agents of Leopold to discredit the convincing report of Mr. Roger Casement, the sterling British consul; but declares the defense of such a document would be a "puerile superfluity." It is much as we feel concerning any defense of American and British missionaries against attacks of Mr. Henry Wellington Wack in his purported "Study of the Congo Free State."

Here is a wondrous marshaling of facts from exhaustive personal African researches, official reports, parliamentary debates, travelers' and missionaries' letters. In fact, this great virtue is the book's great defect for popular use — it is too voluminous, save as a work of reference; but it furnishes "a perfect arsenal of weapons against exploiters, enslavers, torturers and murderers." We must quote a few words from the concluding page:

The tale is told — the tale of "King Leopold's Rule in Africa." A piratical expedition on a scale incredibly colossal. The perfection of its hypocrisy; the depth of its low cunning; its pitiable intrigues; the illimitableness of its egotism; its moral hideousness; the vastness and madness of its crimes — the heart sickens and the mind rebels at the thought of them. . . . Destroying, decimating, degrading; its poisonous breath sweeps through the forests of the Congo. Men fall beneath it as grass beneath the scythe, by slaughter, famine, torture, sickness, and misery. . . . There has been nothing quite comparable with it since the world was made. The world can never see its like again.

How long! "Put on thy strength, O arm of Jehovah!"



A GREAT TRUTH IN SMALL WORDS

O*H, let us seek and work the good of all
Who live. As men are big of brain and great
Of heart, so quick and keen their sense of kin
With man as man. So Christ, though born a Jew,
Found all names small but Son of man. As good
And great men climb the heights, their sky-line grows
To bound all men, at last, and all their weal.*

*No man till now could find a way to help
All men. The tribes have fled too far. The seas
And wastes have been too wide. The climes and tongues
Have been too strange. And men have built strong walls
Of stone, and walls of hate more strong. But now,
At length, the walls are down. All hills have sunk
To plains. We flash our words through space. We span
The seas. And men who fled draw near and trade
Choice things their hands have wrought. There is no man
So far but I may touch his hand and help
Him if I will.*

— CONTRIBUTED.



Photo by A. T. Ah Pau

A BUDDHIST "THANE," OR HALL OF WORSHIP, AT KADOE NEAR MOULMEIN, BURMA

This is for the exclusive use of the phoongy's (teaching priests). It is a part of the great and costly monastery built by a wealthy and zealous Buddhist layman.

THE BAPTIST MISSIONARY MAGAZINE

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JUNE, 1905

No. 6

AT THE TURN OF THE YEAR

The Treasury

FROM our great company of Baptist churches let one united song of praise ascend to God for his manifold grace! One token of his favor is the excellent financial showing for the year just closed. The most significant points, so far as figures can tell, are these: Total income from all sources, \$777,639.28; increase in donations from the churches, \$25,000.00; increase in donations from the Woman's Societies, \$19,800.95.

The total income is somewhat less than it was a year ago, due to a decrease in legacies and matured annuity bonds, and a necessary increase of \$18,000 in the appropriations of the year; and yet the deficit at the close of the year was only \$11,374.72. Mr. Rockefeller's customary gift of \$100,000 is counted in the total income above; but his special extra gift of the same amount to meet the accumulation of great needs for land and buildings is not included. This latter, however, will afford great relief in many quarters.

Truly this outcome bids us rejoice; and our praises must be songs of refreshing for new and stronger endeavor. For by the success of the past year we have not established any source of supply for the future, except in devotion, intelligence, and experience. What has been done must be done again, and even more must be done through the united, enthusiastic work of all the pastors and people. At this point a word of caution is necessary in view of the fact that reports come to us of those who consider a successful work, with a full treasury, as needing

less care or affording an opportunity to rest or to turn their attention to other things. Herein lies a subtle temptation; and unless it is resisted by all, this past good year will be followed by a year of great want. With our growing numbers and resources, there should be substantial increase in appropriations every year. Ten per cent. annually is a low standard for enlargement.

The Field

The annual reports on our fields show most encouraging progress; two features, indeed, are very striking: the first is the readiness of great masses of the people to turn to the Lord — like the almost tribal revolution at Kengtung; the continuance of the Ko San Ye movement in lower Burma; the eagerness of thousands for the gospel in the Philippines; and the open-mindedness of certain hill tribes of Assam. Still more intense is the second feature: on many fields we must be ready for — we know not what. Who can tell the conditions in Japan and China when the war is over; or what will be the outcome of the present unhappy condition in the Congo State; or how soon will come the break in the caste system of India?

The Call for Men

The most pressing call at the present moment is for men. We ought to send out this year four physicians, two teachers, fourteen men for general missionary work; total, twenty. This barely answers the most imperative calls. To meet this need less than ten

(Concluded on page 249.)

MISSIONARY LITERATURE

HOW TO ENCOURAGE THE USE OF IT
PRACTICAL QUESTIONS AND ANSWERS

GOOD LITERATURE: GOOD METHODS

NO more thrillingly interesting literature is finding its way to the tables of Christian people, than that which is issued by the press of the Missionary Union. In response to the question heading this article, one is compelled to express gratification for that wide-eyed method employed by our Union in making it possible for subscribers, by the payment of a nominal sum (only twenty-five cents a year), to secure a copy of each booklet and leaflet that may come from the hands of the editors. This is encouraging the reading of missionary literature. Then printed matter in large quantities may be had for asking or by paying the low price of postage; and churches that issue weekly calendars could enclose the same occasionally with the calendars.

It is helpful to organize a joint missionary committee in the church, making the ablest and brightest missionary spirit the chairman; then this

committee will make careful selections of items of interest under the given theme, and ask six or eight prayer meeting attendants to master the information, and give it out in their own words without announcement at the next prayer meeting.

Underneath these suggestions and efforts lies the need of teaching the young the vital relationship of the individual Christian to the great work of missions: that to be a Christian and not interested in the working out and spreading of the gospel into lands near and far, is to bear false witness and is a great misnomer. Territory and distance are not factors here: it is not nearness to my brother's abode but the knowledge of his need that makes him neighbor to me. These convictions will cause one to read and investigate, and after such reading and investigation a richer service will be rendered to our great King. — REV. MELBOURNE P. BOYNTON, Chicago, Ill.

SOME HELPS WORTH WHILE

THE Christian desires or needs to know the news of the Kingdom, and to study principles of mission work. How can we help him in this?

1. *Public preaching helps.*

We do not refer to exhortations, but to visions of God as he is working in the world today. Our late wars, new lines of commerce, Japan's influence on China, China as an empire of the future, the Panama Canal, and American influence — all these and much more reveal God's hand. These things in them-

selves are of absorbing interest; but once show them as factors in missionary progress, how they affect missions and missions affect them, in this broad and interpretive teaching, a splendid foundation for missionary knowledge and enthusiasm will be laid.

2. *Exhibitions of literature help.*

People are interested in things they see. Instead of talking about these excellent papers and books, show some once in a while. There are wonderfully attractive publications; and

it would be a good investment for our churches to have some of these on exhibition all the time, inviting people to take them home to read. Then it is only a step to a church missionary library.

3. *The prayer meeting can help.*

It is a good homey place to talk informally. We wished the Handbook, "dry statistics" to be appreciated: for fifteen minutes the people were asked very simple questions concerning the work; a general ignorance was revealed that surprised them; then to these perplexed and embarrassed people, the Handbooks were rapidly distributed; no yawning or sleepiness then; the rest of the hour revealed

plenty of eagerness to see figures and tables and maps. I believe also that book reviews read occasionally, special leaflets distributed now and then, report letters and the regular monthly concert — all are excellent helps.

4. *Clubs for missionary papers help.*

This monthly visitor is the most valuable ally of all. A special personal canvass in competent hands, done by the pastor even, if there is no one else who can do it so well, will abundantly repay all the time and effort it costs.

People are busy, but will read what interests them; we can show that missions are interesting. — REV. ARTHUR C. BALDWIN, Ballston Spa, New York.

SOME NATURAL METHODS

THE conditions under which Christians become interested in missionary literature are not different from those under which they become interested in other things:

1. *People naturally have mental hunger for matters of interest.*

(a) Let the pastor, in a five minute prelude to his sermon, occasionally give interesting information from mission fields. (b) Let the sermon often be illustrated with inspiring missionary incidents, references being given to book or pamphlet. (c) Let all readers of missionary literature, as in woman's missionary societies, sift the literature, selecting the more interesting portions for the less interested readers. (d) Let real live missionaries speak from the pulpit and meet the people personally, enlisting vital missionary interest. (e) Let the junior work be wisely and enthusiastically directed: children are easily interested, especially in the heroic side of missions.

2. *People naturally become interested in what they help.*

(a) The heart follows the purse. Faithfulness, therefore, in gathering offerings for missions, even where there is little interest, will promote interest.

(b) Definiteness of contributions, as for example, to some particular country or field, sometimes increases the sense of helpfulness. Our general societies, however, should always be consulted on this point. It is also true that full knowledge of one field engenders deeper interest than smattering knowledge of many fields. There follows inevitably a widening of knowledge. (c) Greatly blessed is that church which can send a missionary from its own membership. Then the sense of possession is strong, the feeling of responsibility keenly felt and a live interest easily maintained.

3. *People naturally want a part in those things which are to abide.*

(a) The pastor should occasionally treat the subject of missions from the pulpit historically, making clear the great world-movement that has ever followed missionaries' steps, and destroying the notion that "It is simply saving a few heathen." (b) The pastor should make clear the fact that to give the world the gospel is the first business of the church, and that the hope of the permanency of the church has always been in the mission fields — in Asia Minor, Greece and Rome in the

first century; in Germany, France and Britain in the fifth century; and on the American frontier for the past two hundred years; and, for aught we know, in India, China, Japan and other nations for future centuries. (c) The prayer meeting should occasionally so deal with missions that all would feel, not that they are something apart from local church life, but the natural and

necessary enlargement of the kingdom of God on earth, because the field is the world. (d) Enthusiasm is contagious: and the pastor should be brimming with missionary enthusiasm, as with local church enthusiasm, so that all may feel that both are parts of the same work, and that one is as necessary and as permanent as the other. — REV. CRAIG S. THOMS, Vermilion, So. Dak.

THE MAGAZINE GIVES ITS ANSWER TO THE QUESTION

IN appearance and make-up the MAGAZINE is equal to the best secular periodicals"; "The last number is worth more than the cost for a whole year"; "The illustrations in the MAGAZINE speak louder than words." Appreciative words like these have come to us quite frequently, and of course they are to us as a very pleasant song. We are using our best endeavor to make the MAGAZINE attractive and interesting, but we confess that we have an ambition to make it something more to our readers than the secular periodical can be, and to have them use it as such, — a "magazine," in its original meaning of storehouse or treasury, whose contents are intended to be used for a special purpose.

Consider, for instance, that the MAGAZINE is a granary, full of the best corn of Egypt. The time has come to open the storehouses. There is information and inspiration, in the MAGAZINE, and when you have fed upon the finest of the wheat, call others to the feast. It is really worth all the effort it costs to awaken the interest of a new reader, when you see the look of delighted surprise on his face, and hear him say, "Well, really, I did not suppose our MISSIONARY MAGA-

ZINE could be so interesting." Again consider the MAGAZINE as a tool-chest, containing implements for many different kinds of work. It contains illustrations for sermons, material for a good missionary concert, with tools and directions for putting it together, nails to fasten the Sunday school lessons in a sure place, plowshares for stirring up the fallow ground of indifference, sickles for reaping the fruit that grows on good ground, and many other useful tools. Have you ever looked into this tool-chest? Are you getting handy with the tools? Moreover, the MAGAZINE is a magazine of ammunition for demolishing erroneous ideas about missions. It scatters such defenses as: "The heathen are well enough without the gospel"; "Missions do but little good, anyway"; "The cost of missions is all out of proportion to their results"; and so on.

This is just a hint of the way we would like to have you use the MAGAZINE. We prepare it with that purpose in view. Try it, and if the door sticks, or the tools are dull, or the ammunition is not "dry enough," give us a friendly suggestion of the way you think we can make it more helpful to you, and we will do our best.





Topic for the Month BURMA

THEN AND NOW

BURMA is that one among our mission fields which holds the precious and historic associations of our heroic pioneers in mission work and of awakened, united Baptists in America. Burma: the word itself calls up a picture of the sailing of the "Caravan" from Salem in midwinter, with Judson and his wife on board; of trials begun at once; of savage Burman kings; of cruel tortures and imprisonment; of patient, persistent gospel preaching; of small beginnings; of progress, slow but sure; of broadening work and greater harvests in later years. In Burma also we see the most complete development of our mission work. There our missionaries have been preaching, touring, teaching, training, building, planning, learning, correcting mistakes for nearly a hundred years. There are seen the transformations wrought by the gospel, the development of self-supporting churches, the training of native preachers and teachers, the influence of Christianity on communities, in their most extensive results.

But American Baptists must take a present-day view of Burma. It is the stronghold of Buddhism, and we have as yet made little impression upon it. The great majority of our converts have come from non-Buddhistic races like the Karens and Chins. But Burma today is permeated with modern conditions, to which Buddhism cannot permanently adjust itself. Some time the voiceless Buddha will totter and fall: then we must be ready with the living Word. And there are still in Burma primitive tribes, like the Muhsos of Kengtung, to whom the gospel must be given. The doors are opening, the call is clear; what word of response do we give our Great Commander?

SHORT STORY OF A STATION

HENZADA'S HEROES AND RECENT HAPPY JUBILEE
SELF-SUPPORTING AND SELF-PROPAGATING CHURCH

BY REV. D. GILMORE

HENZADA, BURMA

OUR jubilee was celebrated on February 14 and 15, with the help of Mr. Thomas of Insein (son of the founder of the mission), Dr. Nichols of Bassein, Mr. Cross of Maubin (who was at one time in temporary charge of the mission), Thara Than-bya of Rangoon, Thara Po Kaing of Tharrawaddy (an offshoot of the Henzada field) and old Thara Bla Paw of Tavoy, who knew the elder Mr. Thomas before he ever came to Henzada. Our jubilee was a little late.

The Henzada Karen Mission was opened in October, 1854, by Rev. B. C. Thomas; he came up from Tavoy accompanied by several native preachers, who did most valuable work in laying the foundations at Henzada. The station continued under the care of Mr. Thomas and his wife until 1867. It was a time of ingathering: the people did not come in any great masses, but they came continuously. Before Mr. Thomas left the station, he reported a membership of 1,931. There is some doubt about the correctness of this figure, since his successor, Rev. D. A. W. Smith, D.D.,

when he came to report in the following year, was able to find only 1,583. But even if we accept the smaller figure as more accurate, we must still feel that under God the founder of the Henzada Karen Mission accomplished great

things. And he did more than the mere number of accessions would show: he instilled into the mission an evangelistic fire which it has never lost, and he endowed the Karen churches with a large number of hymns which will be sung as long as



Photo by H. I. Marshall

MISSIONARIES AT THE HENZADA JUBILEE

Beginning at the left: top row, Messrs. Thomas, Cross, Marshall, Gilmore, Nichols; lower row, Miss Gooch, Mesdames Roach, Marshall, Gilmore, Nichols, Morgan.

hymns are sung in Karen.

This large number of accessions gathered directly out of heathenism involved service in the line of training, development, and organization which Mr. Smith fulfilled with great wisdom and success. The schools were improved; the people were trained in benevolence; an annual gathering of pastors for Bible study was set on foot and a home missionary society was organized, through which the Karen pastors share with the missionary the responsibility in the use of money for the Karen workers in the more needy



EDUCATIONAL WORK ILLUSTRATED

PROFESSOR J. F. INGRAM of the college faculty, in his own photographs and descriptions, gives us some life-studies that help us really to see this important branch of our mission work. We wish first to meet Mrs. Ingram and her family of girls (No. 2). These are all high school girls who live in the dormitory attached to their teachers' house.

Ma Saw Ba (No. 1) is a Burmese young lady pursuing the first arts course in the classes at our Baptist college. She is the first girl of her race who has ever attempted university work, though a large number of girls take the primary education, and a very few take the high school course. She has the further distinction of receiving from the government a scholarship amounting to twelve rupees per month.

The picture (No. 3) of the graduating class in first arts this year, was taken in Mr. Ingram's classroom. It is the only classroom in the college that is so decorated; but these pictures have an educating element in them, looking

down upon his students four hours a day while he seeks to instruct them in English and in history.

Our schools are commended by their fruit. Their graduates are leaders in uplifting their people. Two recent letters illustrate the fruitfulness of this college: Mrs. Case, who is in charge of the Burman Henzada work during Mr. Cummings' absence, is very much cheered by securing for the head of their station school one who was best known as a leader in Christian work while in Rangoon Baptist College.

Professor A. C. Rice wishes all of us to share in the joy suggested in the following extract from his letter of February 26, 1905: "A young man

in this college has recently decided to be a minister. He told me that it was through reading THE BAPTIST MISSIONARY MAGAZINE." We wonder if any of the students in our theological seminaries at Insein (Burman and Karen) have been helped by the MAGAZINE. And so we touch shoulders around the world in the one work of our one Lord.



A VETERAN'S VALUABLE WORK

REMINISCENCES OF BURMA; PRACTICAL HELP TODAY

BY MRS. P. M. WATROUS

LEWISBURG, PA.

FIFTY years ago last fall I gave myself to the cause dearer than all others, going to Burma with my husband. We stopped in Moulmein a few months with the Wades and Has-

at Tavoy, and the Stevenses and Binneys and Vintons at Rangoon and Braytons and Roses. Only two or three are left of that noble band of workers.

I was only seventy-three last October, the month we sailed for Burma; so with health and unabated interest, I asked the privilege of getting up the MAGAZINE club here, and thus extending the knowledge of our great and glorious work. So few take our very interesting gem of a MAGAZINE, so that ignorance and indifference abound in reference to our prosperous foreign work. May the Lord prosper the extension of his Kingdom more and more, and send men and means with which we may enter the open doors. I know that many do not appreciate the real worth of the MAGAZINE, and that such small clubs are made up in such large churches. I think the great need is some one appointed by the church, or a volunteer to do this work of canvassing thoroughly — one who has an intense love for the cause and will persevere through the cold and stormy weather and other discouragements, because it is the Lord's work, and more important than simple worldly affairs. I cannot do as much for the precious cause as I want to now; but it has been a pleasure to secure this club without a thought of remuneration. If, however, you have those books to give, I would enjoy the one "Among the Burmans," by Rev. H. P. Cochrane, that I may refresh myself a little to speak as requested before our young people. They and the cause are worthy of the freshest and my best.



REV. D. A. W. SMITH, D.D.

President of the Karen Theological Seminary, Insein, Burma, Teacher of Pastors and Evangelists.

wells, the Bixbys and Bennetts, Hibbards and Whitakers; then went up by row boats to Shwegyin to be pioneers in the Burman work there, associates of brother Harris in the Karen; then when sickness drove us out of our isolated field for a change, we became acquainted with the Crosses, the Allens

[Mrs. Watrous has surely found this book a very helpful one. We commend with it another illuminative book, which shows the new life of the Karens, individually and as a race: Dr. Alonzo Bunker's story "Soo Thah." — EDITOR.]

A BURMESE MEDICAL TOUR

SAFE PRESCRIPTION AND PURE MEDICINE

BY F. P. SUTHERLAND, M.D.

SAGAING, BURMA

IT has seemed the best policy in our territory not to have at present a local hospital, but to carry our dispensary to the people. I have had made a commodious box that will carry all my drugs in the most convenient and attractive form; the latter, an appeal to the native eye, is by no means the least important. Almost at once after throwing back the lid of the box, the crowd gathers, to see the glistening array of bottles in the interesting chest. Not so much infirmity as curiosity, their largest and best cultivated endowment, draws the crowd. Few things please them more, especially the children, than the gift of an empty bottle: the enraptured eye of the possessor and the keen envy in the others is a study.

We have been compelled recently to charge for the prescriptions in order to keep off the crowd that always swarms around a gratuity. One cent of our money secures the medicine and the distinguished services of the medical practitioner; but if the patient be too poor to pay even this, and there are many such, the service is just as freely given. Either my preacher or jungle

boy gets the case history first, as it is rare for these people to address any European directly; and it is an history I can assure you. One who knows nothing of anatomy and physiology is apt to give you interesting information concerning strange diseases with aggravated symptoms.

Quantity not quality is his ideal: he stands and gazes at the small dose in his hand with a most deplorable lack of confidence. The Burmese quack, and his name is legion, shrewdly caters to this weakness with more regard to his fee than to his conscience or the cure. The little pill, however, often convinces the native that appearances are very deceiving. It inspires a varied and picturesque vocabulary to find after you have given a thorough examination, that the treatment is solicited for another person. To prescribe a certain number of doses in a given length of time strikes him as most absurd: take it all at once is his theory. Then too, the Burman is an ardent believer in the rainy day theory as to medicine: he desires to lay up against that unpropitious hour. We do not



Photo by S. E. Vinton

KO SAN YE BUILDING AT PODOPLAW BURMA: ONE OF HIS MANY BUILDINGS

sell drugs for this and many reasons; hence he makes shift to get an extra supply by peopling his neighborhood with imaginary patients in urgent need. Knowing how strong is his imagination, we remain unmoved under his pathetic appeals.

There is no stroke of good fortune that will so enhance a native's joy and self-esteem as to hold his once aching molar in his hand. This makes one a marked man in that community ever after.

There is one ingredient we put into

our prescriptions that you do not find in the average formula, namely, the gospel of our Lord. There is no incompatibility in this or the slightest fear of deleterious results from the largest dose. The medicine is pure; its action is certain.

In this case quantity may be proportionate to quality; besides, the remedy is gratuitous. We always compound with faith and prayer. Our purpose is simply to follow the practise of our preceptor, the Great Physician.

ATTEMPTS TO REFORM THE BURMAN STAGE

ATTEMPTS to elevate the stage are evidently not confined to this country, as we infer from an editorial in *The Rangoon Gazette*, in which it is said that a society will probably be formed whose object will be the purification of the *pwes*, or theatrical performances, which have existed from time immemorial as a national institution in Burma. Some influential Buddhists who have given consideration to the matter believe that they find one of the great causes for the deterioration of Buddhism, which they greatly deplore, in the open immorality which has come to characterize these performances. It is claimed that for-

merly they were adapted to teach lessons of real moral worth, but now they are given over to portrayals of the grossest and most passionate kind, the influence of which tends to the degradation of all that should be sacred and pure. Our missionaries have always urged our converts to have nothing whatever to do with the institution; and while we welcome any reformatory action which may lessen the evil now emanating from such a source, we do not believe that the *pwes*, as an institution, as is the case with the theater everywhere, can ever be anything but a hindrance to morality and Christianity.



A THEATRICAL PERFORMANCE, BURMA



Photo by F. D. Pinney

THE NEW AMERICAN BAPTIST MISSION PRESS BUILDING, RANGOON, BURMA

LEAVES FOR THE HEALING OF BURMA

THERE was at least one happy man "on the other side of the world," on the morning of December 15, 1904, and that man was Mr. F. D. Pinney, superintendent of the American Baptist Mission Press, Rangoon, Burma, for at that time his long-continued and earnest desire was "made a reality by the opening of our new salesroom doors to the public."

For years Mr. Pinney has patiently and pleasantly, yet persistently and pungently urged the necessity of new buildings to take the place of the old mission press, whose beneficent work of printing the gospel in Burma began when the first type and press reached Rangoon, in 1816.

"The original buildings," he said, "have been added to from time to time, here a little, there a little, till the present gongeries has resulted. It is a building of which nothing better can

be said than that its main walls have stood for nearly half a century."

But at length the way was opened for the erection of new buildings; on September 13, 1903, Mrs. Pinney set the last brick around the corner stone and declared it to be "well and truly laid"; and of the opening, our *Rangoon News* says:

"Sharp at 8.00 A.M., the front doors of the salesroom were thrown open, and the crowd which had been looking to our display walked in to look and buy. From December 15 to 31 our sales were fifty per cent. greater than the sales of a year ago, and we are glad to believe that our large salesroom has made this increased business possible."

And thus may the new Mission Press continue to print the Word, which, as Judson prayed, shall fill "all Burma with songs and praises to our great God and Saviour, Jesus Christ."

[For a photograph of Mr. Pinney, see page 249.]



MY wife, my camera and I lately took a vacation trip to Darjiling, near to the border of that once closed land, Tibet, which has been so largely in evidence during the last few months. The visit introduced us to a part of India as different from that

with which residence has made us familiar, as though we had crossed seas to another continent. The people, in stature, features, dress, modes of living, religion and in every particular, were as unlike those we have learned to call our own as it is possible to imagine. They were as strange to us as they would be to you, could you visit them. Since I cannot transport you to Darjiling and its people, let me do the best I can, with the aid of the camera, to bring them to you.

As one approaches Darjiling, on the Darjiling and Himalaya Railway, in cars so small that one might easily imagine that the road is a toy affair, a white structure, of singular shape, terminating in an ornamental metal pinnacle, is seen. I found it to be a Buddhist tomb, erected over the remains of a woman, probably noted for her piety.

Overlooking Darjiling is Observatory Hill, so named because from its top one may have a view of the whole town, and a wide one of the snowy Himalayan Range, almost fifty miles away. The Buddhists have seized on the very crown of this hill, and have

converted it into a place of worship. The followers of Buddha are fond of having the Llamas write prayers for them on long strips of cloth. These they attach to slender poles, which in turn, are planted in the ground, in great numbers, at places sacred to the worship of Buddha. A successful snapshot enables me to show you the one mentioned, a sort of altar, surrounded by a number of these fluttering prayers. They are neither petitions, nor ascriptions of praise, nor expressions of thankfulness. Some of them are mere collections of words, which express no distinct idea. They seem to be intended to accomplish the wish of the petitioner, by some magic power they are supposed to possess, rather than by appeal to the mind and heart of an intelligent, paternal God.

The picture of the tree, festooned with white, with a man standing at the foot, is worth a little study. The drape consists of bits of cloth and of a



TOMB OF BUDDHIST WOMAN, NEAR DARJILING

peculiar tough paper, made for this use, and written over with prayers. I was strolling about Observatory Hill one morning, hunting for a chance to expose



PESTOONS OF BUDDHIST PRAYERS

a plate, and hoping that it might fall to my lot to do so on this very tree. The man who is so faithfully pictured, was worshiping near the grove of poles just described. I waited until he finished, and then in the sign language, asked him to stand near the tree and let me photograph him.

One is constantly met with the differences between Hinduism and Buddhism, so far as the attitude of worshipers toward persons of other faiths is concerned. Hinduism sends the foreigner away from its temples and altars. Buddhism permits him to draw near, and to touch the things it holds sacred. If one wishes, he may take away several of these printed prayers as keepsakes. The policeman on duty not only did not prevent me from taking what I wanted, but came and held the branches of the tree while I cut several loose. Look closely and at the feet of the man you will see a little altar. In their worship the fol-

lowers of the various faiths of India constantly borrow from each other. This little altar is the expression of a Hindu idea. Yet I saw Buddhists burning incense on it several times. Peeping from below the brow of the hill you will see the spire of a Christian church, pointing heavenward, as though to lift the hearts and minds of the idolaters to the God whom they dishonor by their false worship. The religion of Jesus Christ is finding its way into the strongholds of Satan, and will in the end be the means of giving the "heathen and the uttermost parts of the earth" to him whose right it is to rule.

Now let me present to you a coolie woman whom Dr. Rouse, of the English Baptist Mission, and I met one morning, as we strolled over the hills in quest of a view of Mount Everest, the highest peak in the world. Five or six women were traveling in company, and the request to stand and face the



WOMAN, THE BURDEN BEARER

camera sent all but this one scampering off to a safe distance. Notice the English umbrella poking up out of the top of her basket. The people of these

parts have quaint native-made coverings to protect them from the rain. The English umbrella is more convenient, and its use is only one indication among many that Western ways and goods of

Western manufacture are more and more invading the East.

Not the least interesting picture of the set is the group of prayer cylinders. To secure this one cost me a sharp descent of about 1,000 feet down the hill. The memory of the climb up again, however, is more distinct than that of the descent. These cylinders are hollow, and are filled with bits of paper, or cloth, written over with prayers. The prayer wheels contain but one long ribbon of paper, or cloth, wound round an axle in the center of the wheel. Perhaps the material inside the cylinders is prepared in the same way.



BUDDHIST PRAYER CYLINDERS

Below the cylinders are pieces of board, crossing each other at the axle upon which these revolve. Above them are bells. When these boards are sharply struck, the cylinders revolve rapidly,

and the bells are rung. These curious praying machines are arranged against the walls, on the outside of a Buddhist temple. On the inside were ever so many interesting things, but as the weather was not favorable I could not photograph a single interior. I hope these pictures may do something towards helping the readers of the MAGAZINE to know the superstition of the people of this part of the Orient, and to feel the need of giving the lamp of life to those in the darkness of sin.

[The illustrations for this article are from photographs by the author, Rev. F. H. Levering, Secunderabad, South India. — EDITOR.]

THE EAGER CALL AND THE GLAD RESPONSE

THE door of Abyssinia is ajar. China is open, for the moment at least, and longs for instruction from educated foreigners. Japan is opened by the war as never before, and in some sort, Christian ministers reach the soldiers in hospital and in camp. Manchuria a year ago was in the iron grip of Russia, whose determination was fixed to petrify its people by making the will of the czar and his minister

of religion direct their very thoughts. Today the hungry Russian army is fleeing to find a place where it can sit down and eat. Manchuria is open. Turkey, Arabia and Tibet give signs of loosened bars.

"We have prayed; God has answered, and we are afraid at his answer!" Let this not be true; but rather let us say "yes" to God when he says "go," and then go forward with our Leader.

NEW JAPAN AND THE WAR

HER REAL ATTITUDE TOWARD CHRISTIANITY AND
THE WEST. SOME REASONS FOR HER POSITION

BY REV. C. K. HARRINGTON

YOKOHAMA, JAPAN

DOUBTLESS among those who are interested in missionary work in this empire, there are many asking what attitude Japan is taking toward Christianity in this time of war. Fighting for her life with a great so-called Christian power, with the cross upon its banner, does not the bitterness of the conflict pass over into her feeling toward Christian things and Christian people in general?

If one were looking for indications of such hostility, he might, it is true, find an instance here and there. The opprobrious epithet *Ro-tan* — "Russian spy," has been applied to Christians occasionally, since the outbreak of the war, by lewd fellows of the baser sort.

At Mito early in the year the Episcopal Mission, I believe, dedicated a new church, which they named St. Peter's. The people of the place thinking that St. Peter's Church and St. Petersburg meant about the same thing, looked upon this name as a gratuitous insult, and the young men expressed the popular feeling with a volley of stones, much to the damage of St. Peter's windows.

My own experience and that of other missionaries with whom I have talked is that the people are more than usually well disposed to Protestant Christianity, at all events, and to the missionaries of Protestant nations.

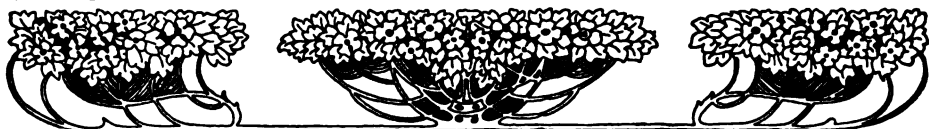
Of course, this happy state of things is due partly to the attitude which, in the providence of God, England and America have taken toward Japan in the present war, but this is only one factor in the situation. A more important factor is the Westernizing, in which is included as a chief element the

Christianizing, of the Japanese mind during the past half century.

A very remarkable document was that issued by the department of education at the opening of the war, which for breadth and fairness would have done credit to any European nation. It instructed the school population of the empire, which means practically the youth of the nation, that the present war is one not of the Japanese people against the Russian people, but of the Japanese Government against the Russian Government, and that no hostile feelings should be cherished or expressed against that people. Further, they were not to let their minds be drawn away by the news of sporadic victories or temporary successes from the serious business of study, but diligently fit themselves to play their part in those conditions which the war should bring about.

The foremost statesmen of Japan also made it their business to inform both their own nationals and the peoples of the West that this war is one not between races, and still less one between religions, but an unavoidable struggle for a definite purpose of state. In this same spirit was held the parliament of religions, if one may use that term, in Tokyo and the Hokkaido last year. In the same line is the permission given to both Japanese and foreign evangelists to do Christian work at the front, and the facilities that were afforded by the authorities for the distribution of Christian literature and the giving of Christian addresses to the troops preparing to sail, and also the work of the Young Men's Christian Association on the field.

FROM THE WORLD-WIDE FIELD



REV. J. S. TIMPANY, M.D., of Hanamakonda, South India, finds most hopeful conditions prevailing throughout his field, and particularly in two places, which he hopes to constitute regular out-stations by locating permanent native pastors. Through the help of native workers and personal friends, he has been able to secure land in both places. Among other special indications cited of the leading of Providence we quote the following:

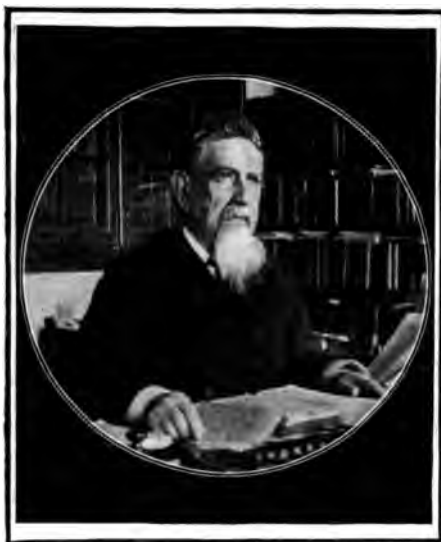
"The night the word came from Pedapalli, I felt so strongly that we should trust and go on, that I practically counted out all the money we had in the house, for the purchase of that land and to commence the building. I had no assurance that we would not be very hard up before we got more money. The next morning the home mail brought me two drafts in one letter, from people, not Baptists, who had heard of our work. While not sufficient to meet all the needs of these two places, still it is a good help; and I am sure that He who supplies all our needs, and who knows how truly needy this work is, will send us what is best in his own time and way."

Seeing Things as They Are

A MISSIONARY must grow accustomed to conditions as they exist. He has had no part in bringing about said conditions, and, primarily, he is where he is to change the conditions, but he will lose

lots of sleep and nerve force if he does not become accustomed to them. For instance the streets of Yachow are filthy. There is more disease and pestilence walking at noonday than there are people. We have enough microbes and dirty robes on one

street in Yachow to furnish the province of Szchuan with disease for the next decade. You meet filthy people at every turn of the road and their filth has reached the point of some repulsive skin disease. This is a condition that exists in every city, town and village in China, but I might just as well try to legislate the spots off the sun as try to keep the Yachow streets clean and the people free from loathsome diseases. . . . I hear some good soul say, "Why, that missionary seems indifferent to the condition of the heathen." My good friend, there is a time in a missionary's life when he would like to be indifferent to such things; when his



REV. GRIFFITH JOHN, D.D., HANKOW, CHINA

A man who has devoted fifty years to missionary service is worthy of recognition by the Church universal. Such is Dr. Griffith John, of the London Missionary Society (Congregational), who celebrates his jubilee of service in May. To him is largely due the opening of Hunan Province. He founded the Central China Religious Tract Society and has prepared valuable Christian literature. Strong, magnetic, spiritual and loyal to the gospel of Christ, may he long be spared to labor for the redemption of China.

soul loathes the whole mass of corruption and filth. He would like to get away from it all and never see it again. He feels as if he himself were polluted because of the pollution he lives among. It is the time when "furlough" is spelled with a capital "F." Now, it is just at such times that some

soul, with its hands stretched out toward the light, but with its eyes closed, comes to him and asks for help; and at such times the poor unlovely body of the man is lost sight of, and the soul, the real man, is seen in all its tremendous possibility, with a future reaching to the gates of heaven; and at that time the real missionary regards a furlough as a necessary evil.

— REV. J. TAYLOR, Yachow, West China.

The Primary Gospel Work

THERE is, besides the phases of missions presented in the preceding pages of the MAGAZINE, another part of the great work in Burma—the first part and last—direct evangelization. In the March number we told quite fully of the Kengtung Pentecost. This work of grace is still growing. Two of our efficient workers give us a vivid glimpse of gospel work in its process:

The Ko San Ye movement continues among the Karens, and in the Henzada District alone about two thousand converts, many of them bigoted Buddhists, have come in during the year; and a new church of over a thousand members has just joined the association.

Our work among the heathen has been carried on from house to house, on steamer decks, on the railway, in bazars and by the roadside, through the selling of gospel portions, distributing leaflets, and testifying to the power of Christ to save from sin. The Burman loves a good bargain, and when one buys a gospel, we throw in some of our bright colored leaflets for good measure; it sometimes seems as if he bought the book to get the bargain!

In November we worshipped two Sundays with Karens in the Ko San Ye chapels in two railway towns. One service was held in both Karen and Burmese, and there were Karen, Burmese, Tamil, Shan, Chinese and American Christians present.

We had good visits and meetings with the Christians and some inquirers, and after one morning service when about fifty were present, two men were baptized in the river before the chapel. Both had been bad men but had lived changed lives for some time. Our former girls keep up a woman's meeting, and having had the best advantages are the brightest part of the church.

There is need of prayer that the young men trained in the theological seminary, who have gone into secular work, may hear the call of the Lord to the work among these new converts, and that others of all races, men and women, may be led to fit themselves for direct work for Christ. — MISSES RUTH RANNEY and HATTIE PHINNEY Rangoon Burma.

The Ladrones at Ito

I HAVE just been out in the Ito District and examined nine candidates for baptism, the finest lot of men we have received. We were looking for as many more next Sunday; but alas, the people

have all been ordered into the centers of the district and we do not know what the next move will be. The Ito barrio has started one of the largest chapels we have in this province, and we planned to dedicate it in about three weeks. The people were hopeful and we looked for much interest in that locality, thinking the field ripe. The ladrones, however, had the previous week visited Akau and taken a carabaw from one of our members, as well as five others in the same barrio; after a good morning service and arrangements for the baptism in the afternoon, at about 1.30 P.M., the word came that thirty ladrones were at Leroan, a barrio only a short distance away.

On Monday evening the ladrones came in earnest and one of our men hiding heard them say, "We must be quick here for there is an *Americano* and a *Tagalog* in this barrio." They did not find their game but did find some thirty or forty dollars worth in rice, clothing, chickens, etc., from the people and some few of my things, bedding, provisions, etc.; the young man of the house had carried most of my things out and hidden them under the bamboos. We promised to return tomorrow and so we shall; but the constabulary officer here told me this morning that they must all go into Kabatuan, so now we must follow there. The crowded place may give us new opportunities to preach the Word, and for this we hope.

— REV. W. O. VALENTINE, Iloilo, P. I.

A Jewish Feast with an African Pig!

SOON after my return to the Congo, after my furlough, some native preachers came saying, "There is a dispute that we want you to settle." "What is it about?" "It is about the feast of the Passover, *Paska*." "About what?" "About the *Paska*. You see, Father, it was like this. We all thought we should like to keep the feast of the Passover so we arranged that we should celebrate it at a certain village and that each person should bring plantains, or other food.

"We all enjoyed ourselves very much, but the trouble came with the settling up afterwards; there was the regular pig to pay for." "What? A pig! You surely don't mean to say that you kept the feast of the Passover by slaying and eating a pig? A Jewish feast with an unclean pig, instead of lamb?"

A day or two later I asked him about the *Paska* palaver. He replied, "It is quite settled now. Every one was so ashamed that the money was contributed at once." Is shame a stronger motive than love?

Ye Are My Witnesses

I MADE a visit to Shwegyin in December, at which time the Pyinmana pastor, U Po Hlaing, baptized four persons, a mother and three daughters. The husband and father of whose household I speak is Mg. Shweg Win, who was baptized some years ago. The story of his devotion to Christ is one of the most interesting I have known in my life. His wife was opposed to his becoming a Christian, but did not leave him, as heathen wives sometimes do. She said in giving her Christian experience that it was her husband's patient forbearance with her and their persecuting neighbors, that brought her to accept Christ. For twelve years she had deliberately opposed him and vexed him in innumerable ways, which would have brought upon her swift and deserved punishment from almost any man, and especially from her husband, if he had not had a "new mind." . . .

The eldest daughter has already expressed a desire to enter the Bible school.

The father expects to move to Shwegyin soon, so as to be able to put the other children in school. He gave a most touching appeal to the villagers to accept Christ, saying that he freely forgave them for all the sorrow they had caused him and his family. — REV. W. A. SHARP, Pyinmana, in the *News*, Rangoon, Burma.

TRUE religion and superstition are sisters having many things in common. Therefore, as children of the true God, we should abstain from all ridicule of those who are left to search for the Father's house in paths where it is not likely to be found. — *The Indian Witness*.

THE Chinese in the United States have contributed to the work of the American Board (Congregational) during the past year the sum of \$710. — *Boston Transcript*.

THE King of Siam has been led by the American missionaries to decide to abolish gambling in his domains. It has been a great scourge to the Siamese people and a source of revenue to the government.

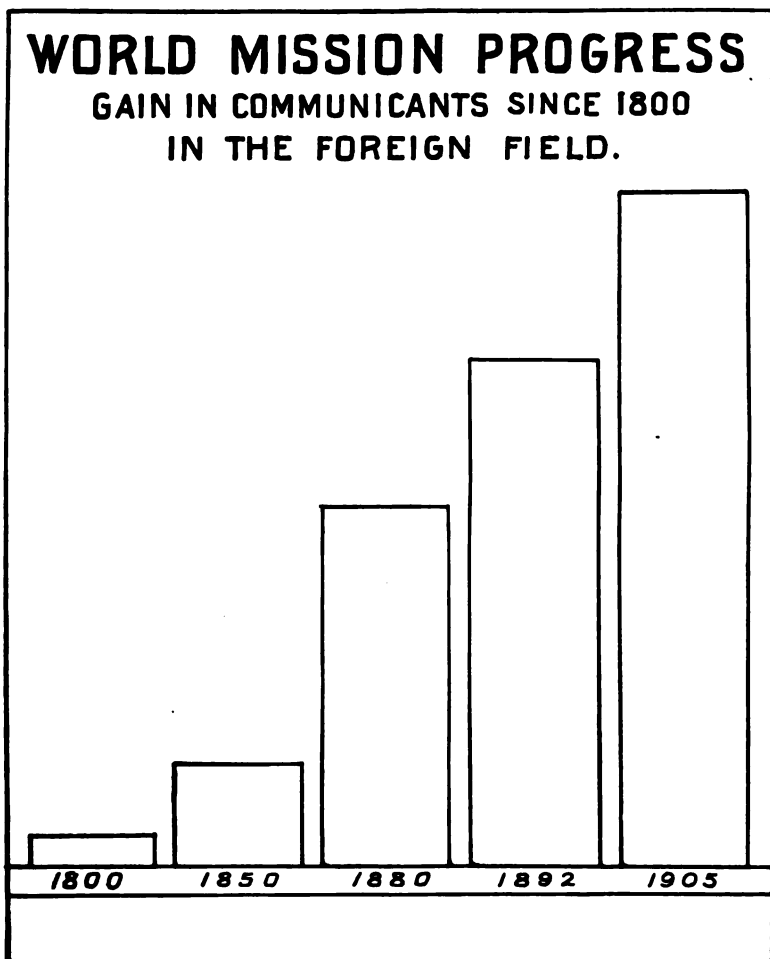


Photo by J. S. Adams

BIRD'S-EYE VIEW OF KULING, NEAR HANKOW, CHINA

Kuling is a summer resort in the mountains south of the Yangtse River, where the bracing air and the clear cold water have refreshed many toil-worn missionaries of twelve or more societies, as they seek relief from the intense heat. One week is devoted to a conference that brings great spiritual blessing.

The lot marked "127 B" is a gift to the Union from Rev. J. S. Adams. On this has been built a house to accommodate two missionary families at a time.



Copyright, 1905, by the Young People's Missionary Movement

A WONDROUS STORY BRIEFLY TOLD

THIS graphic presentation of the century's world-wide movement toward Christ tells volumes. What small beginnings; what hard struggles; what gracious tokens of God's love and power! Opposition from the heathen and greater hindrances of unbelief and indifference within the churches are giving way to the triumphant King. Still, what has been accomplished is only a beginning of the Redeemer's work. His salvation means wholeness, fulness, richness of life for men.

We have a part; what it is, we hear in these ringing words from John Willis Baer: "What is the next move? To secure more money is our duty and privilege. We are not meeting the gospel needs of the day. We must bear this more upon our hearts; must pray more earnestly and importunately; and must help answer our own prayers. I will try. Will you?"

HELPS *for* HOME WORKERS

Pastors, Teachers, Cheer! "Only a Boy"

MORE than a half-century ago a faithful minister coming early to the kirk met one of his deacons who said: "Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," said the old minister sadly. "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results." "Yes, yes," said the deacon. "But, 'by their fruits ye shall know them.'"

The minister preached with heavy heart and lingered in the dear old kirk to be alone. One other remained — "only a boy," who said to the sad old man, looking up kindly for a word:

"Do you think, if I were willing to work hard for an education, I could ever become a preacher?" "A preacher?" "Perhaps a missionary."

Tears filled the eyes of the old minister. At length he said: "This heals the ache of my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Years later there returned to London from Africa an aged missionary. His name was spoken with reverence: the name was Robert Moffat. Nobles invited him to their homes; princes stood uncovered before him. "He has added a province to the church of Christ on earth."

The aged pastor rested from his labors, but his works followed and still follow. In our church "only a boy" convert, student, — but it may be — herald of the gospel. It pays to invest in boys for God's glory.

Looking at the extensive plant at Northfield one said, "Does it not cost too much?" "Not if he is my boy," said Mr. Moody.

Hindu Missionaries in Boston: Are They Needed?

THE programs of our missionary meetings are growing in interest, as more study and skill are put into the work. People are finding them even more worthy of time and effort than other modern club study-subjects. But there is one other kind of missionary meeting than ours, modern to be sure, but not sufficiently rare.

The following will interest readers of "The Little Green God," by Mrs. Mason. The scene is in — not Bombay, but Boston!

Recognition of the anniversary of the Hindu god, Krishna, was taken last evening at Hotel Ilkley, Huntington Avenue, by Baba Bharati, who entertained a number of friends to celebrate the event. The rooms were beautifully decorated with a profusion of choicest flowers, and an altar was erected in one room over which hung a picture of Lord Krishna, in a bower of roses and ferns, arranged by the Baba's own hands.

After the reception of the guests the Baba gave an address in which he sketched the life of Chaitanya, the greatest incarnation of Krishna. At the close of the address refreshments were served, consisting chiefly of various unique Indian sweetmeats, hallowah, and sherbets, prepared by the Baba himself. Among the visitors were several from New York and other places, by all of whom the evening was much enjoyed. — *The Boston Transcript* of March 22.

Missionary Spelling Match

ON the occasion of the monthly missionary meeting of Bethany Church, Roxbury, March 10, the subject of missions was presented in a unique and especially interesting manner. The missionary committee had prepared the program with great care. Two young men were captains, choosing sides of ten each. Two men of the Church were judges, with the understanding that they were to call upon a third, if necessary. They were to decide upon which side gave the better and

larger amount of missionary information. Each side did so well as to make it a tie.

Some examples will show the plan: Carey was spelled "modern missions"; and in the two minutes allotted it was shown how appropriate the name is. So Judson was spelled "pioneer"; Japan, "opportunity"; Hasseltine "Home," "preparation"; heathenism, "darkness" and Christianity, "light"; etc. The club agent was naturally assigned the word "MAGAZINE";* this is what she said regarding it:

"MAGAZINE,"—a-r, ar, s-e, se, n-a-l, arsenal—spelled according to the Century dictionary. This arsenal is very complete, representing all the foreign mission work of northern Baptists. For instance there are cannon, like the solid articles by the Secretaries, long distance guns, like the reports from China and the Philippines, France and Africa; and short range guns such as news of the work done among the Japanese at the St. Louis Exposition, and news of interest in missions shown by students at Harvard University. There are also rapid-firing guns, personal items about missionaries, such as notices of their sailing, arrival and furloughs, the birth of little ones in their families, and bits about the work. The bullets we call pictures; some of them are very good snap shots. There is also shrapnel, such as the information that Dr. Ashmore's son, Rev. Frank Ashmore who was called above, was a home missionary; this shatters the assumption of some people that those interested in foreign missions do not care for the home field.

The guns do their work by giving knowledge; when we know we shall feel, and pray, and give and go. These guns will never be spiked, no, not even when the Prince of Peace shall come.

[* This is quite in line with the article on page 216 of this issue. — Editor.]

for they will join in the royal salute. — Rev. A. F. NEWCOMB, Pastor.

A Home Worker Helped

This sample letter from our morning mail from New York tells the method:

I wish to render many thanks for my beautiful map of Japan. Also I wish to tell you of the good the MAGAZINE has done one of the many readers. Our pastor had asked each to double the offering for foreign missions. One told me that she put double the amount in her envelope, then read the January MAGAZINE over again and put in another dollar.

Many practise the same method with the same results.

MANY Little Gifts: The Sunday schools of the Protestant Episcopal Church, in twenty-seven yearly Lenten offerings, have given to missions a sum of \$1,469,077.60. We have the same blessed privilege. Each boy, girl, man, woman doing his part regularly, prayerfully—then all is done; and all is much more than we are now doing.

A Bright Idea and a Helpful Program

A HAPPY thought it was on the part of some one to plan a missionary meeting based on Mr. Cochrane's most interesting book, "Among the Burmans." The people enjoyed the departure from the customary stereotyped program and gained some valuable information. The same method could well be applied to many other books. There is a wealth of bright and informing literature on the subject of missions of which nothing is known to most people. Pastors and other leaders, why not introduce your people to some of the new, bright, informing literature? Let us keep up to date in the most progressive business in which the church of today is engaged!

SAMPLE PROGRAM. BURMA: ITS RENEWING

— A READING FROM HEBREWS, chapter 11.

— A BACKWARD AND FORWARD LOOK, p. 217.

— THE RACES AND RELIGIONS, p. 220.

— A LIGHT ON BUDDHISM, pp. 246 and 247.

— PRIMARY WORK: (Recent MAGAZINES and the leaflet, "Cutting the Cords," tell the story of Kengtung.)

Incidents in Evangelizing, p. 232.

Evangelizing through Healing, p. 225.

A STORY OF A STATION, p. 218.

AN ASSOCIATION AND A JUBILEE, p. 218.

A MISSIONARY'S REMINISCENCES AND TODAY'S SERVICE, p. 224.

EDUCATIONAL WORK: THE COLLEGE, p. 222.

THE BAPTIST MISSION PRESS, p. 227.

WELCOME HOME! p. 248. ON THE FIELD, p. 249.

The books referred to on page 224 will be found helpful, as also biographies of Burmese missionaries and the Annual Report.

We wish to announce that, in addition to the lectures on "Burma," "Upper Burma" and the "Karens of Burma"—which have been extensively used, we will have ready on June 1 a new and very interesting lecture with sixty-two splendid slides from photographs furnished by Dr. Bunker. Subject, "The Road to Loikaw." Sent free, carriage not prepaid.

[We regret that an excellent article on the "Student Volunteer Movement" (part of the month's special topic) came too late for this number. — Editor.]

TWO IMPORTANT NOTICES

THE WORLD'S CONGRESS IN LONDON

IT is significant to have the Baptist General Convention of America occur in May, just before the World's Congress of Baptists in London, July 12-18. The publication of the complete program for the latter, confirms our belief that this occasion is destined to mark an epoch in the history of the denomination, both in the recognition of the strength of the Baptist position and in the development of greater unity among the various branches scattered throughout the world. Certain features promise to be of special interest, such as the roll-call with responses by delegates from seventeen countries, including China, India, Australia, New Zealand, South Africa and many parts of Europe. The part taken by Baptists in establishing the great principle of soul liberty, will be presented. In considering missions, at home and abroad, there will be emphasized anew that part of our work which more than any other one thing has given us unity and strength. We believe that the questions of Biblical criticism will be wisely and ably treated by the speakers chosen. The unveiling of the statue of C. H. Spurgeon is most fittingly set for this time. An excursion to Bedford, the home of John Bunyan, is one of many interesting side-events arranged by the committee. The homes of London will be opened for the entertainment of delegates; and no labor is being spared to make the congress enjoyable and inspiring.

The Home and Foreign Secretaries will represent the Missionary Union. We hope many from the churches may have the privilege of attendance.

Friends visiting London will do well to remember that the authorized agents of the Missionary Union are centrally located and will be glad to assist any who may need their services. Address

Mr. A. J. Bride, Manager, The Foreign Missions Club, city office at 29-35 City Road, London, E. C. The boarding house, maintained by the club, is in a most pleasant neighborhood and will be found a delightful resting place.

Discontinuance of Joint Rates

FOR some time past the experiment has been tried of offering the *MAGAZINE* at a special rate in combination with some of our well known Baptist periodicals. The publishers of these papers have loyally and energetically pushed the plan with considerable success, if immediate results in subscriptions alone were the criterion. A careful study of the facts, however, shows conclusively that the ultimate result will be harmful to the *MAGAZINE*, with a loss in subscriptions. The explanation is as follows: While the secular monthlies rely upon single subscribers to make up their lists, and hence deal directly with them in seeking renewals, our own list is made up largely of clubs or groups. Loyal club agents do for the *MAGAZINE* what it could not do for itself, and by their efforts send in hundreds of subscriptions that probably never could have been secured by direct appeal from our office to individuals. Anything, therefore, that tends to break up these clubs is to be avoided. Numbers of clubs have been broken up during the past year because so many members deserted them to secure the advantage of the joint rate offer, thus preventing the other members of the club from securing a low club price. All things considered, therefore, it has seemed best to discontinue the use of this plan. While doing so, we earnestly thank those who have so kindly and earnestly cooperated with us in it.

YOUNG PEOPLE *and* MISSIONS

The Hour's Demand

MANY things are needed; some are needed most. It is important to get the right moral perspective so as to know what is to be emphasized, to be sought first. In the April number of the *Assembly Herald*, T. H. P. Sailer, Ph.D., the study-class "specialist" of the Presbyterian board, writing for young men and women, well states the need of the hour:

When a nation would prepare for war, before it begins to recruit its soldiers, it looks for an adequate supply of officers. The United States can afford to have a small standing army only so long as West Point and Annapolis continue to turn out year after year an efficient product. . . .

When Christ looked out over the great multitudes and was moved with compassion for them, the prayer that he urged his disciples to make was not directly for the harvest, but for more laborers to reap the harvest. We need at present more classes for the study of missions; we need more members for these classes; we need a great increase of interest and prayer and giving on the part of these members; but more than our need for all these things just now, and because we need them so sorely, we need more leaders for our work. . . .

We need not count our classes as failures, if they do not in every case develop leaders. Not all our members are fitted to lead classes. It often takes more than one course to prepare a member for leadership.

There are three ways in which we can help to increase the number of leaders: (1) If we

are leaders, we must keep our ideal constantly in sight. Pray definitely and plan for exercise. We must present the matter, to those who seem fitted for it, as a responsibility and a privilege. We have no right to expect results unless we are willing to pray and work for them. (2) We can organize another class with new members. . . . We ought not to let the experience that we have accumulated run to waste, if we are able to utilize it further. Our best classes have been led by those who were conducting the same course for the second or third or fourth time. Some can lead; some can assist; some can gather recruits; all who have received a blessing through the study of missions should try to bring others under its influence. (3) If another class is absolutely impracticable this season, we can begin to prepare for next season's work. . . .

By training members for leaders, by taking classes ourselves, by preparing to lead in the future, we can help to supply the need of the hour.

Helps to Meet the Hour's Need

AS clearly shown by Dr. Sailer on this page, the crying need of the hour in all church work is real leaders. The conditions in every department of Christian service call for much wisdom and prayerful, purposeful endeavor to meet this need. It was to help solve these problems that an annual conference was established under the auspices of the Young People's Missionary Movement. It will meet at Silver



THE HOTEL AND ASSEMBLY BUILDINGS, SILVER BAY, LAKE GEORGE, N.Y.

Bay, Lake George, New York, July 21-30; and will be in the nature of a training school in methods of Christian work and mission study.

The first session of each day will be given to devotional study of the Bible under the leadership of Bishop J. M. Thoburn, the conference pastor. This will be followed by a conference on Sunday school work, a study of home or foreign missions, and from eleven to twelve a general service with addresses by men of great reputation and spiritual power. The afternoons are devoted entirely to recreation, followed by an out-door vesper service and denominational meetings in the evening.

We especially urge pastors to see that the young people's leaders plan to attend, feeling sure that there will be practical help in methods and uplift of life. For full details as to accommodations, programs, expenses, etc., address, C. V. Vickrey, 156 Fifth Avenue, New York.

Baptist Young People Learning to Do and Doing

THOUSANDS of our young people are seeking to know how they may know more and do more and be more in the Master's service. The motto of the Baptist Union, "We Study that we may Serve" is becoming the keynote of many lives. One great department of this culture study is the missionary department. This is of special interest to young men and women. The word "conquest" as applied to meetings and study appeals to them. They like action, not simply to see it but to share in it. They are ambitious to have a large part in the great work of the world, and rightly so. Young men are a mighty force in the modern business and political world, and are coming to recognize the demand for filling important places in the great work of extending the Master's kingdom in the world. Mission study to them means mission work, for as the motto teaches, culture is not the end in itself. Then, too, the end is not

the mere acquirement of general ideas of work; it is actually being missionary in spirit and actually doing missionary service. It means more than songs and hopes inspired by a mass meeting, for definite resolutions and strong purposes must be fulfilled in the doing of service.

And so it is very important that we have conventions for the special purpose of studying methods of work. The All-New England Baptist Young People's Conference is to be for such a purpose; and we earnestly hope it may be marked by a very large attendance and very helpful studies. Hailing with joy the signs of progress in the work of missions, we especially commend these meetings for the study of how best to serve and for the training of leaders in this service.

We append the official notice of the chairman, Mr. White, concerning this conference. The Baptists of Boston will give a warm welcome to the Baptists of New England.

On to Boston

THE All-New England Baptist Conference meets in Clarendon Street Church, Boston, Mass., July 18-23, 1905. A summer assembly of Baptist young people; a training school for Christian workers; study classes in missions, evangelism and Christian culture; evening addresses by prominent speakers; all-New England Baptist banquet, at seventy-five cents per plate, ladies' and gentlemen's night, Monday evening, July 17. Reduced railroad rates on the certificate plan from all points in New England. (Be sure and secure certificate when you purchase your ticket for Boston.) Boarding accommodations at reasonable rates. Enjoy a summer outing in Boston and its historic environs. Combine profit and pleasure. Address any inquiries to

FREDERICK M. WHITE, Winthrop, Mass.,
President, Conference Committee.

Our Study Class Progress

THERE have been 73 mission study classes reported to the office during the last seven months, with an enrolment of about 1,500. This record is considerably larger than that of the previous twelve months. There have been sold to young people 46 Japan reference libraries and 1,600 copies of "Sunrise in the Sunrise Kingdom"; a new edition of 500 of the latter has been ordered.



Photo by J. Heinrichs

LAST YEAR'S GRADUATING CLASS, RAMAPATAM THEOLOGICAL SEMINARY, SOUTH INDIA

Young Native Christians at Work

WE wonder if our young people realize the fact that in many of our mission fields there are now young native Christians who are being trained for intelligent service for the Master, in methods adapted to their own land and people. In the *Baptist Missionary Review* of Ongole, Rev. W. B. Boggs has given a very interesting account of an evangelistic tour by the students of the Ramapatam Theological Seminary, and we have selected a few main incidents of this trip.

The company consisted of Mr. Heinrichs, Mr. and Mrs. W. B. Boggs, missionaries; two seminary native teachers, and sixty students of three advanced classes of the seminary. The first camp was pitched at a village about fourteen miles from Ramapatam, where they were joined by Mr. Boggess and preacher Jadda Daniel. The force was then organized: it was divided into six preaching bands, each in charge of a missionary or a seminary teacher or preacher. In the early morning all assembled at the largest tent for a Bible lesson and prayer. The assignments for the day were then made, and each company started for its appointed village, several miles away. The people with the exception of the Brahmans, gave attentive hearing to the gospel, gathering round the students as they sang and preached in the streets; but they asked, "If we should believe and

accept this, how would our stomachs be filled?"

The Brahmans are the Pharisees of India, and they opposed, caviled, and tried to defend idolatry and caste. "When met with unanswerable arguments," says Dr. Boggs, "they generally had recourse to the vanquished disputant's weapon, clamorous noise."

The tour extended over eleven days; the tents were pitched in five different places; twenty-eight different villages were visited; there was usually preaching in several parts of each village; so that large numbers heard the central truths of the gospel.

Thus, in faith and service, the young Christians of America join hands with the young Christians of India. It is one great work for our one Friend and Master.

The University Honor Roll

A CANVASS of the leading educational institutions, conducted by Miss Rilla E. Jackman, has called out many interesting replies. In the number of missionaries in foreign fields Yale University stands first, with eighteen representatives. Rochester Theological Seminary ranks second, with sixteen; the University of Michigan third, with fourteen, and the University of Illinois fourth, with twelve. The University of California has the largest missionary volunteer band, with an enrolment of thirty-one; the University of Illinois is second, with an enrolment of twenty-five. — *The Standard*.

THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

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Editorial

All Hail!

The Master greeted his disciples with these words of cheer on the resurrection morn. The same Friend and Leader greets us, the representatives of the Baptists of America, whether at the Anniversaries or at home. How significant are these words; how full of the Master's thought and love; how rich with his hopefulness and assurance of our success. This congratulatory word is the divine optimism, a hope founded upon rational faith. Surely we may rejoice in the privilege of sharing with our Master, in closer fellowship, so glorious a work with its message of good news, and its errand of life. We may be conscious of the authority of the divine commission and divine companionship. "Go, — lo, I am with you." With this glad assurance the Baptist hosts are assembling in St. Louis.

Woman's Anniversary

The annual meeting of the Woman's Baptist Foreign Missionary Society, held April 19-20 in Boston, has been marked by large and enthusiastic audiences; a splendid program, unusually strong and interesting, even for the woman's society where programs

are noted for excellence; and reports from both the home and foreign fields, that gave evidence of divine favor and human diligence and devotion. The much that has been done in the past year gives courage to do even larger things the coming year. Our going to press earlier than usual, that the June MAGAZINE may be ready for the Anniversaries, precludes giving more than this notice and prevents any report of the meeting of the Woman's Baptist Foreign Missionary Society of the West occurring April 25-27 in Minneapolis. Minn. These omissions we regret.

Brethren, God Speed!

In the *Baptist Argus* Rev. R. J. Willingham, D.D., gives an account of the forward movement in southern Baptist foreign mission work. At Nashville, last May, the board was instructed to make an advance. Since then more than forty new missionaries have been sent out, and with others under appointment, the number will probably reach fifty during the year. Excellent reports are received from the foreign field, and many of the home churches have largely increased their interest and their contributions. In all this prosperity of our brethren we rejoice.

Japan to Lead China

It is reported that the colleges of Japan now have some 5,000 Chinese students who are receiving an up-to-date education. Does this mean only a Westernizing of China? May it be made to mean more? They will return to China as missionaries of Japanese civilization. Since Japanese civilization is not yet quite the same as Christian civilization, the present is a most critical moment for China and calls for greatest efforts to make Christ lead both in Japan and in China. In our West China Mission, says Mr. Wellwood, the letters or "discourses" from Chinese students now in Japan have excited the populace, alarmed inquirers and made the work doubly difficult, through creating a strong anti-foreign feeling. Pray for both of these ancient empires—vast, awakening China and new, wide-awake Japan. Japan's leadership of China and all the East gives her great responsibility: who will lead Japan? Christ?

The Time Element in Missions

The work of missions demands haste, but it cannot be hurried. It calls for promptness, but it calls just as clearly for patience and permanence. We cannot put the evangelization of the world into a time-table. God's "due time" is never known beforehand. His plans may rush like a falling meteor; or they may come without observation like the motion of the polar star. We need to remind ourselves of these facts continually, because in these times there is a natural tendency to adjust our ideas of missions to the schedule of the "Empire Express." One or two illustrations will show how unsafe such methods would be:

Consider, for instance, the progress of the gospel against Buddhism. That ancient and philosophical system of idolatry seems to have produced a false contentment, a sense of superiority to everything else, so that the truth of the gospel has been slow in reaching Buddhists, and they have come one by one,

rather than like doves to their windows. In regard to gaining Buddhists, we must take a view where a thousand years counts as one day, if our Leader so wills it.

There must always be patient continuance in pioneer work; but sometimes great ingatherings come quickly, as among the Karens, the Congoese, the Telugus. Here the principle of permanent work holds just as firmly. These masses are ignorant; they must be carefully trained, or the church will be weak and tottering. And that work is reckoned by generations, not years. Therefore in all mission work worthy of the name, we must plan for strong foundations and for solid building. Here is the function of schools.

The Cry of a Brother in Want

We would not conceal editorial personality or humanity, and must confess that the editor's sanctum has been almost haunted for these many weeks by the grim specter of Indian famine. Nearly every one of the annual reports from the missionaries of South India; nearly every missionary letter from that field of the Telugus; every issue of the Indian papers that comes to our desk, open or close with the awful testimony of grim, gaunt famine stalking through the land. These are reports referring to several months ago, and the awful condition has been increasing ever since. The lack of food, and increased price of food; the lack of labor at famine prices, with prices correspondingly reduced; the infrequent and irregular meals, even from the sweepings of rice as unloaded on the docks; the poor, "ribby" bodies of the orphans and other children, many of whom are already cared for by the missionaries—all these pictures must be intensified at this later date; the colors are deepened, the horror more awful. Some friends of the Union and missionaries are sending designated contributions. Surely every human heart will wish to do what is possible, to respond to this cry of need from our starving brethren.

"Independent Missions"

The Standard lately printed a vigorous editorial on "Supporting Our Missionary Societies," which contained the following reference to so-called "independent" missions:

Independent missionaries and non-denominational organizations visit Baptist churches, make appeals, and secure aid for their work. In one church, within a year, appeals have been made for independent work in Italy, in France, and in the "regions beyond." It is not claimed that these are not worthy objects; back of them is a real need, and the men and women who promote them are honest and earnest. At the same time no sensible person can doubt that contributions made by Baptists to these objects sensibly affect the income of the Missionary Union.

We are very glad that *The Standard* has called attention to this condition of things. There are few who realize how much the Missionary Union suffers from it; and yet if we should complain, many would think us unduly censorious of earnest Christian workers. One thing, however, is noticeable. These "independent" missions do not look to "independent" churches for their support, but to denominational churches. Before us is the accredited periodical of one of these missions, in which the claim is made that it does not personally solicit contributions. Nevertheless, only a few weeks ago a missionary of this organization visited one of our Secretaries and asked for the names of churches and pastors to whom appeals could be made for money.

But without further comment on this, we wish our Baptist people would earnestly consider three facts: First of all, the Missionary Union understands and feels the call of the nations as no independent organization can possibly do. At this very moment there are many open doors which they are eager to enter—but the churches are not ready with their support.

Again, not every field can be occupied at once by any mission; but a society of long and wide experience, like the Missionary Union, will be the most sure to make its advance wisely. And, perhaps still more important, it is not

the "independent" mission, but our strong Baptist Missionary Union which can lay broad foundations and insure permanence in mission work.

Those familiar with the history of missions know how many "independent" missions are not permanent. It is much easier to start a work than to keep it up well during the years.

The Standard well concludes:

The Christian is under obligation to do what he can to advance the kingdom of God, and his obligation carries with it the duty of careful investigation of the agencies through which God's work is being carried on that he may aid those which have the strongest claim to his support. Instead of being at the rear, let us try for a place at the front in Christian beneficence.

A Noteworthy Contribution

It is fitting that at this time we should make announcement of certain gifts which have given very great relief in many places. A special gift of \$25,000 made annually for three years past has been in the hands of the Executive Committee for use in erection of needed buildings. This money was contributed by Mr. John D. Rockefeller, who has desired that it should be confidential. As stated in another paragraph, a sum much larger is given by Mr. Rockefeller the present year in view of the large accumulation of needs of this nature. It would be difficult to overstate the relief, for which our missionaries in many fields have cherished gratitude to an unknown friend. The manner in which the gift was made is characteristic of the action of this giver, who, since his boyhood, has been a contributor to the funds of the Missionary Union. The gifts of Mr. Rockefeller to our current funds, coming in the regular way year by year, have increased from time to time until for the past four years they have reached the munificent sum of \$100,000 per year. The cheerfulness, modesty and intelligent considerateness with which these gifts have been made have been deeply appreciated by the administrators of the affairs of the Union.

Missions in the Sunday School

MISSIONARY LIGHTS ON the INTERNATIONAL LESSONS By Rev. J. Mervin Hull

THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.

LESSON XI. REV. I: 10-20. JUNE 11

The Message of the Risen Christ

Alpha and Omega

A great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. VS. 10-11.

"**A**LPHA" and "Omega" are full, strong words; they have in them something of a trumpet sound, and they have often been set to music in stately anthem. We realize, too, in a sort of misty way, that these words have a certain exalted meaning with reference to our Lord Jesus Christ; but it is only when we look at them from the point of view of world-religions, that we begin to feel the depth and glory of that trumpet message, "I am Alpha and Omega."

For there were many religions in the world long before Christ came to teach the one true way. Isis and Osiris were ancient deities when Moses began to learn the wisdom of Egypt; Elijah had some conflicts with the priests of Baal;

the sun and all the host of heaven were worshiped long before the dawn of history. But — "In the beginning was the Word" — "I am Alpha."

And there were many religions in the world when Christ was born at Bethlehem. It was an amazing thing for the angel to say that the good tidings should be "unto all people." This is the phase of the message which appeals to us now. We are in the midst of the conflict; will Christ lead us in triumph till these other religions disappear? Already the beginning of the end has come: Buddhist priests are preaching Christ; different Hindu castes sit at the same Lord's table; fetish bonfires flame in the forests of Africa. As Christ was the living Word before the worship of Isis and Osiris, so will he be the living Word when every marble Buddha has crumbled, and the millions of India's gods are known no more. Then, clearer still the trumpet voice will speak, "I am Alpha and Omega."



Photo by G. H. Brock

CONVERTS FROM FIVE HINDU CASTES, SOUTH INDIA

LESSON XII. REV. 22: 1-11. JUNE 18

*The Heavenly Home***No More Curse**

And there shall be no more curse. Vs. 3.

NOTHING will help us to picture the glory and beauty of that country where there shall be "no more curse," so much as a knowledge of the transformation which has come to pass in those places where Christian missions have been slowly lifting the curse of idolatry and heathenism. Our missionaries see this curse in all its hideousness. After viewing the worship of Buddha at Shwey Dagon pagoda, Rev. H. P. Cochrane wrote: "'Thou shalt have no other gods before me.'

What new meaning that commandment had for us, as we saw it violated before our eyes! Idolatry seemed even darker than it had been painted. Buddhism, as seen in the life of the people, is *rotten to the core*." Another, after describing the horrors of heathenism in Africa, says: "Why do I write these things? It is that you may fill up the short outline into a terrible picture which shall remain in your mind till the state of these godless souls, the faces of these wretched heathen compel you to remember their needs; to pray for them, work for them, sacrifice for them."

Yet for these, Christ came to earth, and his truth can transform them into true children of God. "The people came," writes one missionary, "morning, noon and night. In one village, entirely new to me, twenty-one were baptized. Though I had fever that day, and had to be carried in a chair, I was supremely happy." "Save that seeing is believing," writes another, "one could hardly believe the marvel-

ous change that has taken place in this village." And again, "I would not exchange places with any pastor in America." It is the herald of that time when there shall be "no more curse."

LESSON XIII.

JUNE 25

*Review***With Our Fellow Workers**

A *Surprise*. Some of our readers have been surprised to find how readily and helpfully the lessons of this quarter have found illustrations in our mission fields. But, indeed, it is not strange that the gospel which contains

"God so loved the world," should be illuminated by the wonderful evidences of the power of that love to redeem men of all tribes and nations, in the remotest corners of the earth. Sometime, teachers, when the idea seems good to you, try a review exercise which shall bring out the missionary thought of each lesson in the quarter.

Users of Other Lessons. We have received a letter from an energetic young assistant superintendent who is enthusiastic in regard to the general plan of this department, and with others asks if something cannot be done for those not using the international lessons. This problem caused us some anxiety at first; but the only practicable course seemed to be taking the lessons used by the great majority. One superintendent said the plan was so good that he should urge his teachers to take the *MAGAZINE*, even if they did not use the international lessons, and learn to make their own illustrations. We appreciate this exceedingly, but it made us regret more keenly that



Photo by J. Clark

RAW MATERIAL, IKOKO, AFRICA

we could not fully meet the needs of those who use other lessons systems.

Our Ideal. The subscription list of the MAGAZINE is growing, but there are still many who do not see it. Our ideal is, a good club of subscribers in every church; a copy in the hands of every Sunday school teacher. Will you help us to realize this?

LESSON I. 2 Chron. 32: 9-23. JULY 2

Sennacherib's Invasion

Jehovah Classed with Idols

They spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. Va. 10.

THIS lesson deals with the most deliberate attempt recorded in the Bible to put the God of Israel on the same shelf with graven images. It is persistent, malignant, irritating. It is led by royalty; it is extended by emissaries, by literature, by the railing of the vulgar crowd. But, in all its strength, this opposition is no greater than that which some of our missionaries have to meet all the time, and especially where they come in contact with such ancient and complex sys-

tems as Shintoism or Buddhism. The idea of one supreme, eternal, universal God is utterly foreign to such a system. "To the millions of China, Korea and Japan," says one writer, "creator and creation are new and strange terms." "Where Christianity has one Lord, Buddhism has a dozen," says another. "We speak of God, and the Japanese mind is filled with idols." "Lecturers and inexperienced missionaries," says Dr. W. E. Griffis, "make a great mistake in talking to an audience of common people in Japan as they would to a similar gathering in Christendom, where the idea of one living and true God is a commonplace thought."

Still more trying than open opposition is the readiness of Buddhism to include Jesus among their deities. "Our great conflict," says Dr. Griffis, "is with the priests. They would gladly adopt Jesus Christ as a new avatar or incarnation of the Buddha, and are ready to use Christian machinery to hold all forces under their control." Such things help us to understand what difficulties our missionaries must face, and to rejoice in the conquests which they have made.



ONE OF THE MANY SHRINES AT THE FOOT OF SHEWEY DAGON PAGODA, RANGOON, BURMA

PERSONAL & OTHER NOTES

Birth:

To Rev. and Mrs. William Wynd of Osaka, Japan, March 11, a son.

Arrivals:

WELCOME home to well-earned rest, to homes enriched by your coming, to home land honored by your service! Rev. David Gilmore and wife, Rev. Sumner R. Vinton, wife and two children and Mrs. E. O. Stevens, all of Burma, reached Boston, April 21, on the "Saxonia"; also Miss E. E. Scott of Bassein, Burma, April 23, on the "Arabic."

§ MRS. W. R. MANLEY of Madras is obliged to return to America, because of ill health. She sailed with Miss Wagner.

§ AFTER a term of service in China of nearly ten years, Rev. Jacob Speicher and wife sailed from Hongkong, March 24.

§ AFTER attending the World's Baptist Congress in London, July 12-18, Rev. M. C. Mason of Tura, Assam, will come to America.

§ REV. C. E. BOUSFIELD and family are now resting in England. He reports himself much improved by the voyage and change of climate.

§ MISS LILLIAN V. WAGNER of Hanamakonda, South India, sailed from Madras, April 10, returning to America on furlough.

§ ON February 18 Mrs. G. G. Crozier and daughter Frances sailed from Calcutta, returning to America via San Francisco. They expected to arrive early in April. Both had suffered severely from the effects of the climate, but expected to derive much benefit from the voyage.

§ CAPTAIN LUKE W. BICKEL of Japan is improving slowly at the Kobe Sanitarium. The repairs on the "Fukuin Maru" and the steam equipment are nearly completed; and we hope, with the noble captain, that he may ere long be able to be among his people in the Inland Sea.

§ MRS. N. M. WATERBURY, Home Secretary of the Woman's Baptist Foreign Missionary Society, has been granted a leave of absence for six months and will enjoy a much-needed rest in Europe. She sailed on April 27 and will join her daughter in Germany. She will attend the Baptist Congress in London. It is her first real and extended vacation since taking up her present work, sixteen years ago.

§ REV. T. E. SCHUMAKER, who is in charge of the newest station of the Union, in Japan, Otaru, in Hokkaido, has recently purchased a most satisfactory piece of land upon which to erect a permanent mission residence. The site is high and well drained, commanding a magnificent view of harbor, city and surrounding mountains, and is centrally located for work. Mr. Schumaker will appreciate the comfort and health of a well built home, for the Japanese house in which they have thus far resided has been a constant menace to health.

§ REV. A. W. RIDER, the District Secretary of the Missionary Union for the Pacific Coast, sailed from San Francisco, May 3, on the "Korea" for Japan. Although this is in no way an official visit, he goes with the hearty approval of the Executive Committee to see the missions in Japan, China and the Philippine Islands. The first-hand knowledge of these countries, their needs and opportunities, will be sure to give him added power in the service at home; while we do not doubt that he himself will carry a blessing to the workers abroad.

§ **THE** Henzada and Tharrawaddy Karen Associations in Burma report the largest number of baptisms this year in any year of their history; 2,000 in the former, 500 in the latter, largely the result of the Ko San Ye movement.

§ **SIDNEY G. ADAMS**, son of Rev. J. S. Adams, Hanyang, China, was ordained to the ministry at a meeting of the East China Conference. For several years he has been a valuable assistant to his father, especially in the care of the work at three important outstations connected with Hanyang.

§ **REV. GEORGE A. HUNTLEY** and family reached their home in Hankow, China, February 27, after a somewhat trying voyage. One of the children contracted chicken-pox and had to be isolated from the others; and the doctor himself during the latter part of the journey was far from well.

§ **ALL** foreign missionaries on furlough or under appointment will be entertained while attending the International Missionary Conference which meets at Clifton Springs, New York, June 7-13. These occasions always prove to be of unique interest, bringing together as they do, from the ends of the earth, representatives of a common cause.

§ **MRS. G. G. CROZIER** is returning to America, but Dr. Crozier expects to remain two years longer in Assam. A recent fire caught in the students' dormitory and spread to some outbuildings, causing considerable damage. One result is an organized crusade against the use of tobacco; and at the date of writing, a rule was about to be adopted by the students, forbidding the smoking of tobacco on the mission compound.

§ **THE** Annual Calendar of the Baptist Theological Seminary, Yokohama, has come to hand. Sixteen students are

enrolled. The recent special session of a month was well attended and of much practical value to those who had not had the benefit of a regular course. The school work is now divided into a regular and advanced course, the latter for those who have better preparation.

§ **REV. W. F. DOWD** of Impur, Assam, has baptized fifty-five since January first.

§ **THE** correspondents of Rev. W. L. Ferguson, D.D., will please note the change of his address from Ramapatnam to Edinboro House, Egmore, Madras. Dr. Ferguson is in charge of the Telugu work in Madras.

§ **REV. E. N. HARRIS** of Shwegyin, Burma, has had the pleasure of celebrating the fiftieth anniversary of the opening of that mission by his father. Conditions on the field are most hopeful, both as to baptisms and contributions. Several men of his field are studying for the ministry, at Insein.



MR. F. D. PHINNEY

Superintendent Mission Press, Rangoon, Burma. The new building is shown on page 227.

§ **MR. LEONARD W. CRONKHITE** of Brown University, son of Rev. L. W. Cronkhite, D.D., of Burma, is one of the successful

candidates for the Rhodes scholarships at Oxford. This appointment is an honor not only to a worthy son of a worthy father, but to the home for the children of missionaries in Newton Centre, Mass., where he spent a number of years.

(Continued from page 213.)

men are now under appointment. How shall the other fifteen be secured? We can issue no indiscriminate call, but we earnestly suggest that all devoted young men should consider the mission field as one of the places to which the Lord may call them; and we ardently hope that some who are now well prepared for the work may hear and heed the call without delay.

Miss Durfee's Notable Service

MISS SARAH C. DURFEE, who has served so long and efficiently as president of the Woman's Baptist Foreign Missionary Society, declined reelection to that office at the recent annual meeting in Boston on account of continued ill health. Miss Durfee has been actively engaged in the work of the society almost from its inception, first as state secretary of Rhode Island, then for fourteen years as clerk, and during the last fifteen years as its honored president. In her present position as honorary president her counsel and advice will still be sought and valued. She is succeeded by Mrs. M. Grant Edmunds of Chestnut Hill, Mass., who having served for two years as vice president, is thoroughly familiar with the work, and is well fitted for the trust.

The Summer at Northfield

THE prospectus of the Northfield Summer Conferences for the season of 1905 is an index of the large work of these interdenominational, international gatherings, working as they do for the most efficient service in the common cause.

The season opens with a student gathering for young men (June 30 to July 9). This is followed immediately by a parallel gathering for young women (July 11 to 20). Two days later (July 22 to 30), the only purely technical school for Sunday school workers in America begins its second annual session. At the same time (July 24 to 31), the woman's foreign missionary interdenominational gathering. The courses in each are so arranged that any one attending either school may attend the lectures in the other. The General Conference of Christian Workers (August 4 to 20) is the best known and perhaps the most influential assembly of the summer. It will

be followed, as in former years, by a series of post conference addresses, lasting this year until September 15. A few of the speakers already secured are:

Rev. Endicott Peabody, Rev. G. Campbell Morgan, John R. Mott, John Willis Baer, Robert E. Speer, Prebendary Webb-Peploe, Rev. Prof. James Denney, D.D., Rev. A. T. Pierson, D.D., Principal R. A. Falconer and Rev. Johnston Ross.

"Essential" Offerings and Inventive Genius in China

AS we passed one of the little roadside shrines on one of the great worship-days during the Chinese New Year celebration, we noticed several plates of cakes and other sweetmeats set out before it, in the midst of incense sticks. Seeing that we were looking at the display, the woman worshiper standing near laughingly called out, "Wait a little while, and I'll give some of the cakes to the children." 'Tis a well known fact that their gods want only the "essence" of their offerings, while the people themselves feast on the material part. Do you want to hear of the latest Chinese invention? We have been having an unusually cold February. Finally the fish in the ponds began to die. Fish were rushed into the markets and sold remarkably cheap. People feared that after the cold spell was over, there would be a dearth. But a few of the more enterprising fish-pond owners hit upon a brilliant scheme: they took their large *voklens* which they use for cooking, somewhat resembling iron kettles with low, sloping sides, built fires in them

and set them afloat like boats on the water. The fish enjoyed the warmth, following the fires hither and thither. Moreover the plan seemed to be successful, for the markets are still supplied. — MRS. J. H. GIFFIN, Kiating, China.



Photo by W. B. Boggs

ON THE GROUNDS OF OUR THEOLOGICAL SEMINARY,
RAMAPATAM, SOUTH INDIA



Photo by H. L. Marshall

A COMPANY ATTENDING THE KAREN JUBILEE, HENZADA, BURMA

portions of the field. This last has been a most valuable feature; it secures greater wisdom in the apportionment of funds; it relieves the missionary from odium when not all are satisfied; and it stimulates self-support, which always advances *pari passu* with self-direction. It was in Dr. Smith's time that the first single-lady missionaries were sent to this station, Miss De Wolfe, and Miss Norris better known in mission history as Mrs. Armstrong. Dr. Smith and his wife left Henzada in 1875.

By this time, Mrs. B. C. Thomas was again on the field; she conducted the work with great vigor for more than fourteen years. For six years of this time she had with her son, Rev. W. F. Thomas. It was a time of incessant and far-reaching evangelistic touring, in which the missionaries were faithfully seconded by "the good old native preacher," Thara Tu Wa. It was during this time that the Thomases opened up the work among the Chins — a work which resulted in establishing two mission stations, Sandoway and Thayetmyo.

To the former of these, Rev. W. F. Thomas went in 1886, when the Henzada Karens began to demand a development of English education which he did not feel called upon to undertake.

The missionary and people separated with mutual affection and esteem: the former to care for an important offshoot of the parent work, the latter to find in Rev. W. I. Price, who in 1889 took over the work from Mrs. B. C. Thomas, a man thoroughly in sympathy with their desire for education. During Mr. Price's term of service the school was reorganized on an Anglo-vernacular basis and greatly improved; a chapel and school building, and a girls' dormitory and ladies' house were built; and complete self-support was secured. Nor was the evangelistic side neglected; on the contrary, this work was pushed as much as ever. During the term of the Prices, both of whom have left a deep impress on the work, there were three single ladies associated with this work, Miss Wepf, Miss Modisett, and Miss Larsh.

The present missionaries took charge in the end of 1899, in consequence of the lamented death of Mr. Price. Miss Peterson and Mrs. Morgan have been associated with us in the work; and Miss Gooch has recently arrived. Doubtless the most striking feature of the present administration is the great awakening among the heathen in connection with the work of Ko San Ye. Another step in advance is that the association has

assumed the support of a preacher among the Chins at Haka. School work has been difficult in consequence of changes in the educational policy of the local government. Changes have been so great that it has taken the most strenuous effort merely to keep abreast of them.

The association met on February 17 and 18, and the reports showed that we are beginning the second half-century with bright prospects. The statistics are not tabulated yet; but while the church letters were being read, Mrs.

Gilmore actually counted 1,908 baptisms, and she did not get them all. Our membership will foot up 5,000 or over: it is the greatest ingathering the Henzada Mission has ever known; and apparently the end is not yet. All are uniting in a vigorous effort to care for the babes in Christ, and to reach the interested heathen. While the contributions have been quite up to the average, or even above it, the people have heartily voted to attempt to raise some extra money to do the needed home mission work in the district.

MANY PEOPLES AND RELIGIONS

BURMA'S RACIAL AND RELIGIOUS CHANGES

BY REV. H. H. TILBE, Ph.D.

CAMBRIDGE, MASS.

[All will wish to know that Dr. Tilbe is one of the foremost Pali scholars in the world. His grammar of this, the classic language of Burma, is used in some of the leading universities of America and Europe; while scholars are eagerly awaiting his dictionary. Since his return from the mission field, he has been studying Sanskrit and allied subjects in Harvard University. During the spring term at the Newton Theological Institution, he has given the annual series of missionary lectures. This is an elective study, which closes with a regular written examination. Twenty-one students have taken the course this year, the subject of which is "Missions in Burma." — EDITOR.]

THE peoples of Burma include about fifty races or tribes and dialects, separated by distinct and important differences. They may be divided as follows:

First. *Native Civilized Races (Buddhists)*. (a) Burmans (including Arrakanese, Tavoyans, Yaws, and others); (b) Talains (also called Mons and Peguans); (c) Shans.

Second. *Hill Tribes (Animists)*. (a) Karens (Sgaw, Pwo, Brec, Paku and other tribes); (b) Chins (of many tribes); (c) Kachins; (d) Singphos; (e) Taungthus; (f) Muhsos; (h) Many others.

Third. *Foreigners*. (a) Europeans

(nominal Christians); (b) Natives of western India (Hindus, Mohammedans, Sikhs, etc.); (c) Chinese (Confucianists, etc.); (d) Smaller bodies of many other peoples.

Ethnologically the peoples of the first two classes are closely related, all being Mongols of the Thibeto-Burman branch. Many centuries ago their ancestors came in successive waves of migration from the high plateaus and mountain valleys of central Asia. At that early day they were animistic savages — nomad tribes, having the rudest monosyllabic dialects without letters or literature of any kind, living largely by hunting, having few domestic animals, knowing only the simplest forms of cultivation, practically without tools, ignorant of trade, without religion except superstitious fears of evil spirits to whom they made bloody sacrifices and other offerings.

Long ago upon the peoples of the first class (which comprises a very large majority of the entire present population of the country) by contact with superior peoples, there were wrought

three important modifications: a slight racial mixture, the adoption of the Buddhist religion, the development of a splendid civilization.

This contact, for the Burmans, was with a small but powerful band of Aryans, who came from north India through Assam and Manipur into the northern part of what is now Burma, conquered the animistic savages, introduced Buddhism, founded a kingdom, and were themselves gradually absorbed into the people they ruled.

For the Talains, this contact was with a highly civilized people from south India who came across the Bay of Bengal and founded a Buddhist kingdom at Thaton, on the coast of the Gulf of Mortaban. These conquerers, too, were wholly absorbed into the people they ruled, leaving physiological traits that show very distinctly to this very day. Pure Buddhism amongst them was later revived by Buddhist missionaries from Ceylon: from them it spread through all Burma and has remained till now dominant in the whole land.

For the Shans, this contact was twofold — with the Chinese through whose country they came, and with the already civilized Burmans into whose land they came, from whom, also, they received Buddhism.

Before the beginning of British power in Burma, the hill tribes had never been seriously affected by contact with more civilized peoples. More recently large numbers of Karens and smaller numbers of other tribes have

been brought under the influence of civilization, and many thousands of them have been converted to Christianity and Buddhism. The great majority of these hill peoples, however, still cling to their mountain fastnesses; in most things they are today practically what their savage animistic forefathers were when they entered the land many centuries ago.

The foreigners are of many nations and have brought in the life and customs of every land from which they

have come; so that nearly all the civilizations of the world with their vices and their blessings now mingle in the cities of Burma, and have established there the forms and influences of their various religions.

Among these different peoples of Burma the American Baptist Missionary Union has its oldest and some of its most successful missions. These missions are many and different, as distinct in character and methods as are the peoples

themselves in their ethnological traits and in the degrees of civilization to which they have attained. The work of Judson was among the Burmans, the dominant race. Our great ingathering of Karens who had been marvelously prepared for receiving the gospel from the white man of the West, is one of the "miracles" of modern missions. From this race, mainly from the Sgaw branch, have come nine-tenths of the converts in Burma. The Ko San Ye movement is influencing the Pwo Karens.



BUDDHIST PRIESTS IN BURMA, BEGGING FOOD

RANGOON COLLEGE PRESIDENT

TEACHER OF TEACHERS: AN APPRECIATION

FORTY years have elapsed since a promising young student, Josiah Nelson Cushing, about to graduate from Newton Theological Institution, responded to the divine call and accepted appointment under the Union to service in Burma.

His exceptional linguistic ability led to his designation to work among the Shans, involving the mastery of the language, the translation of the Bible and the preparation of books necessary to future work. To this difficult task he applied himself with characteristic zeal and vigor. He soon secured a passport into the hitherto unexplored

Shan country and traveled far and wide, studying and preaching.

After some years he removed to Rangoon, better to superintend the work of publication. A grammar and dictionary were completed, and the

Bible was printed, first book by tentative form and later as a work. In Rangoon Dr. Cushing came in contact with many other phases of work, most notably the Baptist work. After acting as president for two years

he was elected to the office in the school has constantly grown in numbers and efficiency.

For eight years he has been president of the English Educational Syndicate, times having oversight of schools of the country. He has served as chairman of the missionary committee of reference for five years,

is a member of the committee of revision of the Burman Bible. At times he has been generous in giving counsel to the college students and others who have sought naturally the aid of one of such marked ability



DR. CUSHING

THE EDUCATIONAL ENDOWMENT

THE movement for providing an endowment fund of \$500,000 for our educational work abroad, is one year old. Probably few of those who voted so enthusiastically at Cleveland last year, to inaugurate the effort, believed that the first twelve months would see so much accomplished. A large amount of planning and other preliminary work has been done under the leadership of Dr. Mabie and a general committee of seven, S. W. Woodward, chairman. The special

meeting in New York last March already been reported, and on the 2nd of May another successful gathering was held in Boston, under the auspices of a local cooperating committee of nine laymen. The many generous volunteer pledges of both large and small amounts have greatly encouraged the committee, and it is believed the entire sum can be raised in less than the prescribed limit of five years though pledges have usually been made on the basis of five annual payments.

The Literature of Missions



THE BLUE BOOK OF MISSIONS, 1905. Compiled by Henry Otis Dwight, D.D., LL.D. Funk & Wagnalls Company. Small 12mo, 200 pp., cloth; \$1 net, by mail \$1.10.

Although the Blue Book for 1904 was only a directory of American missionary societies, the demand was so great as to lead societies, missionaries and many others to desire a larger, fuller new edition, and to cooperate by furnishing material and in other ways. The result is this "portable and pocketable compendium" of information.

"It contains the essence of the annual reports (for 1904) of one hundred or more missionary societies, with statistical tables and with the latest facts as to area, population, religions and missions (both Protestant and Roman Catholic) in each of the non-Christian countries of the world."

We regret to find that the book is not free from the old-time, common error of not including Burma and Assam in India. It is, of course, not written by a subject of the emperor of India.

THE ENCYCLOPEDIA OF MISSIONS: DESCRIPTIVE, HISTORICAL, BIOGRAPHICAL, STATISTICAL. Second edition (1904). Edited under the auspices of the Bureau of Missions by Rev. Henry Otis Dwight, LL.D., Rev. H. Allen Tupper, Jr., D.D., and Rev. Edwin Munsell Bliss, D.D. Funk & Wagnalls Company. Price, cloth, \$6.00 net; carriage, 50 cts.

This much-desired volume of 851 pages has been in constant use on our desk for four months. This practical test shows its real helpfulness in all lines of mission study.

Rapid political changes and rapid missionary growth demand frequent revisions of all descriptive and narrative books, while statistics ten years old are of little use. The first edition of this work, published in 1891, has been of considerable service; this will be of more. Of the eighty contributors thirty are new. No maps are given; for this we are wisely referred to the excellent atlas of Harlan P. Beach; but there are descriptions of 5,000 cities and villages. We regret some omissions; for instance such important names as Nagas and Dibrugarh in Assam, for which province also the census of 1891 is used, while that of 1901 is used for the rest

of India. The six appendices give valuable statistical and chronological tables of Protestant and Roman Catholic missions and a directory of foreign missionary societies.

Our work sometimes seems slow: there is cheer in such a broad, long view as given in tables of the extension of Protestant missions from the time of Carey. The lists of Bible versions and missionaries who have made translations are very instructive, even illumining. Here is shown the true, solid foundation for service that will increase during all coming ages. We know of no way to get so good an understanding of the breadth of work in all lands by all organizations, as by using this volume with the latest maps.

Our Own Latest

Helpful and attractive leaflets are constantly being issued by the Missionary Union and we would at this time call special attention to three just off the press:

OUR PHILIPPINE MISSION

There was a special request for this reprint of that section of the MAGAZINE for April which was devoted to the work in the Philippines. Any one interested should not fail to secure this leaflet. Price 5 cents.

THE MINISTRY OF HEALING

This describes graphically some of the medical practises in heathen lands and gives a brief history of the efforts of the Missionary Union to meet, to some extent, the appalling need. It also contains a complete roster of the medical workers now on the field. Illustrated. Price 5 cents.

CATALOGUE OF ORIENT PICTURES

This contains a complete list of the Orient Pictures now in stock including the fifty-five splendid new ones just issued; a list of these is printed elsewhere in this MAGAZINE. Free on application.

OTHER LITERATURE

Bargain offer — all samples twenty-five cents a year. Please see the advertising pages. The general catalogue is free. Literature Department, Box 41, Boston, Mass.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within..... months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN MARCH, 1905—IN PART

(To be concluded in the July number)

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

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Boston, 1st Sw. ch.	60 00
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Weymouth ch.	28 00
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Weymouth, Florence E. Smith	1 00
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Cambridge, 1st ch., \$25 of wh. is from Geo. Davis, t. s. n. p. Kengtung	2 370 00
Cambridge, Broadway ch.	30 00

Cambridge, Old Cambridge ch.	\$497 29	Waltham, 1st ch.	\$15 00	Frammingham, 1st S. S.	\$10 00
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Lawrence, 1st ch.	5 57	Wollaston Heights, 1st ch., Thomas S. Barbour, for wk. of J. C. Robbins	25 00	N. Adams, 1st ch.	313 88
Lawrence, Ernest P. Fuller, \$1 for wk. of C. W. Briggs, and \$1 for wk. of W. M. Young.	2 00	Wollaston Heights, 1st ch., for wk. of J. C. Robbins	163 20	N. Adams, 1st S. S., Normal class, for Tura sta.	7 00
Lawrence, a friend	2 00	Wollaston S. S., friends, for H. L. M.	100 00	Chelsea, 1st ch.	201 98
Lawrence, 2d S. S., for Burma Miss.	25 00	Palmer, 2d ch.	10 90	Chelsea, Mrs. P. R. Mason	5 00
Lawrence, 2d ch., Farther Lights	25 00	Clinton, 1st ch.	13 78	Kingston ch.	25 00
Lawrence, 2d ch.	108 00	Holyoke, 2d ch.	341 55	Haverhill, 1st ch., a friend	30 00
Dorchester, Immanuel ch.	6 22	Littleton ch.	15 00	Haverhill, Mt. Washington ch.	15 00
Dorchester, Temple Y. P., t. s. J. S. Grant	19 15	Littleton S. S.	8 39	Haverhill, 1st ch.	38 34
Dorchester, Temple ch.	190 16	Newton Upper Falls ch.	14 10	Haverhill, Portland St. ch.	128 00
Dorchester, Temple ch., A. H. Clay, of wh. \$5 is t. s. J. S. Grant	10 00	Newton Center, Theological Seminary students	40 00	Bolton ch.	15 42
Dorchester, Temple ch., H. C. Mabie	50 00	Newton Center, J. Francis Loring	10 00	Norton ch.	1 00
Dorchester, Temple ch., t. s. J. S. Grant	30 00	Newton, Mrs. G. S. Harwood	25 00	Reading, 1st ch.	5 00
Dorchester, Jane Wallace, t. s. n. p., c. P. Frederickson	10 00	Newton, Immanuel E., for wk. c. C. W. Briggs	10 50	N. Billerica ch., for Tura sta.	25 00
Dorchester, Blaney Mem'l ch.	28 00	Newton, 1st ch.	729 24	Quincy, Calvary B. U. Lynn, 1st C. E., for Hangchow sta.	50 00
W. Somerville C. E., for Kifwa sta.	30 00	W. Newton, 1st ch.	91 20	Lynn, 1st ch.	47 81
Somerville, Perkins St. ch., Jr. Union	3 00	Melrose Highlands C. E.	4 00	Lynn, Henry A. Peavear	500 00
Somerville, Perkins St. B. U.	2 50	Melrose, 1st ch.	313 77	Lynn, East ch.	44 00
Somerville, Perkins St. ch.	30 96	Melrose B. U.	20 25	Worcester, 1st ch.	247 12
Somerville, Samuel Cutler	100 00	Charlestown, Bunker Hill ch.	8 91	Worcester, 1st Chinese S. S., for wk. in China	10 28
Somerville, Mrs. A. A. Tower, for wk. in Phil. Ids.	10 00	Charlestown, Bunker Hill Y. P., for Haka sta.	25 00	Worcester, 1st ch., Mary F. Burbank	10 00
Somerville, Winter Hill ch.	187 53	Charlestown, 1st S. S., Chinese Dept., for Chinese wk.	25 00	Worcester, 1st S. S. ch.	60 00
Somerville, 1st ch.	2 50	Andover ch.	8 00	Worcester, Lincoln Sq. ch.	89 34
Somerville, 1st C. E.	1 00	Andover C. E., for Phil. Miss.	35 70	Worcester, Lincoln Sq. Y. P. Miss. Soc.	12 05
Somerville, Union Sq. ch.	25 00	Springfield, Highland ch.	274 24	Worcester, Pleasant St. ch.	47 69
Southbridge, Mrs. John Edwards	10 00	Springfield, A. O. Very	1 00	Worcester, Dewey St. ch.	13 82
Southbridge, Ella M. Cole	10 00	Springfield, E. F. Foster	10 00	Worcester, Finnish ch.	5 00
Southbridge, Mrs. R. H. Cole	110 00	Springfield, Park Ave. Mem'l ch.	7 34	Webster, 1st ch.	15 00
Southbridge, L. E. Ammidown	10 00	Springfield, 1st ch., for wk. at Bharno	82 74	Braintree, a friend	20 00
Arlington, 1st ch.	92 90	W. Springfield, 1st ch.	6 54	E. Brookfield ch.	1 50
Arlington S. S.	15 00	Gardner, 1st ch.	17 78	Dighton, 1st ch.	5 30
Arlington, Trinity S. S., t. s. Chilaka Isaac, c. W. E. Boggs	30 00	Chicopee, Central ch.	4 45	Dighton, 1st S. S., for wk. of Capt. Bickel	5 50
Fitchburg, Highland S. S.	10 00	Chicopee Falls, 1st ch.	37 87	Northboro ch.	17 17
Fitchburg, 1st K. D., for Podilista	50 00	Needham C. E., t. s. Ab Mg. Minn. c. C. L. Davenport	20 00	W. Acton ch.	17 92
Fitchburg, 1st ch.	62 00	Needham, 1st ch.	55 75	Manchester, 1st ch.	3 75
Fitchburg, Mrs. Lyman Jewett	5 00	Vineyard Haven ch.	12 00	N. Leverett ch.	13 60
Whitman, 1st ch.	56 47	Hampden ch.	40 00	Rockland, 1st C. E.	8 13
Waltham, 1st ch., Mr. & Mrs. Geo. H. Cass, t. s. Maw Oo, c. Dr. Bunker	6 00	Middleboro, Central ch.	92 20	Rockland, 1st S. S.	7 61
		Brookline C. E.	100 00	Rockland, 1st ch.	15 01
		Brookline, Mrs. E. C. Wilson	200 00	Wenham ch.	10 00
		Brookline, Miss L. M. Wilson	50 00	Wenham S. S.	10 00
		Brookline, Miss A. E. Wilson	50 00	Wenham B. U., for the Philippines	15 00
		Brookline, Mrs. M. B. Adams	10 00	" M "	30 00
		Brookline, 1st ch.	239 35	Fayville S. S.	2 66
		A friend	5 00	Fayville ch.	5 10
		Frammingham, 1st C. E.	4 00	Raynham S. S.	15 18
				Raynham ch.	20 00
				N. Scituate, 1st ch.	32 57
				Somerset S. S.	2 50
				Fall River, 2d S. S.	50 00
				Fall River, 3d C. E., for Ningpo	10 00
				Fall River, 1st ch.	395 00
				Fall River, Temple C. E., t. s. C. E. Tompkins	25 00
				N. Tewksbury S. S.	10 00
				Belchertown ch., N. E. Barrett	35 00
				Westboro, 1st ch.	54 40
				Westboro C. E.	5 00
				Mattapan, Mrs. Leah Pursell	2 00

Mattapan Y. P., for Podili sta.	\$30 00	Jamaica Plain, Centre St. ch.	\$43 71	Weymouth, Leona P. Shaw	\$2 00
Mattapan ch.	10 00	Conway ch.	7 15	Holden, Mrs. L. S. Met- calf	1 00
Revere, 1st ch.	5 31	Gloucester, Chapel St. ch.	15 97	Ayer ch.	9 36
Revere, 1st C. E., for Rangoon sta.	20 00	Gloucester, Chapel St. Miss. Band	20 00	Ayer S. S.	3 59
Roxbury, Bethany C. E., t. s. R. C.	5 00	Gloucester, 1st ch.	25 66	Baldwinsville Y. P.	12 00
W. Roxbury, Strat- ford St. ch.	10 00	N. Hanover ch.	100 00	Tyringham ch.	7 39
Newburyport ch.	25 61	Winchendon, 1st ch.	33 00	Florida, J. H. Digger and family, t. wk. at Kiating, c. F. J.	6 00
Medford, 1st C. E.	15 00	Woburn, 1st ch.	75 00	Bradshaw	1 50
Medford, 1st ch.	112 66	Bridgewater, 1st ch.	50 00	Lanesboro ch.	50
Medford, B. M. Orpin A friend of missions.	1 00	Marlboro, 1st S. S.	7 16	Lanesboro S. S.	25 00
Pocasset ch.	2 00	Marlboro, 1st Jr. C. E.	5 00	Lowell, Immanuel Y. P.	6 25
Ashfield ch.	7 50	Marlboro, 1st C. E.	9 27	Greenfield, 1st Y. P., for wk. at Jaro	5 00
Westminster ch.	24 83	Marlboro, 1st ch.	143 98	Hyannis Y. P. Union Cunnington, Elvira R. Ellis	3 00
Cheebire, 1st ch.	6 50	Peabody, 1st ch.	6 31	RHODE ISLAND, \$2 270 40	
Foxboro, 1st ch.	19 34	Northampton ch.	22 22	Providence, Roger Williams ch.	\$46 26
Salem, Central ch.	25 00	Holden ch.	29 00	Providence, Roger Williams C. E.	5 00
New Bedford, North ch.	14 12	Allston, Brighton Ave. S. S.	16 69	Providence, Pearl St. ch.	89 64
New Bedford, North S. S.	5 13	Westwood ch.	8 75	Providence, Pearl St. C. E.	18 54
New Bedford, North B. U.	8 00	Marshfield, North ch.	11 00	Providence, Calvary ch., "The Charlotte Blundell Class," for the Whitman-War- burton Chapel	65 00
Watertown, 1st ch.	225 00	Marshfield, North S. S. Chelmsford, Central ch.	12 60	Providence, Calvary S. S.	25 00
Watertown B. U.	7 25	Winchester, 1st B. U., t. s. n. helper, c. Dr. Bunker Granville ch.	20 00	Providence, Central S. S., W. T. Peck's class	6 89
Watertown S. S., Mrs. D. W. Kinsman's class	1 00	Randolph, 1st ch.	25 00	Providence, Calvary ch. Providence, a friend Providence, a friend Providence, 1st ch. Providence, 1st ch., Geo. G. Wilson	58 20 25 00 25 00 75 52 25 00
Shelburne Falls, 1st ch.	53 50	Clinton, 1st ch. & S. S. Clinton, 1st Y. P.	34 62 28 80	Providence, 1st S. S.	16 81
Shelburne Falls, 1st S. S., Home Dept.	5 00	Wales ch.	11 00	Providence, Stewart St. Y. P., for Loi- kaw	25 00
Shelburne Falls, 1st B. U.	10 00	Sterling ch.	9 00	Providence, Stewart St. S. S.	20 08
Athol, 1st ch.	15 00	Winthrop, 1st ch.	25 00	Providence, Stewart St. ch.	41 50
Grafton, 1st ch.	10 00	N. Tisbury, 1st ch.	3 80	Providence, Broadway C. E., t. s. Aung Baw c. F. H. Eveleth	28 00
N. Grafton Soc.	10 58	Danvers ch.	20 00	Providence, Broadway ch.	128 71
Brockton, 1st ch.	48 49	Long Plain C. E., t. s. A. A. Forshee	4 00	Providence, Fourth ch., \$5 of wh. is for wk. of C. L. Daven- port	77 40
Brockton, Sw. ch., t. s. Malay	15 00	S. Hanson ch.	10 38	Providence, Branch Ave. ch.	13 00
Brockton, North ch.	28 00	Natick, 1st ch.	13 04	Providence, Jefferson St. ch.	40 00
Brockton, Warren Ave. ch.	4 00	Mashpee ch.	7 00	Providence, Charles R. Stark	25 00
Chestnut Hill, M. Grant Edmunds	15 00	Everett, 1st ch.	38 62	Providence, Mrs. Juli- ette P. Comstock	100 00
Agawam, 1st ch.	69 50	Everett, Dewey St. Y. P., for Rangoon Jamaica Plain ch., Miss Merrill	17 40 5 00	E. Providence, 1st S. S., t. const. Mrs. Sarah A. Paul, H. L. M.	50 00
Agawam, 1st S. S.	5 75	Roslindale ch.	25 00	Providence, Cranston St. ch.	446 59
Still River ch.	7 70	Roslindale ch.	238 00	Pawtucket, Woodlawn B. U.	10 00
Plymouth, 1st Jr. Union	5 52	Waverly, 1st ch.	11 15	Pawtucket, Woodlawn ch.	40 00
Methuen, 1st ch.	34 80	Eugenia Boothay	20	Pawtucket, Pleasant View ch.	15 00
Colrain, 1st ch.	7 02	N. Abington ch.	9 90	Pawtucket, 1st ch.	96 58
Norwood C. E.	7 00	Cottage City ch.	4 00	Bristol, 1st ch.	10 10
Amherst, 1st ch.	15 66	Barnardston, 1st ch.	7 30	Bristol, 1st S. S.	3 05
N. Attleboro, 1st ch., for wk. of A. A. Forshee	15 52	Cummington, Ruth Ellis	3 50	Warren, 1st C. E., t. s. n. p.	25 00
Lowell, Worthen St. ch.	42 80	Cummington, Mrs. El- vira R. Ellis	8 00		
Lowell, 1st ch.	250 00	Chicopee Central ch., Young Men's Club Holyoke, a friend Boston, Ruggles St. W. S. Lettish Branch Boston, Ruggles St. ch., Lettish Branch F. Dedham, a friend W. Medway ch., t. wk. at Ningpo	10 00 15 00 5 00 10 00 10 00 26 50 10 00		
Lowell, Branch St. S. S.	20 79	Milford Y. P.	8 00		
Hyde Park ch., C. C. Tilley	5 00	E. Brookfield ch.	26 03		
Taunton, Joseph S. Eaton	3 00	Worcester, Harlem St. ch.	26 03		
Taunton, Winthrop St. ch.	161 22	Worcester, Harlem St. S. S.	6 81		
Wakefield, 1st B. U., t. s. W. F. Thomas	60 00	Somerset ch.	26 00		
Wakefield ch.	10 00	Taunton, Winthrop St. ch.	154 86		
N. Uxbridge ch., for use of Mr. & Mrs. G. Crozier	50 00	Boston, Warren Ave. ch., Geo. E. Ladd	50 00		
N. Uxbridge S. S., for do.	50 00	Malden, Jennie L. Ray Everett, Glendale ch.	1 00 16 12		
Pittsfield, J. M. Hall Pittsfield, 1st S. S.	10 00 31 98	E. Somerville, S. New- ton Cutler	50 00		
Pittsfield, Morning- side ch.	25 29	Swampscott, Bethany ch.	21 20		
Pittsfield, Morningside C. E.	19 05	F. Haverhill, Emma A. Kimball	2 00		
Pittsfield, Morningside S. S., Curtis class	20 26	Braintree, Mrs. S. B. Watkins, t. wk. at Kengtung	1 00		
N. Oxford, 1st ch.	30 00				

Warren ch.	\$118 30	Plainville ch., A. Locke	\$2 00	Buffalo, 1st ch.	\$151 75
Phenix C. E., for		Stonington, 1st ch.	66 40	Buffalo, Mrs. Frances	
Toungoo sta.	6 25	Groton, 1st S. S.	10 00	A. Noble	10 00
Newport, 1st S. S.	6 17	Groton Heights ch.	14 00	Buffalo, Maple St. S. S.	11 04
Newport, Central ch.	43 11	Stafford C. E.	2 50	Buffalo, Prospect Ave.	
Woonsocket, 1st ch.	46 67	Stamford, Mrs. Susan		ch.	544 12
Woonsocket C. E.	7 85	E. Hoyt	100 00	Yonkers, Warburton	
Westerly, in memory		New Haven, James A.	25 00	Ave. S. S.	22 83
of Rev. Albert Green		Montgomery	25 00	Mt. Vernon, 1st ch.	124 25
by his daughter	10 00	New Haven, H. E.		Mt. Vernon, A. H. Bur-	
Westerly, Calvary ch.	25 00	Turner	15 00	lingham, deceased	10 00
E. Greenwich, Alice		New Haven, Olivet ch.	20 00	New Berlin, 1st ch.	15 25
O. Miner	2 00	Meriden ch.	1 63	Ogden ch., for Basolod	
E. Greenwich, 1st ch.	6 64	Bridgeport, Sw. ch.	23 00	sta., c. C. L. Max-	
Jamestown, Central		Bridgeport, 1st ch., a		field	45 32
ch.	8 00	friend, for the Muh-		Penfield S. S.	2 00
Jamestown, Central		sos & Kaws, Keng-		W. Henrietta ch.	19 17
Y. P.	3 00	tung.	25 00	Parishville C. E., for	
South Ferry, Narra-		Bridgeport, 1st ch.	155 00	Loikaw sta.	4 00
gansett ch.	6 60	Mystic, Union ch.	121 00	Bath ch., \$3 of wh. is	
Wickford, 1st ch.	50 00	Waterbury, 1st ch.	168 47	for wk. among Jap-	
Tiverton, Central ch.	45 00	Canton ch.	4 00	anese soldiers	48 00
Rockville, Thos. A.		Winsted ch., Mr. &		Bath ch., Ira Hotaling	5 00
Hall	6 00	Mrs. E. H. Smith	3 00	Bath S. S.	1 25
Central Falls, Broad		Thompson ch., Y. L.		Montour Falls ch.	9 00
St. ch.	5 43	Aux.	3 00	Albany, Emmanuel ch.	504 09
Natick ch.	15 00	Noank ch.	50 00	Albany, "Cash"	250 00
Perryville ch.	2 75	Montwese ch., S. R.		Albany, 1st ch.	68 51
Lonsdale, 1st ch.	32 09	Vinton	18 05	Albany, Mrs. W. J.	
Lonsdale, 1st B. U.,		Montwese S. S. for		Holding	5 00
for sta. plan	10 00	do.	9 15	Wilson, 1st B. U.	2 75
Providence, Calhoun		Wallingford, 1st ch.	225 19	Brooklyn, M. E. Chap-	
Ave. Mission, for		Wallingford, 1st S. S.	38 19	man	250 00
Gospel Ship	6 25	Wallingford, 1st Jrs.	10 00	Brooklyn, Miss E. P.	
Providence, Calhoun		Clinton, Mrs. D. E. W.		Case, for wk. in	
Ave. Mission, Miss		Spratt	5 00	Japan	2 00
Smith, for wk. at		Woodstock, 1st ch.	7 00	Brooklyn, Bushwick	
Jaro	2 50	Thompson, Central		Ave. ch.	10 00
Providence, Calhoun		Y. P., for Kanigiri		Ft. Edward, Mrs.	
Ave. Mission, Miss		sta.	10 00	Henry Tefft	10 00
Liebherr, for wk. at		Southington, 1st ch.	58 25	Ft. Edward Village ch.	
Yachow	2 50	Meriden, Main St. S. S.,		for wk. in Phil. Ids.	11 45
Providence, Cranston		t. s. Newton White,		Ft. Edward, Mrs. E. R.	
St. Y. P., t. s. Sah		Ongole	50 00	Northrup	7 40
Koo Kee & San Ko		New Haven, Howard		Hoosick Falls, 1st C.	
Keh	14 40	Ave. ch.	13 35	E.	2 88
Phenix ch.	2 30	W. Willington, F. S.		Hoosick Falls, 1st ch.	53 36
Providence, Mt. Pleas-		Pratt, in memory of		Sennett ch.	36 25
ant S. S.	28 50	Carl Eugene Pratt,		New York, F. T. Gates	250 00
E. Providence, 2d ch.	51 29	for wk. in Phil. Ids.,		New York, I. E. Gates	100 00
Wakefield ch.	16 00	c. C. W. Briggs	10 00	New York, Mrs. Caro-	
Wickford S. S.	10 00	Hartford, a friend, t. s.		line C. Bishop	100 00
Wickford S. S., P. D.	3 93	Dr. Dearing	1 00	New York, Amity ch.,	
		S. Hartford Y. P., t.		memorial for Helen	
		wk. in Jaro	10 00	H. Williams	50 00
		Hartford, a friend, t. s.		New York, W. 33d St.	
		Dr. Dearing	1 00	ch.	200 00
		Stamford, Miss E. I.		New York, Hope C. E.	30 00
		Younge	10 00	New York, Mrs. Mary	
		Stamford, Mrs. Theo-		D. Harris, land for	
		dore Miller	5 00	Duncan Academy	510 00
		S. Norwalk ch.	300 00	New York, Mrs. Mary	
		Meriden, 1st Sw. ch.	20 34	D. Harris, for equip-	
		Meriden, Main St. ch.	20 10	ment of "Fukuin	
		Deep River, Rev. &		Maru"	100 00
		Mrs. W. S. Roberts	5 00	New York, Ralph L.	
		Shelton, 1st ch.	7 10	Cutter, t. s. Mr. &	
		Norwich, 3d ch.	4 69	Mrs. G. A. Huntley	200 00
		Norwich, 3d Y. P.	4 31	New York, John D.	
		Jewett City ch.	35 59	Rockefeller	100 000 00
		N. Stonington, 1st ch.	10 00	Altamont, C. F. Sea-	
		Thompson Y. P.	10 00	bury & wife	12 00
				Batavia, 1st Men's	
				Bible class No. 2,	
				for sta. wk. in To-	
				kyo	15 00
				Gloversville, 1st ch.	328 43
				Gloversville, 1st B. U.	18 55
				Gloversville, 1st S. S.,	
				for special wk. in	
				Japan	25 00
				Rochester, Frances J.	
				Huntley, of wh. \$250	
				is for Kengtung sta.,	
				c. W. M. Young, &	
				\$250 for Jaro sta., &	
				C. W. Briggs	500 00
				Rochester, Parsells	
				Ave. ch.	6 50
				Rochester, 1st ch.	36 67

CONNECTICUT, \$2 922 47

NEW YORK, \$126 195 85

Rochester, 1st ch., a member	\$25 00	Watkins ch.	\$23 00	Black River ch.	\$11 08
Rochester, 1st B. U., t. s. Thos. Moody	20 00	Hamilton, 1st S. S.	3 50	Lowville ch.	12 68
Rochester, Walter Rauschenbusch	5 00	Hamilton, 1st ch.	344 40	Mannsville Y. P.	2 50
Rochester, Lake Ave. ch.	800 00	Hamilton, 1st S. S., Pri. Dept., for Ongole Faith Orphanage, c. H. Huisinga, extra	11 40	Philadelphia ch.	3 15
Rochester, Park Ave. C. E.	5 00	Hamilton, Colgate University, t. s. C. W. Briggs	127 00	Binghamton, Main St. ch.	51 40
Rochester, Theological Seminary Y. M. C. A.	101 50	Lowville S. S.	15 00	Conklin ch.	7 25
Rochester, University Ave. S. S.	12 45	Lowville ch.	22 00	Lestershire ch.	23 50
Rochester, 2d ch., t. s. C. B. Tenny	436 63	Washington Heights ch.	61 00	Lestershire Y. P., t. s. n. p., c. Mr. Boggs	36 00
Rochester, Bronson Ave. ch.	208 86	Sandy Creek ch.	12 00	Maine ch.	16 25
Rochester, Meigs St. ch.	24 15	Burlington, William Church	5 00	W. Danby ch., for wk. in Japan	11 00
Canisteo ch.	14 05	Redwood ch., for Japan	24 33	Buffalo, Filmore Ave. ch.	10 41
Westville B. U.	3 40	Huntington ch.	5 00	Buffalo, Glenwood ch.	23 00
Westville S. S., Standard Bearers' class	7 00	Cohoes, 1st ch.	61 25	Buffalo, a friend	5 00
Waverly, 1st ch., Emma Beekman	5 00	Cohoes, Mrs. J. E. Mincher	2 00	Bethel ch.	2 30
Waverly, 1st ch.	33 70	Oakfield & Alabama ch.	3 31	Franklinville ch.	11 50
Chili ch.	15 00	Hamburg C. E., for wk. of H. Richards	25 00	Franklinville Y. P.	3 00
Brockport ch.	105 89	Hamburg, 1st ch.	22 18	Hinsdale ch.	3 75
Brockport S. S.	44	Bethany ch.	4 00	Salamanca ch.	11 00
Brockport C. E., t. s. T. Moody	6 00	Carmel, Sarah E. Kelley, of wh. \$10 is for wk. in hospitals at Osaka	20 00	Salamanca Y. P.	2 50
Mumford ch.	65 27	Saratoga Springs, 1st ch.	156 35	Salamanca S. S.	7 50
Mumford C. E., t. s. T. Moody	6 00	Saratoga, Regent St. ch.	18 00	Auburn, Immanuel ch.	19 38
Parma, 1st ch.	48 12	Saratoga Springs, Wm. R. Lardner	50 00	Cassadaga ch.	5 00
Parma, 1st C. E., t. s. T. Moody	4 00	Sandy Hill, a friend	25 00	Dunkirk ch.	38 55
Parma, 2d ch.	42 00	Rushford, T. P. Poate	9 65	Fredonia ch.	101 30
Pittsford ch.	30 00	Andover ch.	5 08	Jamestown, Calvary S. S.	5 00
Delhi, Mrs. J. D. Smith	17 00	Andover S. S.	22 07	Otego ch.	13 15
Hancock, H. C. Leach	4 00	Corning ch.	52 98	Portland, 1st ch.	9 72
Geneva, 1st ch.	82 00	Amsterdam, 1st C. E., t. s. 2 n. p., c. A. V. B. Crumb	50 00	Athens ch.	7 08
Troy, Mem'l ch.	25 50	Friendship, 1st ch.	35 25	Big Flats S. S.	2 00
Troy, Mem'l S. S.	9 50	Marion, 1st ch.	18 50	Campbell & Irwin ch.	2 64
Troy, Edward Carter, Jr., of wh. \$2 is for wk. in Philippines	4 00	Canastota, 1st C. E.	3 78	Chemung ch.	3 40
Troy, 1st S. S.	50 00	Canastota, 1st ch.	14 22	Dry Brook ch.	1 75
Troy, Fifth Ave. S. S., for wk. in Assam	100 00	Utica, Park C. E.	25 00	Elmira, 1st ch.	60 00
Troy, Mrs. L. E. Gurley	500 00	Alps, Mrs. Jennie Wisenser	1 66	Elmira, 1st S. S.	25 00
Troy, Millis Mem'l ch.	15 00	Alps, T. E. Saxby	1 34	Hornellsville, S. Side ch.	15 00
Troy, Millis Mem'l S. S.	10 00	McLean ch.	3 25	Horseheads S. S.	2 00
Sherburne S. S.	2 00	Worcester, 1st ch.	9 25	Horseheads Y. P.	1 00
Clinton, Mrs. J. L. Blackstone	3 00	Malone, C. E., for Rangoon sta.	25 00	Waverly S. S., for wk. in Japan	6 00
Despatch ch.	2 00	Johnson Creek S. S.	5 00	E. Pharsalia S. S., for wk. in Japan	1 50
Hudson S. S., for the Gospel Ship	10 00	Fairport, 1st ch.	62 50	N. Norwich ch., for do.	5 50
Albion ch.	166 25	Fairport, 1st S. S.	15 00	Norwich, Calvary ch.	19 08
Albion ch., 4 members	20 00	Fairport, 1st B. U., t. s. Thos. Moody	10 00	Norwich, 1st ch.	28 69
Newburgh, Moulton Mem'l ch. & S. S.	48 29	Fairport, 1st W. M. Circle	10 00	Smyrna ch.	1 15
Avoca B. U.	25 00	Central Square, Rev. & Mrs. D. D. Owen	2 00	Smyrna S. S.	60
Sidney Center ch.	2 50	Center White Creek ch.	6 25	S. New Berlin ch.	30 00
Mrs. A. E. Gurley	100 00	Sardinia ch.	6 50	Cortland, 1st ch., t. s. W. T. Elmoro	108 00
E. H. Betts	5 00	Newfane ch.	4 32	Groton ch.	15 00
Belfast, 1st ch.	7 51	Newfane S. S.	2 50	Homer S. S.	13 00
Schenectady, Emmanuel S. S.	20 11	Newfane C. E.	1 00	Solon Y. P., for wk. in Japan	2 25
Clifton Springs ch.	22 75	Oxford ch.	26 33	Cannonsville ch.	14 00
Cobleskill, 1st ch.	7 47	Oxford S. S.	3 67	McGraw ch.	9 00
Manlius ch.	37 23	Fredonia, F. B. Palmer	10 00	McGraw S. S.	6 25
Manlius C. E.	10 00	W. Walworth ch.	2 50	Pawling, Central ch.	27 70
Addison ch.	4 17	Syracuse, Lowell Ave. ch.	30 00	Saranac Lake ch.	3 80
Fulton, 1st ch.	17 00	Syracuse, E. H. Kingsley, for Philippine wk.	5 00	W. Plattsburg ch.	11 30
N. Tonawanda, 1st ch.	11 15	Perry, Leicester St., 2 sisters	2 00	Delhi ch.	18 01
Interlaken C. E., for Impur sta.	6 25	Angelia ch.	11 20	Milford Centre ch.	4 25
Owego ch.	128 94	Wellsville ch.	28 80	Milford S. S.	1 60
Irondequoit, North S. S., class No. 13, for wk. of W. C. Mason	3 00	Castorland ch.	7 25	Milford Y. P.	1 08
Irondequoit, North S. S., class No. 18, for do.	1 00	Adams Village ch.	14 27	Mt. Upton ch.	9 25
		Adams Centre ch.	7 00	Mt. Upton S. S.	3 00
				Walton ch.	13 46
				Mrs. L. W. Jackson	5 00
				Elba ch.	18 00
				Pavilion ch.	20 00
				Warsaw ch.	25 80
				E. Branch ch.	5 00
				Kingston, 1st ch.	80 00
				Kingston, 1st Y. P.	8 00
				Middletown, Calvary ch.	4 00
				Middletown, 1st ch.	16 00
				Newburg, 1st ch.	83 56
				Ossining ch., of wh. \$25 is for Japan	100 72
				Peekskill ch.	44 25
				Poughkeepsie ch.	50 00
				Rhinebeck ch.	205 00
				Rhinebeck S. S.	13 00

Warwick ch.	\$76 70	Marcellus ch.	\$7 77	Port Richmond ch. ...	\$29 37
Albany, Mem'l ch.	102 25	Syracuse, Central ch. .	135 62	Port Richmond Y. P. .	2 00
Albany, Mem'l S. S. .	5 61	Syracuse, Delaware		Suffern ch.	5 57
Mechanicville S. S. .	5 00	ch.	63 55	Tottenville, South ch.,	
Troy, South ch.	10 30	Syracuse, Olivet ch.,		t. s. Dr. Adams	10 10
Troy, South S. S.	10 31	\$14 of wh. is for		Williamsbridge ch. ...	19 04
Minerva ch.	19 00	Japan	43 00	Williamsbridge ch., for	
Canaseraga Y. P.	5 00	Syracuse, Tabernacle		wk. on station, c.	
Mt. Morris ch.	18 11	ch.	30 00	Mr. Huisinga	5 00
Mt. Morris S. S.	2 89	Oswego, 1st Y. P., t.		Williamsbridge Y. P.,	
Mt. Morris Y. P., for		s. n. p., Burma	20 00	for do.	10 00
"Fukuin Maru"	10 00	Pulaski ch.	11 00	Williamsbridge M. S.,	
Babylon ch.	11 30	Yunius & Tyre Y. P. .	1 00	for do.	10 00
Brooklyn, Bergen ch.,		Alabama ch.	37 60	Yonkers, Neperhan	
memorial for Mary		Gaines & Murray ch. .	14 97	Ave. ch.	80 75
Bevy, t. s. E. O.		Knowlton ch.	7 00	Yonkers, Neperhan	
Stevens	2 00	Edmeston, 2d ch.	12 00	Ave. S. S., for Japan	27 25
Brooklyn, Bedford		Edmeston, 2d Y. P.,	30 00	Yonkers, A. W.	
Heights ch.	21 98	for station plan at	14 33	Thompson	10 00
Brooklyn, Borough		Shaohsing.	40 00	Yonkers, Bethany ch.	8 00
Park ch.	30 00	Morris ch.	5 86	Y. P.	7 00
Brooklyn, Borough		Plainfield ch.	11 00	Nassau ch.	2 54
Park S. S., for wk.		Springfield ch.	15 42	Campbell ch.	1 36
on station in Phil.		Hawyerville ch.	5 00	Howard ch.	5 00
Brooklyn, Bushwick		Preston Hollow ch. .	25 00	Ft. Covington ch. .	3 00
Ave. ch., of wh. \$7		Amsterdam ch.	120 40	Ft. Covington Y. P. .	3 00
is for Japan	50 00	Amsterdam S. S. .	61 60	Mrs. E. A. Gibbens ..	2 00
Brooklyn, Ch. of Re-		Kalston S. S. ch. .	31 90	Potsdam ch.	36 47
deemer	40 00	Balston Spa S. S., for		Bedford Station, Anti-	
Brooklyn, Emmanuel		Japan	7 00	och ch.	1 00
ch.	915 00	Clifton Park ch.	10 30	Glens Falls ch.	41 20
Brooklyn, Greenwood		Clifton Park Y. P. .	5 00	Greenwich ch.	144 50
ch.	20 00	Corinth ch.	8 15	N. Granville ch.	7 10
Brooklyn, Lenox Road		Northville ch.	10 50	Sandy Hill ch.	95 00
ch.	28 40	Northville S. S. .	2 00	Shushan ch.	6 00
Brooklyn, Marcy Ave.		Northville Y. P. .	1 50	Shushan Y. P.	2 16
ch.	739 64	Saratoga, Regent St.		Whitehall ch.	8 68
Brooklyn, 15th St. ch.	58 21	ch.	50 00	Clyde ch.	8 40
Brooklyn, Pilgrim ch.	12 37	Scotia ch.	59 00	Harpersfield ch.	5 70
Brooklyn, Strong Place		Bennettsburg ch. .	5 37	Jefferson & Gilboa ch.	4 30
ch.	510 00	Brookton ch.	4 08	Worcester, 2d ch. .	6 50
Brooklyn, Tabernacle		Ithaca, 1st ch.	125 85	Worcester, 2d Y. P. .	6 50
S. S.	3 00	Ithaca, 1st S. S. .	11 22	Lake Keuka ch.	40 73
Brooklyn, 1st ch. in		Kendaia ch.	23 50	Lake Keuka S. S. .	4 73
Piermont St.	382 25	Newfield ch.	22 28	Penn Yan ch.	26 70
Brooklyn, Washing-		Newfield S. S. .	2 52	Hamilton, a friend,	
ton Ave. ch.	200 00	Newfield Y. P. .	1 00	for wk. of C. B. An-	
Brooklyn, 6th Ave. ch.	1 05	N. Hector ch.	14 00	tisdal	10 00
Brooklyn, West End		Mrs. Quinton	5 00	G. L. Webb	5 00
ch.	17 54	New York, Ascension	25 00	Anna D. Harrison ..	2 00
E. Marion ch.	133 00	Y. P.		Emma Latham Bebee	50 00
Oyster Bay ch.	11 50	New York, Ascension		Abner Morrill	3 00
Woodside ch.	30 00	Y. P., t. s. n. p.,	25 00	Jennie S. Wheeler ..	50 00
A friend	10 00	China		W. Louise Thompson,	
Cazenovia Village ch.	40 50	New York, Ascension		for Japan	10 00
Lebanon ch.	6 00	S. S.	5 00		
Madison ch.	23 16	New York, Anuity ch.	39 33		
Frankfort ch.	10 64	New York, Baptist			
Ilion ch.	35 00	Home for Aged	5 25		
Rochester, Niagara		New York, Beth Eden			
St. ch.	26 65	ch.	6 00		
Rochester, University		New York, Central ch.	234 38		
Ave. ch., for sta. wk.		New York, Calvary ch.	240 00		
in Japan	25 00	New York, Calvary			
Rochester, Park Ave.		Y. P., for Gilmore	200 00		
ch.	500 00	fund	577 20		
Akron ch.	34 90	New York, 1st ch. .			
Niagara Falls ch.	40 00	New York, Harlein Y.			
Bartlett Y. P.	3 00	P., for wk. on sta-			
Boonville ch.	10 80	tion, c. S. R. Vinton	5 00		
Boonville S. S.	4 30	New York, Lexington			
Clinton ch.	5 00	Ave. ch.	79 75		
Oneida ch.	22 00	New York, Lexington			
Utica, Immanuel ch. .	12 35	Ave. S. S., for Japan	28 64		
Utica, Tabernacle ch.	19 00	New York, Mt. Morris	95 00		
Utica, Tabernacle Y.		ch.			
P.	8 00	New York, Mt. Morris			
Waterville ch., \$5 of		Y. P., for sup. Arm-	3 00		
wh. is for C. B.		strong family			
Antisdal's wk.	15 85	New York, Mariners'	8 21		
Whitesboro Y. P.	17 75	Harbor ch.			
Baldwinville ch.	27 14	New York, Epiphany	18 36		
Elbridge ch.	42 16	ch.			
Elbridge Y. P.	39 28	New York, Madison	1 344 93		
Elbridge S. S., for Ja-	13 56	Ave. ch.			
pan		New York, 16th Y. P.,	250 00		
		for installing engine			
		in "Fukuin Maru"			

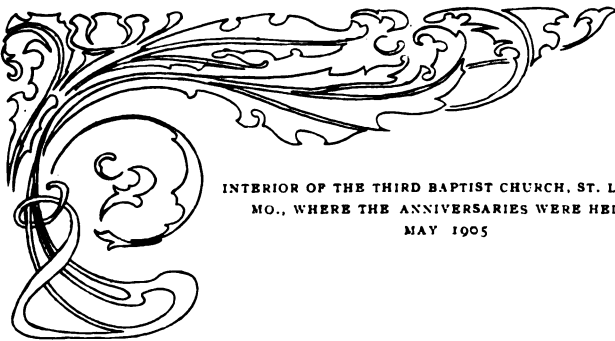
NEW JERSEY, \$7 157 94

E. Orange, 1st ch. of		the Oranges, \$25 for	
B. W., c. J. R. God-		dard, and \$15 for	
India orphan	\$40 00		
E. Orange, 1st ch. of		the Oranges	217 60
E. Orange, 1st ch. of		the Oranges S. S.,	
for sick in hospitals,		Japan	21 21
N. Orange ch.	1 375 04		
Summit, 1st ch.	45 00		
Hopewell, Calvary ch.	9 45		
Hopewell, Calvary C. E.	4 20		
Hopewell, Calvary		S. S.	4 55
Clinton ch.	12 00		
New Brunswick, Liv-		ington Ave. ch.	57 85
Matawan, 1st ch.	12 00		
Atlantic City, Mrs. S.		M. McMaster	20 00
Bridgeton, 1st ch. .	47 63		
Camden, 3d C. E. .	10 00		
Haddon Heights S. S.	8 00		
Milburn ch.	7 27		
Englewood, Jessie S.		Himes, for Yachow	
sta.	20 00		
Paterson, Alex. W.		Rogers	100 00

Bloomfield, D. G. Ga- rbrant	\$200 00	Trenton, Clinton Ave. ch., for do.	\$65 59	Philadelphia, Lehigh Ave. ch.	\$12 70
Newark, a friend	800 00	Dividing Creek, J. P.	3 00	A Christian Steward, of wh. \$100 is for hospital work, c. Dr.	
Holmdel ch.	60 00	Woodbury, 1st ch.	23 62	Corlies	300 00
Long Branch ch.	20 64	Millville, 1st ch.	5 00	Collingdale ch., L. B.	
Middletown ch.	20 00	Haddonfield S. S., P.		M.	5 00
Point Pleasant ch.	11 83	D., special, t. s. n. p.,	100 00	Philadelphia, 2d ch.	72 00
Red Bank ch.	30 50	Burma		Philadelphia, 2d S.	51 07
P. V. Broach	10 00	Camden, North ch., t.	284 89	Germantown, 2d ch., t. sal. S. R. Viam	157 60
Bloomfield ch., for J.		sal. J. Taylor		Philadelphia, Geth- semane ch.	197 25
M. Carvell fund	448 58			Philadelphia, Geth- semane Bible School	40 86
Bloomfield S. S.	150 00	PENNSYLVANIA, \$10 995 79		Blockley C. E., for Saw She, c. D. A.	36 00
Brookdale ch.	20 00	Achor ch.	\$7 80	A Christian Steward, for wk. in Kengtung, c. W. M. Young	1 000 00
Millington ch.	51 15	Knorrville, Deerfield		Philadelphia, New	
Millington Y. P.	10 00	C. E., t. s. n. p.	10 00	Tabernacle ch.	35 87
Millington S. S.	5 00	Washington, 1st ch.	57 63	Passayunk ch.	15 00
Morristown ch.	31 91	Washington, M. C.		Dr. A. L. Vail	20 00
Montclair, Sw. ch.	30 00	Treat	100 00	Upland ch.	58 75
Mt. Olive ch.	12 39	Pittsburg, Fourth Ave.	65 00	Upland, Robert H.	
Orange, Washington		Ladies' Aid Soc.		Croser	2 500 00
St. ch.	53 20	Pittsburg, Fourth Ave.	600 00	Mrs. B. Griffith	225 00
Elizabeth, Central ch., for Japan	25 00	ch., "special"	50 00	Mrs. G. W. Knowles	250 00
Elizabeth, 1st Y. P.	2 50	Pittsburg, C. A. Edsall	25 00	Epiphany ch.	93 41
Jersey City, Bergen ch.	102 73	Pittsburg, Mrs. E. E.		Immanuel C. E., for Son Tay, c. Dr.	30 00
Jersey City, Bergen Y.		Leak	10 00	Cronkhite	5 00
P., for Japan	6 50	Pittsburg, H. Bain- bridge	2 23	Huntingdon Valley, Mem'l ch.	3 40
Jersey City, Bergen ch., Mrs. W. Robertson	19 00	Greensboro ch.	2 73	Philadelphia, Calvary	
Jersey City, North S. S.	25 00	New Geneva ch.	1 15	B. U., for Yachow	25 00
Mt. Bethel ch.	4 15	Sugar Grove ch.	5 00	A. E. Freese, for Congo wk.	5 00
Newark, Immanuel	41 26	Philadelphia, Mrs. B.	126 00	Philadelphia, Beth- lehem ch.	91 75
Newark, Immanuel		F. Dennison	10 00	Philadelphia, Beth- lehem ch., for W.	50 00
ch., for wk. in Japan	1 00	Philadelphia, 2d ch., "What I Can" Soc., for Yachow sta.	10 00	China Fund	
Newark, Fairmount	25 27	Philadelphia, Francis	200 00	A Friend, for sal., W.	
ch.		E. Weston	25 00	A. McKinney	20 00
Newark, Peddie Mem'l	500 00	Philadelphia, 5th ch., Mary L. Banes	5 00	Bethlehem S. S.	29 54
ch.		Philadelphia, 5th ch., Circle, memorial to Mrs. Charles Weid- mann, for the Con- vert's Home, c. Dr.	25 00	Tioga, Temple C. E., for Yachow	6 25
Newark, Peddie Mem'l	41 29	Downie	50 00	Tioga, Temple C. E., for work at Bhamo, c. Dr. Griggs	6 25
S. S.	9 22	Lewisburg, Mrs. P. M.	5 00	Roxborough ch.	11 94
Newark, Roseville S.		Watrous	31 00	Roxborough S. S.	41 90
S., for Japan	30 00	Ronco, Mrs. Chas. K.	3 00	Roxborough S. S., Class A, t. s. n. p., c.	77 96
Piscataway ch.	10 00	McCaffrey	25 00	L. W. Cronkhite	35 12
Piscataway S. S.	875 00	Montrose, S. A. Daw- ley	25 00	Dotterer Mem'l ch.	5 50
Plainfield, 1st ch.	21 34	Uniontown, Great	19 00	Wissahickon ch.	13 60
Roselle S. S., for Ran- gon sta.	2 64	Bethel ch., C. C. class, for Jaro sta.	3 00	Chestnut Hill ch.	37 55
S. Plainfield ch.	15 00	North East, 1st ch.	10 15	Chestnut Hill B. U., for Yachow	3 00
Arlington ch.	9 60	Hillsville, Zoar ch.	30 00	Philadelphia, Alle- ghany Av., C. E., for Yachow	10 00
Bayonne, 1st ch.	48 50	Lewistown, Calvin	50 00	Oak Lane ch.	41 32
Bloomington ch.	1 10	Greene	5 00	Philadelphia, Wayland	
Butler S. S.	5 00	Lewistown, Mrs.	3 00	Mem'l ch.	78 50
Fairview ch.	90 00	Amanda J. Greene	1 00	Philadelphia, 1st ch., in part	605 30
Hackensack ch.	10 00	Elizabeth, Z. Clark	5 00	Philadelphia, Mem'l	3 00
Hackensack S. S.		Marten & wife, for endowment of Dun- ham bed in Dr.	25 00	ch.	
Hoboken, 1st ch., of wh. \$10 is for Ja- pan	30 32	Huntley's hospital	31 00	New Tabernacle S. S., Class 6, t. s. n. p., c.	12 50
Hoboken, 2d ch.	5 50	Oil City, 1st ch.	8 71	L. W. Cronkhite	
Jersey City, North ch.	67 51	Mars Hill ch.	11 00	Philadelphia, 5th B. U.	
Jersey City, Trinity	6 58	Big Crossing ch.	3 37	for Yachow	14 50
ch.	22 15	Markleysburg ch.	2 27	Tioga ch.	75 27
Newton ch.	30 30	Mt. Hermon ch.	10 56	Tioga S. S.	16 40
Paterson, 4th ch.	12 13	Bates Ford ch.	5 16	Tioga C. E.	10 00
Paterson, Park Ave.	36 83	Bethlehem ch.	3 00	Philadelphia, 11th C.	
S. S.	12 50	New Castle ch.	5 00	E., for Yachow	10 00
Ridgewood ch.	12 50	Germantown, 2d ch.	1 00	Philadelphia, Geth- semane ch.	18 77
Ridgewood S. S.		Tioga ch.	5 00		
Ridgewood Y. P., for	12 50	Marion Auxiliary	5 00		
Bible woman	15 08	Narberth ch.	4 00		
Sussex ch.	7 10	Troy, Mrs. H. L. Mace	7 25		
Union Hill ch.	1 00	New Bethlehem S. S.	27 60		
Mrs. A. R. Jones	5 00	Williamsport, 1st Ger.	25 00		
Elizabeth Orphan Asy- lum		S. S.	14 60		
Mrs. N. B. Randall, t. s. n. p. Bunder	50 00	Williamsport ch., a friend	7 00		
Luke	9 00	Philadelphia, Pilgrim	46 04		
Haddon Heights ch.	23 20	ch.			
Camden, Linden ch.	26 00	Philadelphia, Pilgrim			
Camden, Grace ch.	2 50	C. E., for Yachow			
Beverly ch.	50 00	Blockley ch.			
Burlington, 1st ch.	190 00				
Camden, 1st ch., t. s.	10 00				
J. Taylor	163 60				
Princeton ch., t. sal.					
J. C. Robbins					
Rordentown ch., for do.					

Philadelphia, Grace ch.	\$75 29	Pittsburg, 4th Ave. ch., special.	\$105 41	Washington, "S. W. W."	\$8 00
Philadelphia, Calvary ch.	3 31	Wilkinsburg B. U. for orphan, c. H. Huisinga	3 75	Brookland ch.	150 00
Bristol ch.	9 00	Pittsburg, Oakland ch.	100 00	Columbia, George Bowman & wife.	2 00
Hatboro ch.	23 93	Pittsburg, Wylie Ave. S. S., for wk. of T. E. Schumaker	6 00	Columbia, 2d S. S., Parmenter class	5 00
Hatboro ch., t. s. n. p., c. L. W. Cronkhite.	32 00	Freeport ch.	1 00	Washington, 1st ch., t. sal. A. C. Darrow	19 18
Manayunk, 1st ch.	20 39	Alleghany, Sandusky St. ch.	172 00	Brookland ch.	9 50
Narberth, ch. of the Evangel	39 91	Turtle Creek ch.	40 20	Washington, Temple ch.	32 41
Narberth, ch. of the Evangel, for Japan	5 00	Sewickley, 1st S. S., special	15 00	Washington, Calvary ch.	250 00
Mrs. C. H. McCarter.	75 00	Fair Oaks Mission	10 53	Washington, 1st ch., t. sal. A. C. Darrow	35 77
H. S. Hopper.	100 00	Midway, 1st ch.	40 00	Anacostia ch.	11 00
Tacony ch.	16 50	Pittsburg, Union ch.	36 90	Washington, Kendall ch.	50 00
Nicetown ch.	46 40	Washington, Allison Ave. ch.	12 50		
Jenkintown B. U., for Yachow	25 00	Sewickley ch.	39 21	MISSISSIPPI, \$10 00	
Manayunk, Mt. Vernon ch.	10 00	Pittsburg, 46th St. ch.	5 00	Columbus, Maud E. Hamilton, for wk. in Phil. Ids. and Burma	\$5 00
Fairhill ch.	6 41	Pittsburg, 4th Ave. ch.	574 24	Vicksburg, Maggie A. Scott	5 00
Germantown, 1st ch.	45 00	Elisabeth ch.	4 00		
Newtown ch.	5 00	Pittston, Luserne Ave. S. S.	3 25	N. CAROLINA, \$6 00	
Philadelphia, Olivet ch.	9 70	Wyalusing, 2d ch.	9 00	Franklinton, A. M. Roberts	\$4 00
N. Frankford S. S., P. D., for wk. of L. W. Cronkhite.	10 00	A. J. Still	2 00	Raleigh, Emma L. Miller	2 00
Germantown, 3d B. U., for Yachow	16 79	Mrs. W. T. Williams	10 00		
Taylor, Calvary ch.	10 00	Woonisco ch.	3 50	S. CAROLINA, \$20 00	
Sharon S. S.	13 80	Chester, 1st ch.	39 34	Greenville, Rev. & Mrs. I. E. Munger, for wk. in Tura.	\$20 00
Hillsville, Zoar ch.	34 00				
New Castle, 1st S. S.	18 30	VIRGINIA, \$10 00		TENNESSEE, \$2 00	
Hallstead ch.	20 00	Yale, A. M. Monson, for wk. in India.	\$10 00	Harriman, Mr. & Mrs. J. R. Thompson	\$2 00
Forest Lake ch.	5 00				
Kennett Square ch.	70 70	WEST VIRGINIA, \$196 93		INDIAN TERRITORY, \$308 38	
Vincent ch.	16 75	Piedmont, Floyd T. Holden	\$4 00	Wewoka ch.	\$1 00
Mrs. A. J. Campbell, for orphan, c. H. Huisinga	15 00	Weston ch., t. s. A. J. Tuttle & wife.	29 18	Wewoka, Dr. & Mrs. O. G. Cranston	5 00
A. B. Still	15 00	Sutton ch.	50 00	Bacone, Indian University	40 00
Goshen ch.	15 00	Morgantown ch.	3 20	Fort Gibson ch.	2 80
E. Nantmeal, ch.	5 55	Newton, Mrs. W. C. Tollman	1 00	S. McAlester	76 50
E. Nantmeal, C. E.	5 00	N. Fork ch.	17 22	Emahaha S. S.	5 00
W. Chester, Olivet ch.	13 15	Victor, H. M. Wilson	10 00	Emahaha, Miss E. Wadsworth	1 50
Norristown, 1st ch., for Japanese Orphanage	1 91	Victor, Mrs. H. M. Wilson	5 50	Durant ch.	9 85
Du Bois, 1st ch.	13 25	Mannington ch.	8 80	Webber's Falls ch.	15 25
Hollidaysburg ch.	61 20	Olive Branch ch.	10 00	Holdenville W. C.	2 50
Altoona, 1st ch.	4 00	Ravenswood ch.	29 45	Indian ch.	10
E. Brady ch.	10 00	Stilwell ch.	12 00	Scipio ch.	1 25
E. Brady B. U.	2 00	Walnut Hill ch.	1 88	Velma ch.	9 38
Fairview ch.	2 50	Williamstown ch.	1 35	Dolberg ch.	1 25
Brush Valley ch.	1 00	Williamstown S. S.	3 00	Roff ch.	10 00
Crooked Creek ch.	8 00	Williamstown B. U.	65	Alderson, Rev. & Mrs. Paul C. Piepgrass	2 00
Scottdale ch.	79 51	Hill Mission	1 35	Ardmore, 1st ch.	50 00
Scottdale S. S.	5 00	Jesse, Guyandotte ch.	2 35	Mountain Home ch.	5 15
Scottdale B. U.	4 00	Silent Grove ch.	6 00	Atoka ch.	25 00
Jaro.	6 25			Tahlequah ch.	20 50
Jacob's Creek ch.	3 08	DELAWARE, \$171 00		Muscogee ch.	24 35
Great Bethel ch.	2 00	Wilmington, 2d ch.	\$171 00		
Williamsport, 1st ch.	59 37			OKLAHOMA, \$135 54	
Berwich ch.	32 47	MARYLAND, \$15 07		Anadarko, W. D. Moorer	\$4 00
Sunbury ch.	15 00	Baltimore, Franklin Sq. ch., for famine sufferers, c. J. Dussman	\$15 07	Oklahoma City ch.	81 65
Newbury, Merc'l ch.	9 01			Perry ch.	12 50
Williamsport, Erie Ave. ch.	5 72	DISTRICT OF COLUMBIA, \$735 88		Tyrone, J. M. Newman	1 50
Kane, Sw. ch.	5 00	East Washington Heights ch.	\$35 00	Comanche, 1st ch.	10 00
Erie, 6th St. ch.	2 25	Washington, 2d S. S.	25 00	Rocky ch.	12 50
Mrs. A. B. Cody	20 00	Washington, a friend	5 00	Newkirk ch.	5 50
Johnsonburg ch.	20 70	Washington, Grace ch.	35 00	Newkirk S. S.	2 50
Johnsonburg S. S.	1 30	Washington, W. S. Shallenberger	20 00	Indian Creek ch.	2 50
Warren ch.	36 63	Washington, Metropolitan ch.	28 02	Asher ch.	2 89
Warren ch., for wk. at Bassett, c. L. W. Cronkhite	24 41	Washington, Calvary ch.	15 00		
Erie, 1st ch.	45 49				
Reading, 1st ch.	57 10				
Reading, 1st S. S.	5 50				
Mahanoy City ch.	15 00				
Mansfield, 1st ch.	43 00				
Hawley ch.	5 00				
Pittsburg, Shady Ave. ch., Mrs. Lusk	150 00				
Pittsburg, Shady Ave. S. S., Class 1, for Tokyo	17 36				

(Continued in July number.)



INTERIOR OF THE THIRD BAPTIST CHURCH, ST. LOUIS,
MO., WHERE THE ANNIVERSARIES WERE HELD
MAY 1905



Photos by S. A. Perrine, L. B. W. Jackman and W. C. Mason

THREE HOUSES OF WORSHIP IN ASSAM

'The Little Temple,' Sibsaigor; The Mohammedan Mosque, Gauhati; The Nisangram Chapel, Garo Hills

MEMORABLE MAY MEETINGS

HISTORY-MAKING ANNIVERSARIES AT ST. LOUIS

THE St. Louis meetings will always be memorable for several things: The organization of the General Convention; the enlarged plan for evangelization in America; the translation of Dr. Cushing, besides several significant incidents; and in all, through all, the fulness of the divine presence.

United after Sixty Years

No one was willing to miss the preliminary meeting of the General Convention of American Baptists on Tuesday evening, May 16. The large, beautiful auditorium of the Third Baptist Church was crowded before the appointed hour arrived, and nearly 1,000 had to content themselves with the overflow meeting in the neighboring Presbyterian church. The atmosphere was charged with expectancy, every one feeling that an epoch-making occasion was at hand. The selection of St. Louis for this meeting was a happy one. It was also peculiarly fitting that Governor Folk should open the meetings with his splendid address of welcome; and it was a fitting ovation our Baptist

host gave our sterling Baptist brother, the man who stands squarely and solidly for practical Baptist Christianity. Hon. E. W. Stephens of Missouri, the newly elected president of the Southern Baptist Convention, was chosen president of the new organization. South and North are better than rewelded: they are one body.

Coronation of Dr. Cushing

As the last session closed and all joined in singing "Praise God, from whom all blessings flow," our Lord summoned his honored disciple, President J. N. Cushing to join in the heavenly refrain. This notable event had a deepening and spiritualizing influence on all the meetings. [See page 278. — Ed.]

THE MISSIONARY UNION ANNIVERSARY

It was felt by all in attendance that the meetings this year were marked by a vitality and vigor, and also a length and breadth of vision, that mean much for the cause of Christ. The address of President Munroe told of the progress and prosperity of the century and the year. The spirit of this opening note was carried through

the whole meeting in addresses, reports, resolutions. There was everywhere hopefulness, earnestness, genuineness, strength of purpose, willingness of spirit in the Master's work.

The Board of Managers reelected Doctors Mabie and Barbour as Corresponding Secretaries, Mr. Perkins as Treasurer, and elected Mr. Haggard as

a third Corresponding Secretary, whose work, in addition to the duties of Editorial Secretary, will include a large part of the detail of official executive service in the Home Department at the Rooms.

Annual Report

The new Annual Report, advance copies of which had been distributed, was presented by Secretary Barbour, who gave an outline summary and commented on its special features. The report in its new form was received with marked favor, and we trust will be very helpful in the work of the Union throughout both the home and foreign field. An illuminative abstract is given on pages 265 to 277.

Endowment of Higher Schools

The entire session given to the movement for the endowment of our educational work proved of unusual interest. It was clearly shown that in the development of a strong, self-sustaining native church, no part of our work abroad is more vital than this. It is necessary to the salvation of this generation and the generations to come. The prospect is bright for securing the entire \$500,000. What would be a more appropriate memorial to Dr. Cushing than the share Rangoon college will have in this endowment?

Kang, the Chinese Reformer

An unexpected feature was the appearance of Kang Yu Wei, one of the leading counsellors of the young emperor of China and leader of the reform movement. He happened to be in St. Louis and, on Dr. Mabie's invitation, made a brief address through his interpreter, expressing his interest in the work of the missionaries with which he was well acquainted, and giving assurances that should he be recalled to his former position, he would use his influence to further mission work. He urged that our present exclusion law might so be modified that students and others desirous of studying Western civilization might be free from the

humiliation permitted by the present law. Resolutions to this end adopted.

News from the Field

Our missionaries on furlough gave clear and comprehensive views of respective fields, and made strong for large reinforcements: it was formal rhetoric, but the vivid presentation of facts and the illustration of deep, great needs that gave strength to these pleas. It is a marked privilege to have with us these living, whose spiritual, practical words reveal the great work to which the Lord has called us.

The Morning Watch

The early morning prayer meetings were an uplift for each day. The climax was reached on Sunday morning. All found fuller fellowship with the Leader and each other. The hearts of the missionaries and others were tender and full of yearning for even larger usefulness in the Father's kingdom.

Need of More Men

The only occasion for regret in connection with the entire meeting was the small number of candidates for the foreign service. How utterly inadequate the little band of only a few heroic young men, besides the few of this number. How many answers are even such splendid reinforcements to the earnest call for help that had just been voiced by the veterans from the "firing line." Kemp, of Chowchowfu, hesitated to ask for a helper in his field while demands from other quarters were so urgent, but when one urged that there should be at least one missionary for every 50,000 natives, he felt satisfied in pleading for another in a city of 700,000 where he was only missionary.

[In this connection we would mention that our southern brethren sent out fifty men to the union conference in China asks for fifty from the Union and the same number for the Southern Convention to be sent to China also year for two years. —EDITOR.]

The keynote of the Anniversaries was loyalty to Christ. This was splendidly sounded at the first session of the General Convention by Rev. G. W. Truett, D.D., of Texas; it rang out with beautiful clearness in the annual sermon by Rev. C. A. Eaton, D.D., of Ohio; and it resounded again with no uncertain note in the closing address of Dr. Villers, of Indiana. And in every

address by Indians and home mission frontier workers, by missionaries from beyond the seas and the foreigners who have come to our hospitable shores, as well as by our teachers and preachers, the note was always clear and strong, "*loyalty to Jesus Christ.*" We wish it to find a true echo in our own heart and life this coming year. This means a great advance movement.

YEAR OF POWER AND PROPHECY

SOME GLIMPSES OF THE YEAR'S ENLARGED WORK
VIEWS OF NEEDS AND SUCCESS INSPIRE FOR SERVICE

FROM THE SECRETARIES' WATCH TOWER

IN previous years the Annual Report has been printed as a part of the July **MAGAZINE**; but this year, as has been fully announced, it is published as a separate volume. This was demanded by the increasing work; and yet this number of the **MAGAZINE** should give our readers a brief glimpse of some significant events and world conditions that make the ninety-first Annual Report the record of a year of power and prophecy.

Breadth of View

It is a revelation and an inspiration to note the point of view taken by our leaders in the reports of the Home and Foreign Departments. There is a grasp of the present situation which shows real insight and faith measuring up to the commands and promises of our Lord. Here are a few significant quotations:

The Western world is gaining a new understanding of the oneness of the interests of the human race. It is standing amazed at the revelation of one gifted people of the East, and those who have the acquaintance with Eastern lands, which attention to Christian missions ensures, know well that it will stand still more amazed when Japan's great sister empire of 400,000,000 souls shall put on its strength. Missionary effort is molding the civilization of the East.

Fifty Years in One

One comparison in the report of the Foreign Department is especially noteworthy:

No earlier year of our work has surpassed, if any other has paralleled the record of the year now closed. It has brought to us a great gift in precious souls. Baptisms on the Asiatic and African fields fall little short of 10,500. When we recall the fact that at the end of fifty years of missionary labor, converts enrolled in missions of the Union were considerably less in number than the ingathering of this single year, the cause afforded us for profound satisfaction and confidence is revealed.

Forward Movements

Another feature of the reports is the large number of forward movements which are in progress both at home and in the foreign field. We can simply mention part of them, in the hope that every Baptist will study them all carefully in the Report:

Educational Endowment. Active plans are in progress for the solution of the vital and growing problem of Christian education in our foreign fields. Already more than one fifth

has been subscribed toward the \$500,000 endowment fund.

Union Movements. The adoption of a plan for union between the board of the Southern Baptist Convention and the Missionary Union in higher educational work in Japan and East China; The General Convention of Baptists, meeting in St. Louis; The World's Baptist Congress in London (to assemble this month) — these mark a new era in Baptist world-wide work.

Care of Missionaries' Children. A new policy, according to which the Union will assume more direct responsibility for the homes for the children of our missionaries, and the plans for the greatly needed new homes, show that we recognize as essential and vital this branch of our work, so long and so well done by our Woman's Societies.

Systematic Study and Literature. It is plain that missionary literature is to have a larger part than ever before in the development of interest in missions. Five definite methods of mission study are offered, and the Literature Department is constantly improving and increasing its material.

Young People. The whole denomination is waking up to the fact that the

seed of missionary interest must be planted in youth, if there is to be strength and fruitage in maturity. Never before has there been such earnest endeavor to devise wise, practical methods for promoting the cause of missions in Sunday schools and among all the young people of all our churches.

More Money Given; More Men Needed

The report of the Treasurer, already given in summary, shows a prosperous year. For individual gifts, and for an increase of \$25,000 in donations from the churches, there is reason for special thanksgiving. But the Report must always take a forward look: "For these needs they solicit continued help from all friends of the work." Unless this is constant and generous, the work suffers greatly, and we fall short of a high privilege.

Only ten men are now under appointment. For the first time in several years the number of eligible candidates is exceedingly small. The command is for the churches to pray for laborers. Are we praying? are we helping to answer our prayer? Then, too, we wish always to say with David Livingstone: "Anywhere, so long as it be forward."



Photo by S. R. Vinton

THE WESTERN FRONT OF THE VINTON MEMORIAL, RANGOON, BURMA

Dedicated, free of debt, 1904, costing \$31,000. Seven rooms; the Right Section used by the School

VIEWS OF FIELDS THROUGH THE EYES OF MISSIONARIES

MISSIONS IN BURMA: OLD WORK AND NEW

AMONG the many improvements in the form of the Annual Report, none is more important than the new arrangement of the reports from the fields, notably from Burma. First come the reports from the theological and collegiate institutions; then follow those of general missionary work, arranged according to the races and tribes. This gives a completeness and solidarity.

Long Established Work

A feature of special interest is the long established work in some parts of this, our pioneer field. The Mission Press at Rangoon is entering upon a new era in its long history of helpful service; it is called by a recent visitor the most striking advertisement of Christian activities in all Burma.

In many station reports, also, reference is made to work which has been continuous since the days of Judson (there remain four aged disciples who were baptized by him) and to churches now well organized and conducted by the natives themselves in a way that would reflect honor upon churches in America.

Training Preachers and Teachers

Men, more men!—more missionaries, more native preachers, evangelists and teachers—is the call that sounds forth from all parts of Burma as well as other fields. It is encouraging to know that both the Karen and Burman seminaries at Insein have now the largest enrolment in their history and that Rangoon Baptist College continues its large work for the many races of Burma; yet the supply is very small compared with the demand created by the Ko San Ye movement and work for the distant peoples, such as the Shans, Chins and Muhsos.

Ko San Ye

The name of the "Karen Moody" is prominent in another year's reports from several fields. This movement

continues to attract much attention among the people, and to absorb much of the time and strength of a number of our missionaries. A marked feature is that most of the converts are from the depth of heathenism. Mr. Gilmore of the Henzada field, where the ingathering is the greatest ever known, pays a tribute to the native pastor, Thara Tu Wa, lately deceased, "who was," he says, "the first to see the promise in the Ko San Ye movement, and to whose wisdom and energy we owe largely the harvest that we are reaping from it." As soon as possible the missionaries will organize local churches in the villages, to take the place of a few large churches with members scattered over a wide section of country.

The Wonderful Story of Kengtung

From the land of our oldest established missions comes also the story of a new and marvelously expanding work among distant tribes who have never before been reached by the gospel. There are three striking facts about the story of the Muhsos and other tribes near Kengtung:

First, the expectant attitude caused by their remarkable traditions, particularly of God, who after dwelling among them had ascended, and the lost book which the foreigner was to bring to them.

Second, the readiness with which they accepted the gospel of Christ as the fulfilment of all these traditions. They asked the missionaries to cut the cords which they wore as an expression of their longing for the true God, saying: "We have found him, and have no further need of these."



Photos by W. M. Young

A MUHSO LEADER, BAPTIZED
AT KENG TUNG, BURMATHREE MUHSO TEACHERS, BAP-
TIZED MARCH 17, 1905FIRST FRUITS FROM THE WA
TRIBE, NEAR KENG TUNG

Third, their extraordinary missionary spirit. Three years ago before the Muhsos themselves had heard the gospel, they sent teachers among the wild Wa people, who accepted the Muhsa traditions, and thousands of whom now are anxious for the gospel. Christian history furnishes few similar manifestations of the wonderful working of the providence of God.

Self-Support

We read that the Karen churches have contributed to the support of the seminary with their accustomed liberality, and that the Burman Church of Moulmein is a conspicuous example of a self-supporting and self-propagating church. As fast as possible our missionaries are establishing this principle as the foundation for church stability and progress.

Stories, Stories, Stories!

In this Annual Report will be found brief stories, also, of the most intense and thrilling phases of human life, giving us some vivid glimpses of the awakening, the struggles, the defeats, the triumphs of the soul:

A Burman woman, compelled by an overbearing Buddhist relative to visit the pagodas, kneels on the platform of the great Shwey Dagon pagoda, under its golden dome, in the midst of shrines filled with idols, reverently repeating the prayer learned in childhood at the mission school, "Our Father who art in heaven, hallowed be thy name." — A Burman schoolboy became a Christian; his father angrily refusing

to consent to his baptism, the boy said he could wait but he would not give up being a Christian. Now the father is looking into the matter himself, having procured a Bible and a life of Christ. — Another bit of a story shows what some of the mission school pupils do: One young girl who left the third standard of our school went to a heathen village and opened a school which now has over forty pupils. She is the only Christian in the village, so she goes about with her Bible from house to house, telling the story of Jesus to all who will listen.

Then there is the strange tale of the Buddhist-Christian funeral of an aged believer, whose family would not give up the heathen rite; and also the story of the impressive scenes, which mean so much to the natives, where the idolatrous altars are cut down and burned in the presence of the whole village, that has never witnessed such before: when pillars, posts and altars fall with a crash, and the flaming sparks fly upward, then a Christian hymn is sung, and prayer ascends to the true and living God.

All these contending forces, and many more, are striving for Burma commercially, politically, socially, spiritually today. Shall we not stand by the work which God has here given us to do? Amid our rejoicing over great gatherings, we need to pray with earnestness and sympathy for those who must work and wait. For there are today in Burma some faithful missionaries who are repeating the experience of Judson, when he toiled seven years before a single convert was baptized. Sometimes God's "due time" comes not till after long years of preparation.

MISSIONS IN ASSAM: PROBLEMS AND PROGRESS

THE problems peculiar to Assam are connected with the three definite and very different classes of the population: the Assamese, that remarkable mixture of races which constitutes about three fourths of the 6,000,000 of population; the wild hill tribes; the half million or more immigrants who have come over from central India to work in the tea gardens.

The Dead Wall of Hinduism

In all the history of Baptist missions there has been nothing more discouraging than the slow progress of the gospel among the Assamese. After nearly seventy years of work, there are less than 100 Assamese now connected with our churches. Still there are two remarkable results of patient continuance and refusal to give up the mission: The way was opened at length to the splendid work among the hill tribes; and the few Assamese converts that have been won give evidence of the power of the gospel to break down the barriers of Hinduism—even of caste. Touring evangelists among them last year found in every village gospels which had been bought in open market, and Mr. Petrick tells of the baptism of an Assamese Hindu man and family, of the Ahom caste, in a village where there were no Christians. This is glad news. The gospel seed is falling in some good soil; and the harvest will be sure in due time. May it be one hundredfold.

The Savage Hill Tribes

A strange and gratifying contrast is the work among the Garos, Nagas, and other savage tribes of the mountain regions of Assam. The picture of the Tangkhul Naga, in the Annual Report, might easily be taken for a portrait of a primitive American Indian. Under the influence of the gospel, these hill peoples have reached a peculiarly strong type of Christian character. There was a good increase in the baptisms last year. The work among the Nagas is important also as a means of reaching the Mongolian races beyond.

The Immigrants

Although the tea garden workmen are chiefly Hindus and Mohammedans, yet they have proved wonderfully open to the gospel. The work is now largely in settled villages among those who have finished their term of service in the gardens. The churches have grown in members and in knowledge; several have built fine new chapels; the upper association has employed two preachers for home mission work supported entirely by the churches; five new chapels have been built on the Golaghat field; and at one point on the Nowgong field twenty have been baptized where we had no Christians a year ago. This result is attributed to the home missionary work of the native Christians. The spirit of missions means growth. The churches are trained to service.



HINDU TEMPLE, TREASURY AND COURT HOUSE, SIBSAGOR, ASSAM

The Great Help of Schools

This year most of the reports from Assam lay special emphasis on the value of mission schools and Christian literature. Hindu parents often withdraw their children, fearful lest they become Christians. Yet in some cases the gospel of Christ has already done its saving work, as in the case reported by Mr. Swanson of a Hindu school boy who had to break all family ties and leave home in order to be baptized. No wonder the poor boy could not eat, and went away weeping when they sang, "Jesus, I my cross have taken"; yet after his baptism the peace of God

reigned in his heart. In many villages among the hill tribes interest is first awakened through the work of schools; and sometimes a Sunday school is conducted under a tree by the wayside. "Scattered here and there," says Dr. Clark, "are spots made luminous by a convert or two, boys from the Impur school." "Our station school," says Mr. Paul of North Lakhimpur, "is one of the brightest spots on the whole field. Our churches will become self-propagating, self-respecting, only through the enlightenment of the young." The new Preachers' Training School at Jorhat is bright with promise.

MISSIONS IN SOUTH INDIA: HOPES AND FEARS

IT is helpful to realize the extreme contrasts in our mission fields. In Burma and Assam scores of languages must be learned and used by missionaries, in South India they have to do only with the musical Telugu; Burma is the granary of India, in South India the gaunt specter of famine is always hovering near; in Burma and Assam our greatest ingatherings have been from spirit-worshipping tribes, not strictly idolatrous; in South India the thousands of converts have come from the lowest depths of Hinduism, from a race of 20,000,000, living or wandering in a country not their own.

The New Evangelism

No event of the year in South India is more hopeful than the new evangelistic movement. At the theological seminary at Ramapatam the highest three classes were organized into six evangelistic bands, which led by a missionary or a native member of the faculty, went out in the villages to hold meetings. The students returned with songs of praise and victory. A similar band went out from the Nellore Church. Many of the missionaries speak with enthusiasm of some of their native helpers; and, says Dr. Clough, "Of the 289 who were baptized this

year on the Ongole field about 100 were led to Jesus by Bible women." And still the conviction grows among our missionaries that "we must devise some way of finding more time and strength to carry the gospel into the homes of the heathen."

Problems and Education

These reports from South India remind us of Jeremiah's figure of the seething pot. "God has given us this year," says one, "more than 600 souls, most of them young people, strong, earnest, determined to follow Jesus. Many have suffered persecution, but from the villages where they live many new converts have come." One writes of some who had returned to heathen practises. Another reports: "One preacher through love of money fell into sin and had to be excluded; but the Lord had another man ready to take his place, well qualified and willing to endure privations." "It is wonderful," says a fourth, "what a hold the desire for gain has upon the converts from Hinduism, though we have tried to show them that Christianity is a religion of giving and doing." "Our native Christians," another bears witness, "are realizing their responsibility to a greater extent, and are giving more

liberally for the support of the gospel. Some have given more than one tenth of their income, while others have distressed themselves by giving too freely." What wisdom, grace and patience all these many problems demand from the missionary.

These difficulties show the necessity of education and right leadership. Everywhere is heard the clear note of appreciation or desire for education. The theological seminary at Ramapatnam has the largest enrolment in ten

is always present, famine is seldom far away. These oft-recurring famines are awful visitations, "disorganize so sadly all lines of regular mission work" and "have blighted the prospects of the year." May we all in sympathy stand by our sorely tried missionaries, and if possible, help them to relieve distress by providing work for men and bread for orphans.

But while grim famine draws near, in some places the bonds of caste begin to disappear. Schools have much to



TELUGU FARMER OF THE SUDRA CASTE

years. Educational work is to receive larger attention in this field than ever before. The high school at Nellore is now definitely under Missionary Union control; a new high school is opened at Kurnool; other schools are raised to a higher grade. Many reports say, "Our schools were never more prosperous," or, "The village school is a real source of joy to me." In this is glad hope.

Caste and Famine

Which is the greater blight? Both are degrading to body and soul; caste

do with this. "A large number of Brahmans and Hindus, of all castes, have been in attendance," writes Mr. Davis of Allur; "we are training two caste widows, who are doing good work." Mr. Brock of Kanigiri reports: "An increasing number of Sudra (the great farmer caste) children attend our schools; about forty have come to have personal talk with me, assuring me that they are Christians, but fear to come out. Many Sudras have given up idolatry, and during the year six have been baptized."

Building up the Churches

The most earnest endeavors are now being made, by our missionaries in South India to organize the great numbers of believers in the villages into strong, self-reliant churches. No one should fail to read the detailed account of the methods used, the struggles and triumphs in this effort at Kurnool. "It was a great hour," says Mr. Stan-

ton, "when we realized that self-support had been attained, and that every preacher on the field was now sustained by the gifts of his people."

Dr. Clough, the veteran, laboring in his lameness, often suggests the soldier-like utterances of Paul, the missionary, the example of whose courage and sacrifice is so fully followed by our noble missionaries today.

MISSION IN SIAM: A LONE STAR

IN the little kingdom of Siam, the second field entered by American Baptists, in 1833, we have but one mission station; it is at Bangkok, the capital. While the work among the Siamese has never been largely developed, the conversion of Chinese in Bang-

kok proved a training school for the opening of our mission in southern China. Dr. Adamsen, the missionary physician, in charge of our work, is greatly honored by the Siamese government, especially for his successful making of vaccine. He needs a helper.

MISSIONS IN CHINA: PLANS AND PUSH

CHANGES even in China are so rapid that we must hold our ideas very lightly. Railroads thousands of miles long, a universal post-office system, graded schools, in well-nigh every city, founded on Western models—these prophesy a new epoch.

The Chinese Point of View

It is not strange that these great transformations should affect the attitude of the Chinese toward mission work. Sometimes the result is favorable, sometimes unfavorable. At Kinkwa, for instance, Mr. Holmes writes:

Christians and Christianity have been in favor with the people, so that we have to be specially guarded in receiving candidates for baptism. We have to be careful even in distributing Scriptures, because there are those who are glad to get a Bible or tract to prove that they belong to the foreign religion.

Mr. Openshaw of West China says:

Since 1900 there has been a marked change in the attitude of the people. On my last tour I traveled over 1,000 miles. Everywhere our reception was extremely cordial, and at some of the cities we were received with big demonstrations.

On the other hand, Mr. Wellwood of Suifu reports:

The success of the Japanese has led the Chinese to turn toward Japan for leadership. This province is littered with inflammatory literature, producing a determined opposition against all Westerners. "Imitate Japan, and you will become strong," it is said; and dates are set for pulling down chapels and driving foreigners out.

Educational Demands

This is a time when our Chinese Christians should receive the very best training we can give. On the map of China our four mission centers, East, South, Central and West, look like four little squares in a great checkerboard; but though they be little among China's millions, yet from them must go forth into all the empire the power of the risen Lord. At all these centers educational work is carried on; but the supply of teachers and preachers is too small, especially when, as Mr. Proctor says, "The chief source of capable teachers for the new imperial schools is our mission schools and colleges." "These schools are modeled after our mission schools with Chris-

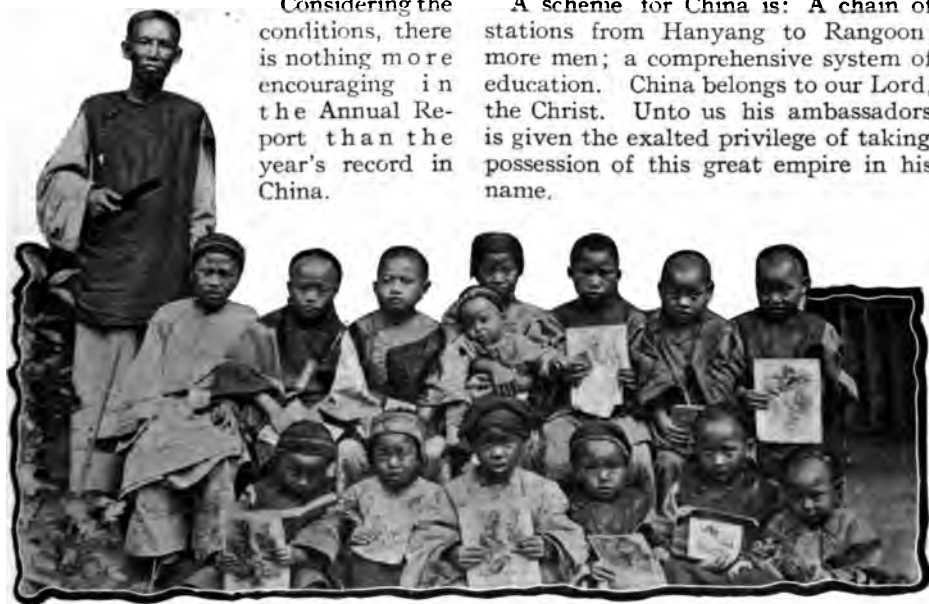
tianity left out." This lack is for us to supply.

Building Up Missions

Many accessions and much genuine progress characterize the year's work. Even a few sentences from the various reports will show this:

Our people have suffered seizures, beatings, robberies, death; yet amidst anarchy and persecution our mission has prospered beyond precedent in its history.—We have fifteen self-supporting churches, whose contributions average four dollars per member.—On all sides the work has grown; we have more than doubled our highest record of baptisms, and more than trebled our highest record of contributions.—We have established three new churches, and the work is spreading all over the plain.—The year has proved the most satisfactory in the history of the station.—Evangelistic work has been strong and aggressive, and there have been baptisms at each outstation.

Considering the conditions, there is nothing more encouraging in the Annual Report than the year's record in China.



TEACHER AND PUPILS, YACHOW, CHINA

Chinese Christian Character

Consider carefully what our missionaries say about the growth of strong, spiritual, practical Christian character in the Chinese churches. At the Thow-thai Association, Mr. Waters says, "The spirit of earnestness and Christian fellowship, the quality of the speaking, the dignity of the proceedings under the leadership of the native preacher, would have done credit to any similar gathering in America." "Our Chinese brethren," reports Mr. Speicher, "have the necessary spiritual gifts to carry on their own church work," and he gives instances to prove it. Many speak of "faithful and efficient services rendered by our native fellow workers," who have made possible what has been done.

A scheme for China is: A chain of stations from Hanyang to Rangoon; more men; a comprehensive system of education. China belongs to our Lord, the Christ. Unto us his ambassadors is given the exalted privilege of taking possession of this great empire in his name.

MISSIONS IN JAPAN: WAR AND THE KINGDOM

"SOME one says, 'What about the war?'" These opening words of Captain Bickel's report show that he can read the uppermost question in our minds from the other side of the

world, and we will answer it by quotations from our missionaries.

The War Distracts Attention

"During the year the mind has been



THE CREW OF THE FUKUIN MARU, INLAND SEA, JAPAN

Captain Bickel's report tells of their marvellous transformation from the reckless, irreligious men of the previous year to those who are tenderly solicitous for the Captain's health, and equally solicitous for the success of the work in which they have begun to give personal assistance. Their chivalrous admiration is truly heartening.

so filled with the war, that sometimes it has seemed there was little room for the gospel message." — FISHER, Tokyo. "Our meetings were often interrupted by processions with flags and drums and horns, and our listeners were drawn away by the shouting crowd." — BRAND, Kofu. "In the islands it means the pinch and sting of war, without its 'glory' side." — BICKEL, Inland Sea.

It Has Afforded New Opportunities

"I am convinced that this present war is going to mean more for the spread of Christianity in Japan than any other historical event since its introduction." — AXLING, Morioka. "From February until the end of the year soldiers by the thousands passed through Osaka. Among these we were permitted to work freely, with Scriptures, tracts and conversation." — SCOTT, Osaka. "Probably the most earnest hearers of all have been the soldiers in

the hospitals." — FISHER, Tokyo. "Evangelists have done good work in addressing 'send-off' meetings for men ordered to the front, and in visiting the homes of absent soldiers." — BICKEL, Inland Sea.

It Has Deepened the Influence of Missions

"I think that loyalty to country will have a reflex influence on Christians, and we shall see a new kind of Christian service such as the past Japan has not known." — DEARING, seminary report. "Many have come to realize that neither Buddhism nor anything else but Christianity can do for Japan what it needs." — FISHER, Tokyo.

It Has Revealed Christian Character

"We were sorry to lose this fine student, but we are proud to have such a noble representative in the army. He is a true Christian soldier." — CLEMENT, Duncan Academy. "In the midst of death many of our men, I be-

lieve, are being prepared to receive eternal life." — A soldier, Osaka.

It Has Revealed the Real Power of Missions

"The fear that Christian work would suffer was unfounded; the effort to raise a religious issue was speedily stopped; the Young Men's Christian Association, by express permission of the officials, is at work among the men at the front; it is a time of greatest opportunity." — FISHER, Tokyo.

The Forward Look

As Dr. Barbour well says: "These things indicate that the total result of missionary activities is far greater than the numerical strength of Christianity would indicate." Educational work is advancing; Captain Bickel's "white wings" have been reinforced by steam, and all possible preparation is being made for that time when the Japanese work shall be self-supporting and self-propagating. That time is not yet but is nearing.

MISSIONS IN AFRICA: TOIL AND CHEER

A COMPARISON of Africa and Japan shows the greatest contrast of outward conditions to be found in our mission fields. But the

Same Unfailing Gospel

that meets the deepest needs of the land of cherry blossoms, beauty and amazing progress, is the gospel that is transforming the land of fetichism, cannibalism and unspeakable degradation. In Africa some of the outward changes are wonderful. "At Kinkanza," says Mr. Richards, "where Paul Nloko worked so successfully, the people collected 300 francs, sent to Europe for corrugated iron, brought it fifty miles from Matadi, cut timber and boards, and built a meeting house for 400 people. We have sixty-eight village schools, with an enrolment of 3,000, and our church membership is 2,060." No wonder that Mr. Richards' description of the results of the work of twenty-five years sounds like an anthem of praise. At Kifwa the native churches have formed a missionary society. What a transformation! "They have made the Bafunki tribe their mission field," says Mr. Frederickson. "At our yearly meeting our Christians listened to an address by their own missionary, and contributed 405 francs for the mission."

Gains and Hindrances

The year as a whole has been of more than usual success. Banza Manteki and Kifwa report the largest number of baptisms of any year in their history. The chief of several cannibal villages sent Mr. Frederickson a cap decorated with eleven human ears, with an invitation to visit him and to send teachers.

The obstacles which the gospel must overcome in Africa are still very great. Superstition is one of these. An old chief was suffering from cataract; the witch doctor declared that two of the most promising pupils in a mission school were the cause of the trouble, and all the children were forbidden to attend the school. The Christians were nearly driven out of another village because the people thought they were witches. Another hindrance is the low state of morality. "The immorality and shame scarcely seem to appeal to their minds," says Mr. Billington, "and when these people do truly come out, it is a great step." Another hindrance in many parts of the Congo state is the great wrong and suffering inflicted in connection with the Belgian rubber trade. Relief must surely be found; we wish it may be soon.

The Regions Beyond

A notable incident of the year was Dr. Leslie's long, perilous journey to the great valley of the Kwango River in search of a site for a new mission

station. Even the formal report is more full of adventure than a book by Henty or Cooper. It is hoped that a site will be chosen and the work opened this year.

MISSIONS IN THE PHILIPPINES: "OPPORTUNITY"

NEARLY 400 years ago Spain imposed its government, its language and its religion upon the Filipinos. Today our missionaries are seeking to bring to the people the real gospel which the priests have given only in a most imperfect form. Our missions are among the Visayans of Negros and Panay.

Genuine Work: Great Harvest

"The great movement of Visayan peasants," says Mr. Briggs, "has shown itself very genuine and far-reaching. In going from barrio to barrio I have found disciples who have been standing with us since the first preaching was done in Jaro market in 1900." "While the work is hard," says Mr. Forshee, of Bacolod, "and people have not come to us as they have in Panay, yet wherever we go the people are ready to buy our books, and eager to listen to the word of God." Over a thousand have been baptized in Panay. There are other thousands as ready as these.*

*[Get and read the leaflet, "Harvest Time Among the Filipino Peasants," free, from the Literature Department. — EDITOR.]

Faithful Helpers: Diverse Conditions

Mr. Briggs speaks with enthusiasm of his native helpers:

They have red-hot hearts and a zeal that puts me to shame. They get a crowd about them, and read, teach, pray and sing half the night. They are unlearned men, but it is a marvel how they get at the heart of the Scriptures and make the gospel effective. Another good point is the ease and tactfulness with which they do their work in an atmosphere of fanaticism and error. . . . My whole heart is with the Visayan peasant. If I were to choose a helper, I should ask that he might be a thoroughly trained, consecrated missionary of farmer origin, to work for hard, rough farmers.

On the other hand, Mr. Forshee, of Bacolod, says:

We have in our number young men of splendid ability from the official class and others of standing among the Filipinos. Peasants are coming in Panay, those from the upper classes here. Whatever differences there may be in work and conditions in the Philippines, all our missionaries emphasize the word "opportunity." "I must repeat," says Mr. Robbins, of Capiz, "now is the day of opportunity, now is the time to strike. *Opportunity and responsibility are the words from Capiz.*"

MISSIONS IN EUROPE: SCHOOLS AND REVIVALS

THE Missionary Union does not now send missionaries to Europe; but it does appropriate money for seminaries (thus influencing the whole work), for evangelistic work and for weak churches struggling for religious freedom in the midst of Romanism or under the oppression of a state church.

Revivals are reported in northern France and elsewhere, a reflex of the

wonderful work in Wales. From the churches in Norway and Sweden there is a constant loss by emigration to America. "We always urge them," says Mr. Ohren, "to unite with the Baptist church where they go, even if they do not understand the language." Thus work in Europe blesses America: it is the normal working of missions, the interaction of life. Foreign mission work builds home churches.

MEDICAL MISSIONS: METHOD OF MERCY

FROM many of our mission fields come interesting and encouraging reports of the way medical missions help other mission work. It is true in general that the need of medical work is in proportion to the ignorance of the people, though ignorance is often a hindrance to the missionary doctor. "The medical work," says Dr. Timpany, of Hanamakonda, "is filling a very important place; opening doors, overcoming prejudices, making friends."

Dr. Thomas of Capiz, Philippines, writes: "The need of medicine is great. Some of the diseased poor are in wretched straits. All seem grateful for treatment, and most of them are ready to listen to the gospel." At Udayagiri, South India, prejudice against missions was largely removed by good medical work; and by the opening there of the new Etta Waterbury hospital this good influence has been greatly increased.

THE REPORT APPRECIATED

AMONG the very large number of whole-hearted and thoughtful appreciations of the new Annual Report, we wish to share with our readers some extracts from one that has reached our desk. It is from a letter by one of the foremost missionary workers in America who says:

Upon the basis of a very minute examination, I want to say to you what I believe to be the perfect truth, that never has a missionary report appeared which is as effective as this. I am not now referring to some special report which has a particular object in view, but to regular reports of an entire year's work, which would mean to be impartial to all parts of the field. In reports of this class you will easily stand at the head of all. Never, I believe, has a report been issued which can compare with it in the matter of typography, illustrations and especially in its maps. No missionary society, not even the United Free Church of Scotland, and the Berlin Missionary Society, have ever published so creditable a series of maps. . . .

No one who has not tried the experiment can begin to realize the amount of work which has been put into this series of reports. Your Union has the honor of being foremost in this matter in the world.

The friends of the Union truly cannot realize the amount of labor, particularly of the Foreign Department, involved in editing the reports from the fields; but they appreciate the reports as also the comprehensive reviews of the work. Surely such words should make us realize more fully the dignity and glory of the work.

Our Forward Movement

THE plan for fifty per cent. advance in contributions does not furnish the measure of the need, but perhaps the measure of our faith for the coming year. It is the least the Missionary Union dares to ask of our great denomination in view of the greatness of the want and opportunities, the clearness of divine leading, the richness of divine grace. The vote of the Union, on the recommendation of the finance committee, was hearty and purposeful. This advance, in line with that of our southern brethren, we believe the Baptists of the North can make, and will wish to make. To do this, however, means to start at once to plan for the fifty per cent. advance everywhere — in every district, state and church. Many non-contributing churches and individuals, it is hoped, will come to share in this service; but the increase is expected largely through enlarged contributions from the rank and file of those faithful givers of moderate means who will lay aside weekly or statedly through the year with prayer, sacrifice and hope. Let us make a beginning this month, today, before the vacation consumes our surplus. We shall have more to say on this important subject during the coming months. It is none too early to open the campaign.

DR. CUSHING'S TRANSLATION

HIS TWOSCORE YEARS OF EMINENT SERVICE

THE sudden death of Rev. J. N. Cushing, D.D., president of Rangoon College, Burma, at the close of the afternoon session of the general convention in St. Louis, on May 18, has come as a great shock to our denomination. In the last issue of the MAGAZINE we were glad to present his portrait and a brief summary of his great work in Burma. This was done as a fitting tribute to his distinguished service, and strong personality, in anticipation of his return to his home land. It was far from our thought that this "appreciation" to the distinguished "teacher of teachers" would be an anointing for his promotion to the true home land.

While his departure brought a deep sadness to the meetings, there was clearly recognized the peculiar fitness of this time and place for his coronation, as it was just forty years ago, in the same city, that J. N. Cushing received his designation to Burma. It has truly been a great life work, and multitudes of native Christians in Burma, preachers, teachers, as well as missionaries, would wish to give their testimony to his strong help and masterful leadership.

At the simple and beautiful service held in the Third Church, St Louis, over which President N. E. Wood, chairman of the Executive Committee presided, officers and friends representing all our national societies, together with missionaries from all our fields, gathered to do honor to our departed brother, paying tribute to his eminently useful life. At the regular session of the Missionary Union, occurring a day or so later, resolutions were adopted in recognition of his high position as scholar, translator, educator and Christian, bearing witness to his prodigious learning, literary and

executive skill, impressive personality, sound judgment and great heart.

Perhaps the first thought in the minds of those who have known of his great work, next to the pang of personal sorrow and sympathy for the loved ones in their loss, has been the question that came to the lips of a former teacher in the college: "Who can take his place?" A great leader has fallen. He has built his own enduring monument—the Bible, dictionary and other books in the Shan language, the enlarged and strengthened Rangoon Baptist College. While we would be submissive and trustful, yet realizing how large a place there is to fill, we must pray earnestly for God to raise up one fitted by him for this work. We would unite in words adapted from the "Mid-Day Intercessions":

O Heavenly Father, Lord of the harvest, send forth laborers into thy harvest. Prepare them by thy grace for the work of their ministry; give them the spirit of power and of love and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord, Amen.

*Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the earth.*

Recruits to Fill a Few Vacancies: New Missionaries to Sail this Season

Miss Amy A. Acoc, Rev. Alexander L. Bain (reappointed), Miss Kittie K. Bendelow, Miss Emilie Bretthauer, M. D., Miss Martha E. Covert, Rev. Andrew L. Fraser, George W. Lewis, Charles G. Lewis, Miss Florence B. List, W. A. Loops, M. D., Paul C. Metzger, Miss Augusta Peck, Miss Inga Peterson, Miss E. Vinney Preston, Rev. J. E. Rhodes, Walter Rittenhouse, M. D., A. F. Ufford, A. J. Weeks.

Topic · For · the · Month



ASSAM

THE progress and present condition of the work in Assam will be clearly seen by the last Annual Report, which tells the story of the work for the Assamese, for the Garos, for the Rabhas, for the Nagas, for immigrant peoples (notably the tea garden workers) and also for some other races. There are at present 52 missionaries, including 24 ordained men with their wives, 4 single women and 2 physicians. The force of native workers is 258, including Bible women, teachers, ordained and unordained preachers. The number of organized churches has reached 81, of which 46 are entirely self-supporting; 7,978 church members, of whom 816 were baptized last year; these worship at 184 meeting places and occupy 152 church buildings and chapels. There are 161 schools, of which 25 are entirely self-supporting, and in which 3,249 are under instruction. The summary on pages 269, 270 and the following articles show encouraging progress.

THE FORWARD STEPS IN ASSAM

TRAINING SCHOOL, LITERARY WORK, NEW FIELDS

BY REV. L. W. B. JACKMAN

GAUHATI, ASSAM

ASSAM has entered upon a period of new things and wider-reaching endeavor. We are determined to attempt great things for God, and are expecting great things from God. Although this is a hard field to work because of the many languages and dialects used within the province, yet wherever Christ is being upheld we are seeing blessed results. Still the great longing and determination among the missionaries is for *greater things for Christ in the future*.

Three advance steps have already been taken. The training school for native teachers and preachers is a fact, realized in part. Rev. S. A. D. Boggs is now at Jorhat, erecting the necessary buildings. That the natives recognize something of the blessing this is to be

to them is evident in the number who have already signified their purpose to attend.

The return of Rev. A. K. Gurney to the field, especially for literary work for the Assamese, promises well for taking another advance step. An Assamese paper, to be issued monthly, is expected to meet the need that has been keenly felt by many ever since a similar publication was discontinued some years ago. We are trusting that it may be true to its name, *Deepte*, "*Light*."

The healthy working condition of our mission is manifested by the decision to push the work at Dhubri, and, if favored by the Executive Committee, to reopen work at Sadiya. Dhubri is located in a district where work can be carried on for the dense Bengali-speak-



Photo by S. A. Perrine

A NAGA CUTTING HIS BEARD (STRAY HAIRS) WITH
AN AXE. IMPUR, ASSAM

ing population on the north bank of the Brahmaputra River. More or less work has been done there for some years, and now Rev. A. E. Stephen, stationed at Goalpara, and acquainted with the Dhubri, is to give to it more of his attention. Sadiya was our first mission station in Assam, Dr. Nathan Brown and Mr. Cutter going there in 1836. Because of an insurrection among the natives, the workers were compelled to abandon the place after three years. It has remained unoccupied by missionaries ever since, except for two or three years when two missionaries of another society worked there. People generally have regarded the field as belonging to us. We hope now to fulfil our privilege and take possession. The location of Sadiya is near the junction boundaries of Assam, northern Burma, China and Tibet. It is thought that the easiest entrance into Tibet shall prove to be through mountain passes from this northeastern end of Assam. Little or no work is now being done for the border tribes of that region; and from Sadiya many

of these may be reached as they come down into Assam for trade.

The work calls loudly for workers; but the only workers now on the field are already overburdened. For them to undertake this means to neglect some other equally important service. To meet these recognized needs and take the forward steps proposed more workers must be secured. Men and women are needed on fire with the truth, their hearts full of love for their brothers in darkness, bringing a vital gospel.

[Truly this is an important center — one of the many fields that it seems criminally negligent not to cultivate. Are we ready to undertake it? It is for the denomination to answer by men and means. It would be easy to make a beginning; but are we ready to establish on a broad, solid foundation a well-built mission, to stand and be enlarged through the coming years? This is one of the many kinds of problems for our Executive Committee, who would make the best use of the means available. They would have faith, but not presumption or ignorant zeal: they must plan for years, not days. They see the necessity of a large, permanent dynamic "plant," not a single small battery. If there be real danger of criminal neglect of entering open doors, it is also criminal waste to sacrifice men and women for only a beginning. Let us make the continuance and glorious consummation for this and other new fields both clearly possible and really actual, by prayerful, devoted offerings of men and money. Turn not a deaf ear to the cry for help — the cry from Macedonia and from God. — EDITOR.]

Glad News — Sad News

ALTHOUGH the Welsh revival has not come here, yet my husband had the privilege of baptizing eighteen last Sunday, the most we have had here in any one day. Twelve of them were pupils of our training school, seven girls and five boys. The other six were from Mopung-zuket, our nearest village. This makes ninety he has baptized in 1905.*

Two of our schoolboys have measles. Twenty deaths have been reported from a neighboring village. We fear for our little ones. It is terrible to see one's loved ones ill and have no possible relief from consulting a physician. We cannot get much help by letter from any doctor, because the quickest reply is seven or eight days from the time a letter is sent. — MRS. MURIEL M. DOWD, Impur, Assam.

* [The next week's mail brought news of twelve more baptisms, and great joy in the Naga Hills. — EDITOR.]

TOURING IN THE GARO HILLS

GRAPHIC TALE OF ACTUAL FIELD WORK

BY MRS. WALTER C. MASON

TURA, ASSAM

[We are sure that our readers, especially those who have known the writer as Florence Nightingale Smith, will appreciate the help of this article, in making more real and vivid the conception of mission work. Like former letters on touring in Assam, Japan and other countries, this one helps us at home to see as it is and for ourselves the actual work of our missionaries. — EDITOR.]

THE visitation of villages is no small part of the missionary's work. Correspondence is unsatisfactory and insufficient. In the Garo Hills the villages are reached mostly by foot paths. We keep to the "trunk road," as far as possible, and visit the villages accessible from it. Our driver and bullocks were the best I ever saw and the cart sound; but our difficulties multiplied with every effort to reach a village at all remote. In one instance it took from ten till five o'clock to go twelve miles, and the cart did not come in until after seven in the evening. We had had to cross rice fields, which at that season are covered with hillocks dried and hardened almost like stone. Again from nine to two o'clock we made less than two miles, dragging the cart through swamp, over rice fields and up steep hills. In all these cases the natives came out in goodly numbers, and helped carry our *mal*, "luggage," pulling and lifting nobly.

I well remember that the word "touring" meant absolutely nothing to me at home, and I wish I could make it so plain that no one would fail to realize just what it means. We took with us bedding for two canvas cots, all the warm clothing we could muster — for the touring must be done in the cool season even in the hills — also camp table, chairs and dishes, lamps, lanterns and kerosene, toilet articles, provisions for several weeks, medicines for ourselves

and natives, books for sale in the villages, water bottles for boiled drinking water, and every thing one needs for an absence of some weeks. You can fancy what it meant to unpack at night, after a long hard march, settle yourself, sometimes only for one night, and then repack and load up the next morning. I was a novice at this, and could do better another time. Living in huts of thatch, or houses of bamboo is certainly novel enough; but when frosty, keen air sifts through all the cracks, one always takes cold.

From the moment the missionary arrives he is sought by the villagers for counsel or instruction; church rolls must be examined, delinquent members looked after, schools examined and reported upon to the government; Bibles and other books are to be sold



HEATHEN GAROS, ASSAM

and meetings held at every possible opportunity. But the other side of the picture is most encouraging, and the tired missionary loses the sense of fatigue in the enthusiastic welcome of these people who have built little houses or vacated good ones for his use; have sometimes put up garlands and arches to show their hearty welcome, and who at once come in with gifts of eggs, chickens, goat meat, sugar cane, grape fruit, and rice. Though we would much prefer they should not give so much, remonstrance is futile. The women and children gather, make their salaams and look with eager curiosity upon a new "memsahib" and all the detail of settling up in the little house. Conversation, showing and distributing pictures, cutting them from magazines, even advertisements, and singing with the people, entertain them; and if one stays for more than a day, he gets acquainted with some whom he long remembers. In many of these villages one meets boys and girls, now grown to men and women, who have been in the Tura Training School, and who show their training in greater courtesy, neatness and intelligence.

The climax of the tour is the annual association, at which hundreds gather from all parts of the hills, carrying with them their babies, food and bedding. This year Rev. M. C. Mason and his son, Rev. Walter C. Mason, reaching the place of meeting ten day in advance, taught classes of preachers and teachers. This was much appreciated, and we believe very helpful. The audiences at the meetings are inspiring, and the testimonies more so. As one looks at this sea of faces of those so lately come out of heathenism and realizes that the blessed fruits of the Spirit are evident in their lives, and that their enjoyment of this wonderful religion is in some cases as great as ours, our exile from home, the loss of many privileges we once enjoyed and all the past difficulties seem amply repaid. I thought often of the larger heavenly association when Garos will help to swell the hosannas to our King for his exceeding great and precious salvation. The eyes fill with glad tears. You who help at home will share the rich reward. The growing number of our gospel yoke-fellows in the loved home land brings us great cheer.

RECENT PROGRESS IN ASSAM

CHEERING ECHOES FROM THE CONFERENCE *

Progress in and through Medical Work

MEDICAL work at Tura has been conducted so successfully that Dr. Crozier is able to report it as self-supporting, the dispensary receipts covering costs for medical stores, repairs, assistants, student helpers and touring. Medicine is sold or given away in seven different villages to those unable to pay. The doctor believes thoroughly in the power of medical work to open the way for the gospel.

Progress in the Garo School Work

IN educational work there seems to be a general advance in Assam. Tura

*[From the excellent eighty-two page "report" received in May. — Editor.]

station school reported an increase in attendance over last year of 42 per cent. This is especially significant in view of the fact that this is the first year during which no stipends have been paid to the boys. Among the Garo villages there are 100 schools all taught by Christian young men. Self-support among the school boys is made possible by the cotton ginning department in which seventy-five boys have been employed. The new six and a half horse-power engine makes this possible.

Impur Shares in the Advance

OF late the government has become deeply interested in education in the province. Rev. S. A. Perrine, before

leaving Impur, has at their request prepared a number of text-books, which have been approved by the government and will be used in the public schools.

The village schools of Impur District report a gain of fifty per cent. in enrolment, and one hundred per cent. in average attendance.

Help for the Leper

THE English Government has been awakened to the need of action concerning leprosy. A list made of all the lepers in the Garo Hills District, after allowing much discount for error, shows about one per cent. of the population affected. It seems to be especially prevalent in the Goalpara District. We expect the investigations to bring about material improvement both in the condition of the sufferers and also in the conditions inducing this dreaded disease.

Another Subtle Enemy to be Mastered

IT has been with much apprehension that the missionaries have witnessed the increasing use of opium and the havoc wrought upon those who become its slaves. Resolutions were adopted by the conference and sent to the chief commissioner of Assam deploring the degradation and ruin which has come upon the native peoples, and imploring the government to abolish the sale of the drug except for medicinal purposes. It has been the sad duty of the missionary at North Lakhimpur to forbid participation at the Lord's Supper to quite a number of members who were found to be addicted to this habit. The church has taken a decided stand against it, and is sure to be stronger as a result.

A Modern Evangelizing Agency

REV. O. L. SWANSON of Golaghat is fortunate in possessing a gospel wagon quite similar to those used in this country. His first reports were given in the



Photo by W. C. Mason

SCHOOL BOYS AT TURA, ASSAM

MAGAZINE of September, 1904.

At the conference he reported that with this more comfortable way of traveling he had been able with native preachers to visit more villages, markets, and tea gardens than in any previous year, preaching, selling gospels and distributing tracts by many thousands.

Progress after the Conference

FROM Nowgong comes this good news through Rev. P. H. Moore's note in *The News* of Rangoon:

On February 19, it was again my privilege to baptize on profession of faith in Christ, a whole household. This time the family consisted of seven persons: a father, mother, three sons, a daughter-in-law — the youngest being a lad of about fourteen years.

The great bulk of our 260,000 population are hardly touched; they live in heathen darkness almost as dense as if the Sun of righteousness were not yet risen.

Latest News Notes

FORTY-ONE baptisms at Nowgong this year. — Mr. Boggs has been continuing work on the school buildings at Jorhat. — Late word from Mrs. Carvell reports baptism of eight more school boys at Tika; tells of ten from the north end of the parish asking for baptism, and of the hope of a large revival, like that which she rejoices to know their neighbors in the Khasi Hills are experiencing.

The Kengtung Harvest Continues

WORK is moving on with increased volume and interest. So far 858 have been baptized. There are enough candidates here today to bring the number up to 900. We will certainly reach the first thousand before the end of this month and there will be more than 1,200 baptized here before this letter reaches you. Mrs. Young is now in better health. — REV. W. M. YOUNG, Kengtung, Burma.

[Latest news, dated April 18: "Total baptisms in five months, 1,396." — EDITOR.]

FROM · THE · WORLD-WIDE · FIELD



Pray for China's Life

CHINA is not in the war; the war is in her, very near her vitals. The concern of China in the war is so great that each victory or defeat is felt more keenly in China than in either Japan or Russia. The interest of Russia is in the extension of her territory. The aim of Japan is the safeguarding of her trade. But China is concerned in her very life as an independent nation. — FRANK J. WHITE, in *The Standard*.

A Brooklyn Surgeon's Gift

IN his annual report, Rev. P. Frederickson of Kifwa, Africa, tells of a surgical operation in which he was obliged to amputate an arm with a carpenter's saw, pincers and table knife. Upon learning of this Dr. F. E. Caldwell of Brooklyn, N. Y., an acquaintance of Mr. Frederickson, although himself not a Baptist, has with the help of friends purchased for the amateur surgeon a fine set of surgical instruments. Such friendly help is warmly appreciated by all.

Presbyterian Children's Congo Boat

OUR Kobe, Japan, missionary, Rev. R. A. Thomson, writes from England of his interview on board the S. S. "Ivernia" with a passenger, a southern Presbyterian missionary who is returning to the Congo, and on the way is to superintend the building of a mission vessel in England, to take back with him to Africa. The boat is to cost \$40,000, the whole of which has been raised by the children of the southern Presbyterian churches. Our Baptist children could do as well, if we took time to teach, train, plan and lead.

The Indian Earthquake

IT will be recalled that early in April reports were received of an earthquake in northern India, but the details were meager and the awful extent of the dis-

aster was little appreciated at the time. It now appears that the loss of life has amounted nearly to 13,000 and that entire towns have been destroyed. The catastrophe occurred with no preliminary warning. There were many English people and soldiers among those killed, as the shock was most severely felt at Dharmasala, a large civil and military station. It is very sad that several English missionaries representing the Church Missionary Society were among the lost.

The Future of Poland

THE evangelical work in Russia will, we trust, be aided by the Czar's rescript. In line with this we may note that a discussion of "The Future of Poland" by David Bell Macgowan is announced for the July *Century*. While this article was written before the Czar's issue of the rescript removing many of the restrictive ordinances from which Poland has suffered, such action adds interest and value to this authoritative statement of the oppressive conditions in that land of such pathetic history.

The Gospel is Russia's Hope

AFTER being at home in Russia for some months, making but slow progress toward health, Rev. A. Friesen of South India reports himself decidedly benefited by recent special treatment in St. Petersburg. He hopes to return to India in the fall. In speaking of conditions in Russia, he says:

We seem to be entering upon an era of liberty of conscience. Our brethren in St. Petersburg enjoy the greatest liberty in worship and preaching. More than 900 families, banished for Christ's sake, were released and sent home, while I was there. It has been a benediction to see the work in our capital and to attend the meetings. In one place I witnessed conversions at every meeting. I have been greatly profited spiritually by this visit.

Even Russia must move. May the Easter "present" of liberty of conscience mean real relief.

HELPS *for* HOME WORKERS

In Touch with Each Church Member

THE Protestant Episcopal Board of Missions has planned the colossal task of making a card index containing names and addresses of all the men who are connected with their church, to make it possible for the board to communicate directly with every individual. Truly this shows a real need and the right place of missions. They are vital and personal, a part of the life and business of each Christian.

A Correction: A Better Record

IN the paragraph quoted from *The Standard* in last month's MAGAZINE, entitled "The University Honor Roll," it should have been stated that the representation of missionaries in the foreign fields from the different universities covered the last two years only, and not an indefinite period, as might be inferred.

Help for Sunday School Teachers

THE July number of the *Baptist Teacher* shows numerous improvements. There is one that in itself speaks approval of our "Missionary Lights." So far as may be possible, says the

publisher, "doctrinal articles will be given as side-lights to the regular lesson." It is the natural method of studying any special department of truth in the Sunday school, treating it as an integral part of the regular lesson. So we in turn, after some testing of the principle in missionary study, heartily commend this advance of our sister publication.

Second Annual Summer School for Mission Workers

THE first meeting at Northfield, Mass., last summer was so successful that there is a hopeful anticipation of the second session to be held July 24-31 at the same center of conferences and missionary inspiration. This announcement is made:

Among the appointed instructors are Dr. Harlan P. Beach, China; Dr. C. R. Watson, Egypt and the Soudan; Dr. A. W. Haley, Central Africa; Rev. J. W. Conklin, India. Dr. G. Campbell Morgan is to deliver a series of Bible lectures at 9 A.M. daily in the auditorium. Studies on the new book on Africa, entitled "Christus Liberator," will be in charge of Mrs. Caroline A. Mason and others. The afternoons will be free for rest and refreshing social fellowship.

The general program of summer conferences at this center was outlined last month.

PROGRAM: PROGRESS OF WORK IN ASSAM

THE SOURCE OF SUCCESS, Zechariah 4.

THE TOIL OF YEARS REWARDED, p. 269.

CONTINUED SUCCESS AMONG THE HILL PEOPLES AND IMMIGRANTS, p. 269.

THE WORK OF THE SCHOOLS, pp. 270, 282.

EVANGELIZATION, p. 28; (3 items) p. 283.

PRAYER FOR MISSIONARIES, NATIVE CHRISTIANS AND THE UNCONVERTED.

MINISTRY TO THE BODY AND MIND, pp. 280, 282, 283.

THE WORK AS IT IS IN THE DOING, p. 281.

TODAY'S AND TOMORROW'S ADVANCE, p. 279.

In last September's issue of the MAGAZINE, under the special topic "Advance in Assam," were several articles of so much historical information as to be especially useful for this year's study—stories told of translation, beginnings of mission work, customs of people, and touring, teaching and medical work. All who have preserved this number will wish to refresh their minds by rereading these articles, even if they be not needed for the program.



CONQUERING FOR CHRIST

WHAT THE BAPTIST YOUNG PEOPLE'S UNION
OF AMERICA HAS DONE FOR MISSIONS

BY REV. E. E. CHIVERS, D. D.,

Field Secretary of the American Baptist Home Mission Society, New York

THERE are some things that cannot be measured or tabulated. Any attempt to record what has been done for missions by such an organization as The Baptist Young People's Union of America, which touches so many young lives, broadening their vision, quickening their sympathies and imparting impulses to service, must in the nature of things deal with general lines of influence rather than with definite and specific results. The following claims may justly be made for the course of missionary studies arranged by the union and known as "The Conquest Missionary Course":

1. *It has given prominence to the missionary idea as fundamental and essential to a true conception of Christianity.* The New Testament basis of missions has been clearly disclosed; the fundamental principles of missions have been expounded; the cardinal doctrines of revelation have been set forth as involving missions; the world-wide scope of missions has been brought into clear and full view. The thousands of young people who have read these expositions, or studied them in classes, or used them as material in missionary meetings, have been more or less grounded in the missionary idea.

2. *It has emphasized the unity of missions.* The Conquest Missionary Course was the first serious and con-

sistent effort to give a comprehensive view of all forms of missions — city, state, home and foreign — as parts of one great whole, covering one field, proceeding from one impulse and seeking one end. In doing so it placed the emphasis upon the essential idea of missions rather than upon differences in the direction of the common impulse, while it sought to bring the young people into intelligent and sympathetic relation to all mission work. No course of missionary study has been offered to young people which can compare in breadth and balance with the Conquest Missionary Course.

3. *It has diffused missionary information.* The weekly issues of the Baptist Union, supplemented by monthly pamphlets have brought to a great host of readers facts concerning missions which might not and in many cases would not otherwise have been available. The methods, difficulties and successes, the fields, forces and fruits of missions have been presented in comprehensive review; and our young people have been made acquainted with the leading workers. The secretaries of our great denominational societies have furnished sketches of the history, organization and working methods of these societies and have given our young people a clear view of the great organized activities of the denomination. These articles taken together, furnish an encyclopedia

of Baptist mission work which ought to have a place in every Baptist church or Sunday school library in the land, and be on the shelves of every pastor.

4. *It has stimulated missionary giving.* The general continued policy of the Baptist Union has not favored specific appeals to the young people's societies as such, but has maintained the position that our young people should be encouraged and trained to give as members of the churches to the several objects and according to the times and methods recommended by the churches.

Their attitude in this matter was approved in theory by all the secretaries of our great missionary societies, though there has been in practise a departure from the theory and direct appeals to young people's societies have been made. The returns received in this way indicate a growing interest on their part in missions; and it may fairly be inferred in the absence of statistical tables, that the increase in contributions from the churches at large is due in part to the quickened interest of the young people.



Vol. I.

RANGOON, MARCH, 1905.

No. 6.

Proud of His Alma Mater

TIS a favoring breeze that wafts to the Rooms *The Baptist College Argosy*, published by the students of Rangoon Baptist College. It is cheering to notice that this *Argosy* carries the same kind of freight that is found in all school papers; and we were especially pleased with this tribute to the school from an alumnus, G. K. Din:

It has been my pride in society, my joy in solitude, to have the proud privilege of claiming the Rangoon Baptist College as the institution in which I laid the foundation of my training and education. Although I am far away from my own native land, I have watched with the keenest interest the advancement and progress of the college.

"Ye are my witnesses."—Jesus

"**E**NGLAND expects every man to do his duty."—NELSON, Trafalgar, October 21, 1805.

"The destiny of our empire depends upon this action. You are all expected to do your utmost."—Togo, Battle of Japan Sea, May 27, 1905.

Practical Meetings: Practicable Plans

THE estimated expense for a delegate from remotest New England to the All-New England Baptist Convention, in Clarendon Street Church, Boston July 18 to 23, is not over \$15 or \$20; this allows \$2 a day for the six days.—F. M. WHITE, Winthrop, Mass.

YOUNG people all over the continent will be interested also in the Fourth Annual Conference of the Young People's Missionary Movement at Silver Bay, New York, July 21-30. More extended reference to these two meetings have been made in the last two issues of the MAGAZINE.

THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

TERMS

Free to pastors of churches which contribute to the American Baptist Missionary Union.

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Thirty-five Cents in clubs equal to ten per cent. of the resident members in churches having less than 300 members.

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Editorial

Laborers of our British Baptist Brethren

The Baptist Missionary Society of England, in their 113th annual report, tells a story of deep interest:

It furnishes the record of inspiring success, of unexampled opportunities, and of considerable financial anxiety. The whole world, now open to the preaching of the gospel, calls loudly to the gospel heralds; and today the society has before them ten young men, unanimously recommended by the committee for this sublime enterprise, the only obstacle being the lack of funds. The receipts during the year just closed have been about \$50,000 less than expenses.

We join with them in joy and hope.

Japan's Deepest Need

While the world stands in admiration before the strong, sturdy, silent, successful Japanese, let Christians not fail to give thanks to the God of battles and of nations for the large place Christian men and ideas now have in Japan, and for the full freedom for religious work: these are victories of the Prince of peace. Let us, further, not forget to pray for still larger conquests, ever increasing through the coming years. New Japan needs Jesus Christ after these victories, even as she never needed him before.

Advance of Southern Baptists

The report of Dr. R. J. Willingham for the Foreign Mission Board of the Southern Baptist Convention, meeting in Kansas City, tells of enlarged service and blessing:

We report 2,231 baptisms, new churches, new stations; receipts in the home land \$283,415.88, the largest in the history of the board; and no debt after a great enlargement of our work; largest receipts, and largest number of converts, largest number of new missionaries ever sent out in one year — fifty recruits have gone during the year to the foreign fields, some of the best fruitage of our church life. The work has more than doubled in the last decade, there being now 81 missionaries and 11,423 members. There are 31,314 copies of the *Foreign Mission Journal* issued monthly.

This was but fuel for the flame of enthusiasm, when in the "great session of the Convention" the secretary's tender, passionate plea for \$375,000 from the churches, instead of \$135,000, received the substantial endorsement of \$371,000 in pledges by the representatives of the states. God is leading our brethren, and an increasing number are seeking to keep step with their Leader. Offerings will double again soon, in the next two years, we prophesy, instead of ten. God speed!

Bon Voyage!

We are glad to hear, every day or so, of some pastor or other Baptist who is planning to attend the congress in London. We hope that many of the readers of the *MAGAZINE* may have this privilege. In this connection it is interesting to notice that the *Christian World* of London gives the opinion of several leading Baptists on some results which it is hoped will follow the world-union of Baptists:

Rev. F. B. Meyer thinks that fresh impetus will be given to believers' baptism; Dr. Richard Glover thinks it will reveal to our people the world-wide destiny of Baptists; Rev. Carey Bonner trusts that the congress may prove a twentieth century Pentecost; Rev. J. T. Forbes hopes it will promote the union of culture and earnestness; Rev. J. W. Ewing hopes it will furnish the opportunity for spreading the sacred fire now burning in Wales.

We add our hope that this great body of baptized believers will be helped to see more clearly their one great work, world-conquest for the Lord Jesus. May it inspire even more united and whole-souled devotion to the glad service of belting the earth with the light and flame of divine truth and love.

**Doctor Hepburn's
Notable Service**

We notice with pleasure accounts of the memorable celebration of the ninetieth anniversary of the birth of James C. Hepburn, M.D., LL.D., of the American Board, who wrought with such marked success in his work among the Chinese in Singapore, and in Japan after its opening by Commodore Perry. His medical service gave him a large hold upon the Japanese; but his lasting monument has been built by the Anglo-Japanese dictionary and the translation of the Bible into Japanese, in which he had a principal part. It shows the true worth of the missionary, as well as the clear vision of the Japanese, that Marquis Ito and General Oyama are among his special friends. This side light reveals something of the large influence of missionaries in transforming the civilization of the East.

**Do the Next Thing:
A Summer Suggestion**

Jesus Christ reveals himself everywhere in the gospels as one with the "forward look," the man of vision. *The Baptist Standard* (of Texas) aptly says:

Baptists are preeminently people with the forward look, because they work under the great commission. The Captain of our salvation has not provided for a single day's delay.

Prolonged "breathing spells" have been disastrous to many. Christians rest by change of work, rather than by idleness. This important fact seems to be little understood, and pastors and churches are being hurt everywhere.

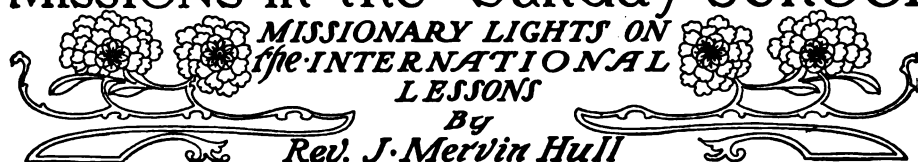
Surely this is a good suggestion for vacation time, when some are to be Christ's witnesses away from home and church; and for the home work also.

**Kang Yu Wei's
Testimony**

The reference made at St. Louis by Kang Yu Wei of China to Dr. Timothy Richard, of the Baptist Missionary Society of England, showing his high regard and appreciation, reminds us of the time when the veteran missionary first entered the city of Chingchow. He was cursed and jeered at as a "red-haired devil." This last season, as he came up from Shanghai to visit the same city, mandarins met him to do him honor, the common people spoke of him as "the honorable prince." This is not because his hair has grown white, or that China has altogether changed; but that the Chinese have learned and appreciate the truth of what Kang Yu Wei was assured in St. Louis, that the missionary loves them, and labors eagerly for bettering their country. For this reason, fifty educated Chinese officials sat with him and leading Christians for three days in conference on how best to secure the prosperity of China, listening to stirring addresses presenting Jesus Christ as the true leader for a new China.

Dr. Richard is now in England, working toward a federation of ten leading nations to arrange trade reciprocity and other matters of international interest; it is a plan favored by the leading statesmen of China and Japan.

Missions in the Sunday School



THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.

LESSON II. ISA. 38:1-8. JULY 9

Hezekiah's Prayer

The God that Cares

Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears. Vs. 5.

ONE of the most difficult things for a heathen to comprehend, yet a most blessed thing when he does comprehend it, is the truth of the loving fatherhood of God. How near to his worshippers is Gautama? "According to Buddhism," says H. P. Cochrane, "by a long-continued process of self-concentration, Gautama is supposed to have become absolutely oblivious to the world and unconscious even of self. This is called Nirvana, or as the Burmese say, 'Neikban,' which they fittingly describe as 'a flame which has been blown out.' There is no such thing as real prayer in the whole Buddhist system."

Think of teaching the followers of such a system about a God who is "a very present help in time of trouble"; or that they may say of God, "The Lord is my shepherd; I shall not want."

On the other hand, there are many tribes in Africa, Assam, and elsewhere, who believe that the unseen powers are very near, but all of them malignant and hateful toward men. "The African thinks of himself as beset from above, from below and on every side by innumerable ill-tempered spirits, all constantly seeking his injury and death."

Yet out of such bondage as this these

people are being delivered. They are learning that there is a God that cares; that there came a Saviour seeking to save; that between God and his people there is the bond of love instead of the spear of hate. Do missions pay?

LESSON III. ISA. 52:13-53:12. JULY 16

The Suffering Saviour

Christ Satisfied

He shall see of the travail of his soul, and shall be satisfied. Vs. 11.

THIS lesson is a passage of most intense contrasts. The Messiah is despised, and yet he is exalted; he is cut off out of the land of the living, and yet he shall sprinkle many nations; he is wounded, afflicted, put to death for the sins of the world, and yet he shall see of the travail of his soul, and be satisfied. Here this splendid prophecy reaches the full expression of its power. The mission of the Messiah shall not end in failure, but in triumph; the suffering Saviour looks out over the darkened world, and he sees a stirring among the men of many nations; they have seen the light of the cross; they are moving toward it; and the heart that was filled with compassion begins to rejoice. What is the nature of Christ's satisfaction? We can judge of it in some degree by the satisfaction of those who carry his message to many nations. Here are a few examples:

Despite my long illness I am now able to preach. It seems unspeakably sweet to be able to proclaim the gospel of Christ to these people. — WM. AXLING, Japan.

Some days I have tramped along with blistered feet, but my abiding conviction is that such work is worth infinitely more than it can cost any man, and I thank God for the privilege of being here in it. — C. W. BRIGGS, Philippines.

I hear of people being baptized all over the district. Praise God from whom all blessings flow! — D. GILMORE, Burma.

It has cheered us all to see how God has used us to bring these other sheep into touch with him. — MRS. J. S. ADAMS, China.

LESSON IV. ISA. 55: 1-13. JULY 23

The Gracious Invitation

Missions Glorified

THIS exultant song of the ancient prophet is a symphonic poem of missions; it is a river of salvation that springs forth in full power, like the stream in the mountains of Burma that Dr. Bunker describes, which flows out of the side of a mountain, cool, clear and deep, and in whose sparkling waters the first converts of the Loikaw region were baptized. In order to realize the full significance of this splendid chapter, it ought to be studied as a special missionary lesson, and I venture to suggest a few points with that object in view:

1. The universal invitation. The call of the prophet echoes yet. Vs. 1.

2. The one source of satisfaction for the world's need and the soul's hunger. Vs. 2, 3. Emphasize the failure of heathen systems to satisfy the yearning of the soul.

3. The promise of the Redeemer to the nations. Vs. 4.

4. The call of the unknown. Vs. 5.

5. The turning of the nations to Christ. Vs. 5.

6. The gospel idea of forgiveness: unknown to heathen systems. Vs. 6, 7. "Hope, in the Christian sense, is foreign to pagan thought." Pardon through faith in

Jesus takes the place of the Buddhist merit system, the self-torture of Hinduism, the hopelessness of all Christless nations.

7. Soul culture. The uplift of humanity. Vs. 8, 9.

8. Sure success of missions. Vs. 10, 11.

9. The world transformed. Vs. 12, 13.

For excellent illustrations of these points, examine a few of recent numbers of the MAGAZINE.

LESSON V. 2 CHRON. 33: 1-13. JULY 30

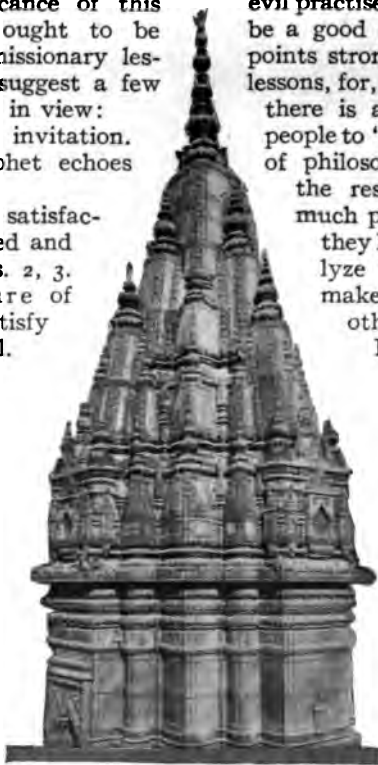
Manasseh's Sin and Repentance

Abominations

But did that which was evil in the sight of the Lord, like unto the abominations of the heathen. Vs. 2.

SEVERAL of these Old Testament lessons contain clear and vigorous statements concerning God's attitude and feeling toward idolatry and all the evil practises of heathenism. It will be a good plan to emphasize these points strongly as they occur in the lessons, for, as Dr. W. E. Griffis says, there is a tendency among some people to "flirt with Asiatic systems of philosophy and idolatry," and the result is "like taking so much poison into their systems; they learn just enough to paralyze their own faith, and to make them dangerous to others."

But our missionaries who come face to face with heathenism have no such delusions; they see, not the theory, but the practical working of these systems. The heathen practises described in this lesson are remarkably like those of Hinduism. It worships "all the host of heaven," besides many other forces, animals and objects; it has "groves" or "Asheroth," which are



DOORGA KHOOND TEMPLE, BENARES, INDIA

worshipped with orgies too vile to mention; it has cruel rites, like "children passing through the fire," though the bloody rites of Juggernaut and the cruelties of suttee have been suppressed by British authority; it has many forms of witchcraft and superstition. "Take it all in all," says Rev. F. S. Dobbins, "Hinduism is one of the vilest, most despotic, most degrading systems of religion." These things should be borne in mind when we consider the victories of the gospel among Hindus.

LESSON VI. 2 CHRON. 34: 1-13. AUG. 6

Josiah's Good Reign

The Young Reformer

And in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. Va. 3.

BY influences not known to us the boy Josiah escaped the corruptions of his father's idolatrous court, and became a champion of the truth of the one God of Israel. It is a splendid picture, this vigorous young king setting forth to destroy the idols and the shameful worship which had corrupted the people

of the living God. Strong, vigilant, persistent, he did not cease until he had made dust of the idols, and had repaired the temple of God. But because it was a work of suppression rather than of persuasion, the hearts of the people afterwards turned again to idols.

By way of contrast, we may take courage from the more quiet overthrow of idolatry going on in heathen lands today. Idols are cast aside by many whose hearts have learned to love Christ, the Lord and Saviour of men. Heathen temples in some places are empty, in others they are falling in ruins. Still better, there is building up, as well as pulling down. "We spent a Sunday," writes a missionary, "in a Karen village where there is a church of 200 members, a good school, and a fine large chapel. They charmed us with their singing of anthems."

Groups of young Christian students go from place to place, preaching the gospel; girls from our mission schools hold meetings for women in their village homes.

These are the young reformers whose work in due time shall "cleanse the land," and make it sweet and fruitful unto the Lord.



Photo by G. H. Brock

RUINS OF A HINDU TEMPLE, UDAYAGIRI, SOUTH INDIA

PERSONAL & OTHER NOTES

Birth:

To Dr. and Mrs. W. H. Leslie, Banza Mantek, Africa, March 11, a son, Donald Alexander.

PRESIDENT N. E. WOOD declining to serve longer as Chairman of the Executive Committee, Mr. George C. Whitney of Worcester, Mass., has been elected.

REV. H. MORROW of Tavoy, Burma, is regaining health after a very severe illness. We hope he may be spared for many more years of active service.

DR. PARTRIDGE of Swatow, China, writes that he seems to have recovered from his recent illness and is about his work as usual. For this we are grateful.

BAPTIST work in India will be represented at the Baptist World's Congress in London, by Rev. John McLaurin, D.D., of the Telugu Mission.

MISS NELLIE E. FIFE, unable to return to Japan, will become a missionary of the Woman's Home Mission Society of the West to work among the Japanese in Seattle.

MISS ELIZABETH CHURCH, of Chicago, has been secured as preceptress for the Chicago Baptist Missionary Training School. To her comes the chair and mantle of Mrs. C. D. Morris.

DR. GEORGE T. LEEDS and family of Hsipaw, Burma, have arrived in this country, and may be addressed at Hannibal, Mo. They were delayed some time in Japan by the illness of Mrs. Leeds.

SAMPLES of a clear, large, folded map of Japan have been received from Rev. J. L. Dearing, D.D. Copies may be secured from the Literature Department for seventy-five cents each.

REPORTS of the West and South China Conferences have just been received. The next number of the MAGAZINE will publish summaries of these inspiring occasions; also of the Baptist Union Conference of China.

WE regret the news of the illness of Dr. J. E. Clough who has lately been enjoying exceptionally good health; and trust that a complete rest in the hills will bring full restoration. He reports 185 baptisms at Ongole during the first three months of this year.

REV. W. T. ELMORE and wife of Podili, South India, have been called to part with their baby boy, Wilber Jerome, who went home to Jesus April 30, aged ten months and three days. The cause of his death was convulsions following measles. Though sorrowing, they are comforted with the divine comfort. Our sincere sympathy is extended to the lonely parents.

MRS. J. E. CASE of Henzada, Burma, reports that since she assumed charge of the field on Mr. Cummings' departure, there have been forty-seven baptisms, among which number were six Chinamen.

MR. ALBERT M. STEVENS of the senior class of Yale University, son of Rev. E. O. Stevens, D.D., of Burma, is one of the successful candidates for the Rhodes Scholarships at Oxford. He has been admitted to Baliol.

THE Baptist Missionary Society (England) has built a new steamer named the "Endeavor" for its work on the Congo River. She was launched on the Thames in February. May her efforts be blessed of God.

MISSSES SHINN and EASTMAN of Burma have been enjoying a little rest at Darjiling. On their way they paid a visit to our workers at Tura, Assam, which was greatly enjoyed by all. Mr. Brock and Mr. Owen of South India were also expected to visit Tura before this date.

A COPY of the Annual Report of the Missionary Union will be sent free to pastors of churches which contribute to the Union. Will those who change their address for the summer please make an effort to secure their copies from the post office to which it is usually sent, as we cannot undertake the expense of sending duplicate copies and it is too valuable to lose.

WHILE some of our friends and workers leave us, others still abide. It is a remarkable fact, commemorated by special resolutions at the annual meetings of the Missionary Union, that Rev. William Howe, D.D., of Cambridge, Mass., our generous friend and helper, has entered upon the one hundredth year of his life. The century has been crowned with the most honored and useful service. That the measure of this life covers more than the entire period of the foreign missionary work of American Christians, tells something of the character of the past century, whose triumphs bring gladness to the heart of Dr. Howe. We unite in joy with our brother, and in the prayer that blessings may be continued to him and to the work he loves.

WE are glad to report encouraging news concerning the health of Captain Bickel of Japan. Placing the engines in the "Fukuin Maru" has been completed. With this equipment many dangers will be lessened and strength and patience will not be so severely tried.

THE ministers of San Francisco and vicinity showed a deep interest in the recent departure of Rev. A. W. Rider for a tour of our missions in western Asia. The farewell reception, also the banquet given by the ministers' union, were delightful occasions and illustrated the high esteem throughout the Pacific Coast District for the representative of the Union.

BUBONIC plague has recently appeared in Rangoon, Burma, after years of successful efforts to keep it out of the country. Two cases were found in a building on the same lot with our Baptist meeting house. This building, used for servants' quarters, had to be demolished by order of the health officers. The missionaries, though not apprehensive for themselves, hope that the spread of the disease may be checked speedily.

OUR Baptist brethren of Norway have sent \$220 toward the work of the Union this past year, and that in spite of great depression in business. Rev. J. A. Ohrn of Christiania reports that 5,000 men in that city alone are out of employment. On this account large numbers are emigrating to America. As often happens at such a time, however, a deep religious interest prevails, and a wave of revival seems to be passing over the entire country. We plan to give a report of the great revival and its call to us in the next issue.

LUKE, "the beloved physician," has many worthy successors, who today are blessing the world. Such a one was Dr. A. W. Rogers of Paterson, N. J., who, at the advanced age of ninety years, passed away May 14. He was a generous contributor to the Union, in whose work he had a most intelligent interest. In memory of his wife he erected the Rogers Memorial building at Kurnool, South India. One of his latest benefactions was, coming into New York City during the awful blizzard on the twenty-fifth of last January to meet one of the Secretaries of the Union,

to make over some valuable bank stocks. Mrs. Rogers was a daughter of Captain Hague of Salem, who carried William Carey in his ship to India and whose Calcutta home was ever open to missionaries. Such memories, always highly cherished in his family, afforded him the greatest pleasure and it was his delight to do something for the cause.

REV. FREDERICK CLATWORTHY, D.D., after years of broken health, fell asleep at his home in Evanston, Illinois, May 29. He was a man of strength and sweetness, and leaves a record of faithful, efficient service. To the bereaved widow, so well known by many of our missionaries as the corresponding secretary of the Woman's Baptist Foreign Missionary Society of the West, and to the son and daughter, we extend our sincere sympathy.

ON the first day of June at Auburndale, Mass., occurred the marriage of Miss Mary Augusta Channell and Mr. Erza Hermon Stevens of the Executive Committee of the Union. Mrs. Stevens has been a valued missionary in Guam and the South of our own land. She is widely known as a lady of charming and beautiful character. We congratulate our esteemed brother, prophesy a home of great joy and wish them many years of united service for Him who has so richly crowned their lives with blessing.

THE sudden death of Mrs. Henry W. Peabody of Salem, Mass., wife of an honored member of our Executive Committee, removes from active service a strong and zealous supporter of world-wide missions. Of clear and trained intellect, of large capacity for organized and efficient service, of ripeness of experience and character through years of study and earnest work, she had further the profound conviction that the Great Commission was a personal call to have part in the preaching of the gospel to a world which needed salvation. This belief, inwrought in all her religious faith and life, was the dominant motive power. Besides our personal sorrow and deep sympathy for the bereaved we would record her attitude to the Lord's work. A few weeks ago she returned from a trip around the world, in which personal observation confirmed her conviction as to the need for increased missionary efforts.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN MARCH, 1905—IN PART

(Concluded from the June number)

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. a. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

KANSAS, \$1 920 32			
Antrim, R. W. Goodman	\$5 00	Louisburg ch.	\$17 55
Wichita, "What I Can Soc.", special, for pupil in Tura, c. Mrs. Dring	21 00	Somerset ch.	3 49
Wichita, W. A. Ayres	100 00	Paola ch.	15 43
Concordia Sw. ch., for sick & wounded soldiers, Japan	12 65	Kansas City, 1st ch. .	25 00
Concordia Sw. Sewing Circle, for do.	4 00	Kansas City, 3d ch. .	13 50
Messer, Mrs. Mary L. Halteman	4 00	Kansas City, Edgerton Place ch.	46 17
Lawrence, 1st C. E., for Suifu sta.	25 00	Kansas City, Edgerton Place S. S.	4 79
Ottawa, a friend of missions	100 00	Kansas City, Edgerton Place Mission S. S. .	1 43
Lafayette, John J. Willis	1 00	Argentine ch.	21 37
Fairport, Edwin Potter	5 00	Argentine S. S.	10 31
Harmony ch.	40 50	McLouth ch.	10 00
Harmony S. S.	2 50	Leavenworth ch.	39 16
Onaga ch.	16 50	Atchison ch.	21 50
Marshall Center ch.	28 00	Atchison S. S.	5 50
Peabody ch.	9 21	Holton ch.	5 25
Morgan ch.	2 75	Emporia, 1st ch.	80 00
Newton ch.	27 00	Waverly ch.	2 84
McPherson ch.	45 70	Waverly Y. P.	1 67
McPherson Y. P.	5 00	Ninnesah ch.	12 50
McPherson S. S.	17 30	Sabetha, S. J. Miner, t. const. H. L. M. .	10 00
McPherson, L. B. Tunnell	3 00	Hiawatha ch.	46 30
Victory ch.	28 40	Hiawatha, G. Kinsie	5 00
Wellington ch.	11 25	Delaware S. S.	5 00
Eureka ch., t. a. J. C. Richardson, Sandoway	17 50	Sabetha ch.	6 50
Jewell ch.	12 10	Prairie Temple ch. .	10 75
Topeka, 1st ch.	36 85	Norton ch.	12 50
Topeka, North ch. .	5 95	Phillipsburg ch.	15 06
Wamego ch.	8 20	Fowler, J. Jacobson & family, t. s. Children's Home, c. P. Frederickson	11 00
Ottawa, 1st ch.	288 57	Long Island ch.	8 95
Ottawa, J. D. Springston, tow. const. H. L. M.	10 00	Clifton ch.	4 55
Green Valley ch.	4 50	Clifton, J. R. Rairden	2 50
		Concordia ch.	2 50
		Clay Center ch.	26 30
		Clyde ch.	8 75
		Belleville ch.	15 00
		Minneapolis, Thomas Midgley	25 00
		Ada ch.	20 00
		Ablene ch.	3 00
		Ablene, Mrs. E. B. Fulton, in memory of Dr. J. Fulton	10 00
		Garfield ch.	\$3 00
		Asherville ch., t. a. W. A. Sharp, Toungeoo	45 25
		Asherville Y. P., for do.	5 00
		Asherville S. S., for do.	1 50
		Lincoln ch.	7 50
		Cullison, James Porter, t. const. himself H. L. M.	50 00
		Columbus ch.	4 42
		Cherryvale ch.	16 77
		Kingston ch.	2 30
		Garden City ch.	8 50
		Garden City S. S.	5 00
		Topeka, Sw. ch.	4 00
		Topeka, Sw. Y. G. S., t. a. N. W.	5 00
		Turkville ch.	1 90
		Hays ch.	14 00
		Hays S. S.	1 00
		Codell ch.	1 30
		Hill City ch.	18 00
		Leland ch.	2 50
		Collyer ch.	2 57
		Wakeeney ch.	4 00
		Wichita, 1st ch., Fanny McCandless	25 00
		Oxford ch.	1 76
		Palmyra ch.	2 00
		Arkansas City ch. .	53 50
		Winfield ch.	150 00
MICHIGAN, \$2 878 98			
		Aurelius B. U., t. s. Ningpo sta.	\$6 25
		Detroit, Clinton Ave. B. U., for wk. at Podili	25 00
		Detroit, Clinton Ave. ch.	79 65
		Detroit, Woodward Ave. ch., Berean Branch ch. & S. S. .	9 19
		Detroit, Woodward Ave. ch.	700 00
		Detroit, 14th Ave. ch.	50 88
		Benton Harbor L. M. Soc.	10 00

Three Oaks, Mrs. Janet H. Thurston.....	\$10 00	S. Haven B. U.	\$5 00	Waterman ch.	\$6 00
Adrian, 1st ch.	25 00	Lawton ch.	7 85	Berwyn, Helena Anderson, for orphans, c. P. Frederickson..	10 00
Paw Paw, J. Edminster.....	25 00	Battle Creek, 1st ch.	70 00	E. Alton S. S.	3 00
Paw Paw ch.	12 00	Plainwell ch.	100 00	Alton, 1st S. S.	17 37
Frankfort, Nor.-Dan. Immanuel ch., for Udenlands Mission, c. M. Larsen	3 16	Clinton ch.	20 50	Alton, 1st ch.	63 63
Kalamasoo, H. C. Briggs	1 00	Adrian, 1st ch., of wh. \$21.81 is for Congo wk.	72 81	Big Rock ch.	18 00
Kalamasoo, T. B. Close	10 00	Tecumseh ch.	9 35	Plainfield ch.	13 50
Kalamasoo, Samuel Brooks	10 00	Tecumseh S. S.	2 92	Aurora, 1st ch.	34 80
Kalamasoo, Portage St. ch.	10 00	Marquette ch.	2 50	Aurora, 1st ch., per L. Plano ch.	30 00
Kalamasoo, 1st Y. P., for Sandoway sta.	21 00	Hancock ch.	15 34	Morris ch.	10 00
Kalamasoo, Bethany Band	24 00	Hancock S. S.	2 00	Joliet, 1st ch.	40 10
Redford ch.	5 00	Hancock B. U. for wounded Japanese soldiers	1 00	Marley ch.	28 12
Sand Hill ch.	1 00	Escanaba ch., per Annie L. Rooney..	5 00	Hudson ch.	31 00
Sand Hill S. S., \$10 of wh. is for Gospel Ship	13 56	Cadillac ch.	15 00	Clinton, friends	4 50
Milan ch.	13 00	Cadillac S. S.	2 58	Pontiac, 1st ch.	15 90
Kenneth, E. T. Welles	2 50	Bear Lake ch.	3 37	Minonk ch., per Mrs. R. Wallace	10 00
Ionia, Ray Normington	10 00	Evart ch.	7 10	Lexington B. U., for sta. plan	7 50
Allegan ch.	6 66	Evart B. U., for wk. at Bacoled, c. A. A. Forshee	4 00	Pekin ch.	25 75
Allegan S. S.	1 00	New Buffalo ch.	2 00	Chenosa ch.	5 75
Allegan B. U.	1 00	Bay City, Broadway ch.	8 00	Bloomington, 1st ch.	93 51
Brown City ch.	2 50	Bay City, 1st ch.	75 00	Tuscola ch.	20 00
Iron Mountain ch.	1 52	St. Charles ch.	5 00	Rantoul ch.	21 55
Iron Mountain S. S.	1 00	Saginaw, Michigan St. ch.	66 56	Chicago, a friend	20 00
Williamston, 1st ch.	13 75	Three Rivers ch.	40 00	Chicago, Windsor Park ch.	14 50
Kensington ch.	10 00	Byron ch.	4 50	Chicago Heights ch.	2 00
Englishville ch., per Ann E. Watkins	2 00	Ovid ch.	21 52	Elgin, Immanuel ch.	16 30
Adrian, 2d ch.	2 76	Lansing ch.	74 17	Elgin, Immanuel S. S.	5 00
Detroit, Gratiot Ave. ch.	10 80	St. John ch.	11 95	Woodstock ch., per J. E. Soudericker	6 00
Detroit, Scotten Ave. ch.	4 00	St. John B. U.	2 00	Oak Park, 1st ch.	163 80
Detroit, Macomb ch.	3 00	Bengal-Riley ch.	4 05	Dundee ch.	12 00
Detroit, North ch.	107 85	Vernon ch.	10 65	Dundee B. U.	5 00
Pontiac ch.	46 75	Muskegon, Sw. ch.	10 00	Elgin, 1st S. S., for share in Gospel Ship, c. Capt. Bickel	50 00
Lapeer ch.	25 39	Ludington, Sw. ch.	5 00	Hyde Park ch., E. M. Stephenson	10 00
Flint, 1st ch.	47 00	Ishpeming, Sw. ch.	25 00	Hyde Park ch.	82 30
Grand Rapids, per J. S. Collins	5 00	Millford ch.	6 00	Highland Park ch.	6 90
Grand Rapids, 2d ch.	32 50	Plymouth ch.	6 41	Wheaton ch.	55 10
Grand Rapids, 2d S. S.	11 17	Plymouth S. S.	2 00	La Grange ch.	73 20
Grand Rapids, Fountain St. ch.	145 58	Wayne ch.	6 03	Hebron S. S.	1 65
Ionia ch.	31 45	Walled Lake ch.	12 50	Hebron, per N. A. Chandler	10 00
Portland ch.	11 93	Brighton ch.	3 70	Harvey ch., for share in Suifu	25 00
Belding S. S., Spear Bible class, for wk. at Ikoko	6 75	Ypsilanti, 1st ch., t. s. wk. at Ningpo, and to const. Rev. A. J. Hutchins H. L. M.	50 00	Barrington ch.	5 70
Traverse City ch.	28 00	Ypsilanti, 1st ch.	14 25	Waukegon ch.	45 20
Eastport ch.	3 00	Chelsea ch.	11 68	Austin ch.	115 51
Cheboygan ch.	5 00	Chelsea S. S.	1 02	Austin S. S.	100 00
Cheboygan S. S.	1 00	Chelsea B. U.	2 50	Wasco ch.	10 00
Cheboygan B. U.	1 00	Saline ch.	5 28	Evanston ch.	499 16
Petosky, Parr Mem'l ch.	35 00	Owosso ch.	14 95	Morgan Park ch.	128 86
Gaylord ch., for wk. in Phil. Ids., c. C. W. Briggs	20 00	Kimble Lake ch.	12 16	Elgin, 1st ch.	157 66
Kinderhook ch.	9 00	Muskegon Heights ch.	5 00	La Grange S. S.	5 00
N. Adams ch.	2 00	River Rouge, James Ave. ch.	6 40	Lake View ch.	15 15
Napoleon ch.	8 60	ILLINOIS, \$6 762 76		Lake View B. U.	1 08
Norvell ch.	2 60	Grand Tower, Wm. Taggart Wilson	\$260 00	Englewood ch.	11 00
Brooklyn ch., for wk. among Japanese soldiers	1 50	Wauconda ch.	2 30	Chicago, 1st ch.	252 93
Jackson, 1st ch.	23 50	New Windsor, Ada L. Ades, for Rangoon	25 00	Chicago, 1st ch., per Etta Pacius	1 00
Prairieville ch.	1 75	Elgin, Chas. R. Hines	1 00	Chicago, Messiah ch.	28 02
Kalamasoo, 1st ch.	180 19	Chicago, J. P. Webster	2 00	Chicago, Western Ave. ch.	85 70
Kalamasoo, 1st S. S., Primary Dept., for work in hospital, c. J. H. Scott	15 21	Chicago, Chas. L. Rundell	5 00	Chicago, Western Ave. ch., per R. E. Manning	50 00
Kalamasoo S. S., t. const. F. E. Starkweather H. L. M.	50 00	Chicago, 1st ch., Rev. & Mrs. Daniel Shepardson	75 00	Chicago, Immanuel ch. t. const. Mr. & Mrs. John NuVeen H. L. M.	172 52
Bloomington ch.	11 50	Chicago, a friend	157 87	Chicago, Immanuel S. S.	79 66
		Chicago, F. A. Wells	100 00	Chicago, Lexington Ave. ch.	39 00
		Paris, 1st S. S.	14 80	Chicago, 2d ch.	10 00
		Paris, 1st S. S.	5 50	Chicago, Galilee ch., for wk. at Impur	12 50
		Sparland, Robert Burnett	3 00	Chicago, Auburn Park ch.	23 32
		Warrenville, Lydia M. Mallory	5 00	Chicago, Belden Ave. ch.	32 75
		Ottawa, Mrs. M. C. Merrifield	1 000 00	Chicago, Irving Park ch.	7 25
		Kewanee S. S.	14 55		
		Normal, Edwin L. Hewett	5 00		

Chicago, Pilgrim Temple ch.	\$75 00	Chicago, 1st Sw. ch., per Christine Hollgren, for Baka, c. O. L. Swanson.	\$16 00	Metea ch.	\$5 00
Chicago, Covenant ch.	51 00	Chicago, 1st Sw. ch., Miss. Circle, for Levi c. O. L. Swanson.	36 00	Logansport 2d ch., \$5 of wh. is t. const. Carrie De Wolf H. M. L.	28 42
Chicago, Memorial ch.	111 00	Chicago, 1st Sw. ch., Miss. Circle, for n. p., Telugu Miss.	50 00	Goodland ch.	10 10
Chicago, Centennial ch.	59 29	Chicago, 1st Sw. S. S. Moline ch., Ladies, for wk. in Phil. Ids., c. E. Lund.	15 00	Wolcott ch.	10 00
Chicago, Ravenswood ch.	11 45	Lake View Sw. ch.	5 00	Rensselaer ch.	3 35
Chicago, Maplewood ch.	25 00	Lake View Sw. Y. P., t. s. n. p., c. O. L. Swanson.	12 50	Hammond, 1st ch.	20 00
Chicago, La Salle Ave. ch.	75 40	Rockford, Sw. ch., Ladies, for wk., c. O. L. Swanson.	25 00	Mishawaka ch.	25 00
Chicago, University of Chicago, Divinity students, t. s. Manaji Roa, Ramapattam Seminary.	31 00	Rockford, Sw. ch., Evanston, Sw. ch.	18 90	Valparaiso ch.	19 00
Chicago, Humboldt Park ch.	20 07	Rockford, Sw. S. S.	6 93	Goshen, 1st ch.	75 31
Morrison ch.	15 00	Evanston, Sw. ch.	15 88	Paoli ch.	1 15
Mt. Carroll ch.	54 00	Englewood, Sw. ch.	50 00	Muncie, 17th St. ch.	1 50
Mt. Carroll S. S.	10 00	Austin Y. P., t. s. lady missionary in Spain.	12 50	Westport ch.	15 00
Mt. Carroll B. U.	16 00	Princeton, Sw. ch.	3 83	Brushy Grove S. S.	1 50
Savanna, 1st ch.	14 60	INDIANA, \$1 538 31		Indian Prairie ch.	10 27
Belle City ch.	77	Angola, Alex. Kinmont.	\$5 00	Bicknell S. S.	1 36
Ewing ch.	12 00	S. Bend, 1st ch.	30 00	Veal's Creek ch.	1 30
Loda, per E. M. Hungerford.	60 00	Mishawaka, B. U. for Banza Manteke sta.	25 00	W. La Fayette B. U., for wk. at Seunderabad sta.	12 50
Moinence ch.	107 51	Lima, Miss C. Edgcomb.	5 00	La Fayette ch., for do.	53 51
St. Anne ch.	24 00	Plymouth, J. B. Carter.	1 00	La Fayette, Morse Mem'l S. S., for do.	13 57
St. Anne, per Lucil Robullard.	105 00	Indianapolis, M. A. Potter.	10 00	La Fayette B. U., for do.	2 50
Gilman ch.	5 00	Indianapolis, 1st S. S., t. const. Owen Lamb Miller H. L. M.	61 69	Newtown ch.	1 80
Hoopeston ch.	15 25	Indianapolis, Mrs. L. A. Van Deman, for wk. at Kengtung, c. W. M. Young.	50 00	Newtown S. S.	3 00
Kankakee ch.	47 50	Indianapolis, Miss McCarty.	50 00	Friendswood S. S.	10 00
Wayne City ch.	2 37	Indianapolis, M. M. Day.	25 00	New Providence ch.	2 78
Deer Park ch.	5 00	Indianapolis, Harry M. Day.	100 00	Bethseado ch.	70
Paw Paw ch.	24 60	Auburn, a friend.	25 00	New Winchester ch.	11 25
Princeton ch.	8 25	Indianapolis, 1st ch.	458 89	Clayton ch.	10 00
Bradford, per Dr. and Mrs. Boardman.	3 00	Indianapolis, 1st B. U.	5 00	Connersville ch., per Mrs. L. B. Leslie, for wk. at Ningpo.	6 00
Galesburg ch.	77 47	Indianapolis, College Ave. B. U.	6 25	OHIO, \$8,828 83	
Quincy, Vermont St. ch.	194 18	Terre Haute ch.	21 00	Cleveland, Euclid Ave. C. E., for Tura sta.	\$180 00
Quincy, Vermont St. S. S., for share in wk. in Inland Sea, Japan.	25 00	Terre Haute S. S.	20 00	Cleveland, C. H. Prescott.	300 00
Quincy, Vermont St. Y. P., for share in wk. at Panay, c. C. W. Briggs.	25 00	Terra Haute B. U., for wk. at Suifu sta.	35 00	Sidney B. U., for wk. among Telugus.	81
Quincy, Vermont St. Y. P., t. improving Gospel Ship.	10 00	Boonville ch.	6 32	Mt. Zion S. S.	3 07
Clayton ch.	3 25	Princeton B. U., Jr.	3 50	Toledo, Ashland Ave. Y. P.	5 00
Cambridge ch.	14 52	Evansville, a friend.	5 00	Salem, 1st ch.	13 15
Rock Island ch.	36 50	Evansville, 1st ch.	20 06	Salem B. U.	1 00
Rock Island B. U.	6 00	Marshall ch.	4 13	N. Fairfield, "Cash"	50 00
De Kalb B. U.	5 00	Freedom ch.	3 15	Dayton, Linden Ave. W. M. Circle, for wk. on Congo.	50 00
Marengo ch.	45 66	Union ch.	3 50	Dayton, Mrs. Hollis Wilbur, for Yachow.	10 00
Rochelle ch.	6 00	Rockville ch.	10 00	Dayton, a friend.	200 00
Belvidere ch.	27 65	Brown's Valley ch.	10 00	Dayton, Williams St. ch.	10 00
Rockford, State St. ch.	110 74	Lebanon ch.	70 20	Dayton, 1st B. U., t. s. J. Speicher.	200 00
Rockford, State St. S. S.	7 63	Ellettsville ch.	6 75	Dayton, F. P. Beaver.	2 000 00
Rockford, State St. C. E.	5 00	Elwood S. S., t. s. San Lee.	5 00	Findlay, 1st ch.	4 25
Rockford, State St. Jr. C. E.	3 00	Middlefork ch.	6 00	Findlay, 1st S. S.	2 00
Carman ch., per E. C. Cady.	10 00	Middlefork of Sugar Creek ch.	5 35	King's Mills S. S., for hospital wk. in Japan.	15 00
Springfield, Central B. U., for wk., c. A. C. Darrow.	10 00	Galveston ch.	22 16	Springfield, 1st ch., for the Gospel to the sick & wounded soldiers, c. G. A. Hughes.	3 00
Moweaqua ch.	12 95	Bunker Hill ch.	6 85	Springfield, 1st ch., W. M. Circle, t. s. n. p., c. Wm. Pettigrew.	12 00
Moweaqua S. S.	2 05	Michigantown ch., t. const. Irva Marshall H. L. M.	20 00	Springfield, Bethel ch., Mrs. J. V. Detrick.	1 00
Diamond Grove ch.	9 00	Miami ch.	12 65	Stryker, 1st ch.	18 65
Elim, Sw. ch.	39 85	Miami B. U., Jr.	4 35	Stryker, 1st S. S.	61
Elim, Sw. S. S.	3 40	Bethlehem ch.	7 50	Croton, a friend.	20 00
Elim, Sw. B. U.	13 21	Mexico ch.	5 91	Columbus, Mrs. Sallie C. Ross.	1 00
Elim, Sw. Y. P., for wk. at sta., c. O. L. Swanson.	25 00	Royal Centre ch.	2 20	S. Lima ch.	3 30
Chicago, 1st Sw. ch., per John Berg, t. s. Phillip.	3 00	Royal Centre S. S.	6 73	Greenford ch.	6 00
Chicago, 1st Sw. ch.	36 38			Jefferson, B. J. Loomis.	10 00
Chicago, 1st Sw. Y. P., for wk. at sta., c. O. L. Swanson.	50 00			Youngstown, 1st ch.	20 00

S. P. A., "for medical wk.	\$1 326 25	Lebanon, East S. S.	\$14 50	Clear Lake, Carlson	\$2 00
Cincinnati, Mt. Auburn ch.	10 00	Wyoming ch.	188 50	Oscar, Miss Heyseth	10 00
Cincinnati, Walnut Hills ch.	165 35	Ironton, 1st ch.	143 15	Minneapolis, 1st Sw. ch.	137 88
Mansfield, Park Ave. ch., a friend of foreign missions	1 00	Portsmouth, a friend. Licking ch.	10 00	Gibbon, J. A. Lagerstedt	2 00
Fair Oaks ch.	15 00	Licking, Union Mission	1 50	Isanti, South Y. P. for Zan Fu, c. O. Hanson	50 00
N. Royalton, H. A. Vaughn, for Japanese orphans, c. J. L. Dearing	5 80	Newark, 1st ch.	25 09	Isanti ch.	17 78
Bellevue ch., Lad. Miss. Soc.	3 40	Defiance ch.	20 00	Lake City ch.	16 00
Ashtabula, 1st ch.	52 70	Fostoria ch.	3 50	Albert Lea, J. M. Engblom	10 00
Cherry Valley 1st ch.	4 00	Fostoria S. S.	1 60	Minneapolis, Bethel S. S.	8 40
Geneva, 1st ch.	16 32	Toledo, Ashland Ave. ch.	147 63	Minneapolis, Bethel ch.	25 75
Jefferson, 1st ch.	52 51	Toledo, 1st ch.	82 80	Vasa ch.	2 00
Kingsville ch.	25 00	Toledo, Mem'l ch.	10 00	Lincoln ch.	32 86
Madison ch. & S. S.	17 42	Toledo, Oliver Place ch.	7 00	Lincoln Soc.	85
Perry, 1st ch.	10 00	Toledo, 2d ch.	25 00	Deer Wood, Sw. ch.	4 00
Ada ch.	38 45	Hubbard ch. of wh. \$5 is from Mrs. S. P. Cramer, for Telugu Miss.	27 76	W. Duluth, Sw. ch.	6 60
Harrison ch.	5 00	Wayland ch.	7 50	W. Duluth S. S.	4 70
Kenton, 1st ch.	25 00	Youngstown, Walnut St. ch.	10 00	McIntosh, Mrs. H. Persson	1 75
Lima, 1st ch.	32 40	Alliance, 1st ch.	5 00	Burchard ch.	2 50
Lima, 1st S. S.	5 00	Alliance, 1st S. S.	1 38	Alexandria ch.	17 00
McDougal ch.	4 00	Canton, 1st ch.	193 52	Henning ch.	22 00
Riley Creek ch.	24 50	Zanesville, Market St. ch.	47 60	Leenthrop ch.	9 00
Riley Creek S. S.	4 25	Zanesville, Market St. S. S.	10 00	Scandia, F. Lundsten	7 00
Akron, 1st ch.	50 00	E. Liverpool, Rev. & Mrs. H. H. Bawden, t. const. H. L. M. Martin's Ferry ch.	50 00	Scandia, S. S.	5 00
Cleveland, Cedar Ave. ch.	63 44		11 00	Worthington, Sw. ch.	84 38
Cleveland, East ch.	125 00	MINNESOTA, \$4 439 68		Redwing ch.	6 00
Cleveland, 1st ch.	470 42	St. Paul, Woodland Park ch.	\$14 20	Brunswick ch.	6 00
Cleveland, 1st Ger. ch.	2 00	Spring Valley ch.	5 00	St. Paul, 1st Sw. ch.	90 61
Cleveland, Trinity ch.	106 35	Spring Valley, R. L. Palmeston	5 00	Owatonna ch.	39 74
Cleveland, West ch.	8 20	Foley, C. A. Mastrud	5 00	Brownsdale ch.	4 76
Glenville ch. & S. S.	100 00	Queen ch.	2 00	Waterville Y. P., for S. E. Moon	8 17
Medina ch.	12 50	Isanti, North Y. P.	25 00	Lansing ch.	8 00
Centerville, Rev. & Mrs. B. L. Neff	15 00	Windom, John A. Kees	5 00	Waterville S. S., for S. E. Moon	2 00
Hillsboro ch.	10 00	Cokato ch.	21 68	Oakland, branch to Austin	20 50
Jamestown ch.	1 40	McIntosh ch.	12 65	Richland ch.	1 12
Granville, James Clark Granville, J. R. Knowlton, a mem'l of Sarah B. Knowlton Granville, 1st ch.	25 00	Mankato ch.	20 00	Kenyon ch.	5 00
Ialeta, a friend of missions	5 00	Houston ch.	2 00	Austin ch.	2 95
Dayton, Central ch.	370 50	Kensington, C.V. Kron	10 00	Sherburn ch.	5 80
Dayton, E. J. B., special	300 00	Isanti, Falk \$20, Grant \$2	22 00	Faribault B. U.	10 50
Dayton, Haynes St. Chapel, Wom. Cir.	5 00	Grove City, S. H.	75 00	Faribault ch.	7 50
Dayton, 3d St. ch.	10 00	Amor ch.	3 55	New Auburn ch.	5 50
Bellefontaine ch.	15 32	Grove City ch.	35 30	Wheaton S. S.	2 00
Greenville ch.	32 80	St. Paul, 1st Sw. Soc., for sta. wk., Phil. Ids.	20 00	Bird Island ch.	6 00
Greenville B. S.	2 00	Houston, F. O. Abrahamson	1 00	Montevideo ch.	36 70
Greenville B. U., Jr.	1 00	Minneapolis, 1st Sw. ch., J. Carlson	20 00	Campbell ch.	5 65
Lisbon ch.	2 20	St. Paul, 2d ch., Mrs. J. B. Peterson \$2, Mrs. E. Peterson \$5, J. B. Peterson \$5	12 00	Granite Falls ch.	11 25
Piqua, Calvary ch.	20 00	Reynolds ch.	8 00	Minneota ch.	5 25
Piqua, 1st ch.	13 00	Robbinsdale ch., A. J. Youngberg	10 00	Lakefield, Mrs. Fredrickson	1 00
Sidney, 1st ch.	32 55	Albert Lea, Sw. ch.	3 60	Albert Lea, Mrs. Christensen, for orphans, c. P. Frederickson	5 00
Springfield, 1st ch.	37 30	Duluth, Bethel ch.	26 41	Tyler S. S., for orphans, c. P. Frederickson	11 50
St. Paris, 1st ch.	18 00	Buffalo ch.	2 00	Louisberg, S. C. Swenson	2 00
Troy, 1st ch.	65 65	Russell ch.	1 50	Fosston ch.	4 15
Urbana, 1st ch.	51 48	Willmar ch., for Japan Lake City, Sw. S. S.	14 50	Alden ch.	12 85
Avon ch.	2 00	Stanchfield ch.	4 35	Westbrook ch.	32 30
Camden ch.	35 00	Leenthrop ch.	70 00	Clark's Grove, Christine Anderson	227 00
Elyria ch.	171 00	Fosston ch.	1 00	Clark's Grove Soc., for orphans c. P. Frederickson	10 00
Lorain ch.	44 55	Wegalan ch.	5 00	Minneapolis, Nor. ch.	15 54
Lorain S. S.	3 00	Lake Lida ch.	2 00	Sparta ch.	11 00
Oberlin, 1st ch.	56 57	Lake Elizabeth, N. W. Peterson	5 00	Blooming Prairie ch.	30 00
Oberlin, Mt. Zion ch.	1 62	Scandia ch.	16 15	Albert Lea ch.	45 76
Ashland, Anna Thomson	1 00	Cambridge ch.	30 50	A brother	50 00
Auburn, ch. of Tiro	6 45	Clear Lake ch.	16 55	Minneapolis, 1st ch.	692 00
Big Darby ch.	7 50	Rush Lake ch.	5 00	Minneapolis, Bethesda ch.	2 00
Mill Creek ch.	9 24	St. Peter, Frank Tornquist	5 00	Ogilvie ch.	1 10
Independence ch.	4 00			Richfield ch.	5 00
Marietta, 1st ch.	123 79			Monticello, Mrs. A. L. C.	1 00
Newport ch.	1 65			Anoka ch.	20 17
Torch ch.	2 00			Northfield ch.	49 90
Addyston ch.	5 00			Minneapolis, Olivet ch.	67 00
Cincinnati, 9th St. ch.	291 73				
Cincinnati, Price Hill ch.	7 25				

Minneapolis, 1st S. S., for Rungiah, c. A. H. Curtis	\$220 00	Prentice ch.	\$10 25	Vinton ch.	\$24 90
Minneapolis, Imman- uel B. U., for Karens	1 75	Superior Sw. ch.	7 45	Camanche ch.	22 60
Minneapolis, Taber- nacle ch.	31 26	Portage ch.	122 50	Camanche B. U.	2 00
Minneapolis, Taber- nacle S. S.	5 00	N. LaCrosse ch.	6 25	Iowa City, A. N. Cur- rier, for medical work	25 00
Minneapolis, Trinity ch.	200 45	Whitehall ch.	13 00	DeWitt ch.	5 25
Minneapolis, 4th ch., Boston W. Smith	20 00	Berlin ch.	40 00	Hiteman S. S.	1 00
Minneapolis, 4th ch.	102 32	Green Bay, 1st ch.	20 48	Concord ch.	1 00
Minneapolis, Calvary ch.	49 40	Antigo ch.	14 50	Seymour ch.	16 00
Minneapolis, Central ch.	294 65	Merrill ch.	5 35	Burlington, 1st ch.	16 85
W. Concord ch.	40 00	Buena Vista ch.	5 00	Des Moines, 1st ch.	55 00
Minnesota City ch.	3 00	Almond ch.	3 60	Des Moines, Forest Ave. ch.	39 75
Minnesota City S. S.	3 50	Milwaukee, South ch., members, for sta- tion in W. China	6 25	Des Moines, Forest Ave. S. S.	9 97
Racine ch.	1 00	Milwaukee, Tabernacle ch.	105 37	Des Moines, Gertrude A. Williams, for Hake	5 00
Le Roy ch.	23 42	Milwaukee, Tabernacle S. S., for share in station	15 00	Coal Ridge ch.	3 15
Le Roy S. S.	4 15	Sheboygan Falls ch.	25 00	Cedar Falls, H. S. Ma- bie, t. silk quilt	1 00
Le Roy B. U.	2 50	Sheboygan Falls Soc.	10 30	Washington Center Mrs. Rosanna Ward	2 00
Money Creek ch.	19 00	Sheboygan Falls S. S.	80	Goldfield ch.	5 00
Cheney ch.	13 00	Milwaukee, 1st ch.	280 71	Swea City, L. Swan- son	25 00
Wasioja ch.	1 70	Milwaukee, Bay View ch.	33 00	Washington ch.	15 15
Kasson ch.	12 75	Kenosha ch.	3 17	Keota ch.	9 60
Winona ch.	52 07	Milwaukee, So. ch.	169 75	Cascade ch.	11 00
Austin ch.	22 90	Fewaukee ch.	10 50	Jesup ch.	3 10
Rochester ch.	85 00	Campbellsport ch.	10 00	Cresco B. U.	1 75
St. Paul, Imm'l S. S.	8 83	Milwaukee, Garfield Ave. ch.	29 76	Kiron, Sw. ch.	18 00
Stillwater Wom. Soc.	6 00	Milwaukee, Mrs. Wil- liam Lindsay	100 00	Council Bluffs Sw. ch.	4 65
St. Paul, Burr St. ch.	156 93	Wauwatosa ch.	67 50	Forest City Sw. ch.	37 20
St. Paul, 1st ch.	10 00	Union Grove Soc. for orphans, c. P. Fred- erickson	5 00	Ollie ch.	4 50
St. Paul, Hebron Y. P.	10 00	Union Grove Soc. for wk. c. P. Frederick- son	5 00	Sigourney ch.	18 00
Stillwater ch.	10 00	Waupaca, Mrs. Jensen, for orphans, c. P. Frederickson	2 00	Hedrick B. U.	2 00
St. Paul, Imm'l ch.	8 55	Halfway Creek ch.	4 00	Oakland ch.	4 00
Garden City ch.	11 75	Primrose, Mrs. K. Kit- telsen	10 00	Greenfield ch.	2 50
Winnebago City, Anna Weir	1 00	Baldwin ch.	5 00	Mt. Ayr ch.	5 50
Adrian ch.	2 75	Dodgeville, Mrs. E. Pickering	2 50	Oskaloosa ch.	12 80
Brieclyn ch.	23 50	Richland Center ch.	15 00	Beacon ch.	5 10
Kasota ch.	2 41	Clinton ch.	33 12	Beacon B. U.	50
Lake Crystal ch.	45 00	Chilton, Mrs. C. J. Manning	5 00	Beacon B. U. Jr.	75
St. James ch.	4 00	Janesville ch.	131 87	Falls ch.	27 12
Westbrook ch.	4 00	Janesville Y. P.	10 00	Competine ch.	12 75
Worthington ch.	22 50			Council Bluffs, Dan. ch.	33 60
Mankato ch.	9 50			Council Bluffs, Dan. S. S.	3 11
Pipestone ch.	12 00			Cedar Falls, Dan. ch.	23 91
W. Duluth ch.	5 00			Newell, Dan. ch.	9 50
Little Falls ch.	2 25			Newell, Dan. Y. P., for children, c. P. Fred- erickson	5 00
Detroit ch., to const. Mrs. E. E. Holmes				Newell, Dan. Lad. Soc., for do.	17 50
H. L. M.	113 53			Alta ch., for do.	10 00
Hubbard ch.	2 38			Mary Vinding, for do.	5 00
Brainerd ch.	7 50			Loren Kundeen, for do.	1 10
Crookston ch.	68 25			Eagle Grove, M. Han- son	5 00
Bernidji ch.	7 10			Keokuk ch.	32 65
Fair Haven ch.	5 00			N. Union ch.	5 00
				Eldora ch.	6 40
				Tuskeega ch.	1 50
				Pleasant Valley ch.	1 05
				Sac City B. U., for sta- in China	25 00
				Delphos ch.	7 25
				Leon ch., Mr. and Mrs. N. S. Beavers	10 00
				Hawarden S. S.	3 00
				Red Oak B. U.	10 00
				Toward silk quilt	1 00
				Toward silk quilt	25
				Laporte City, David Hanchett	285 00
				Waterloo, 1st ch.	190 63
				Waterloo, Walnut St. ch.	90 05
				Mason City ch.	58 27
				Mason City Juniors	1 00
				Mason City, Baraca class	1 00
				Swaledale ch.	35 00
				Cedar Falls, H. S. Mabie	5 00
				Silver City B. U.	5 40

IOWA, \$2 544 63

WISCONSIN, \$1 673 55

Waukau ch.	\$8 16
Camp Douglas, Alice M. Pratt, t. s. n. p., c. W. S. Sweet	25 00
River Falls ch.	17 65
River Falls S. S.	5 50
River Falls B. U.	14 67
Milwaukee, South S. S.	10 00
Milwaukee, 2d Ger. ch., Temple Builders	5 00
Whitehall ch.	50
Waukesha, 1st ch.	96 10
Ripon, A. E. Dunlap	3 00
Ashland, Sw. ch.	5 00
Stockholm, N. A. Erickson	2 00
El Salem ch.	6 50
Atlas, J. N.	50 00
Claim River ch.	1 86
Grantsburg Soc.	10 00
Ogema ch.	5 00
Westboro ch.	4 88
Bunyan ch.	2 50
Wood Lake ch.	2 60
Trade Lake ch.	24 32
Trade Lake Soc.	4 00

Toledo B. U., t. s. mis- sionaries in the Tel- ugu Mission	\$0 85
Spirit Lake, Hope Miss. Circle	3 50
Chester, M. Leslie	5 00
Sioux City, E. E. Lewis	50 00
Cedar Falls, Harriette E. Gunn, t. s. Tura sta.	2 00
Linn Grove, Martha Evans	5 00
Mapleton, Harriet J. Perrin	5 00
Pella S. S., for H. F. Rudd	19 00
Des Moines, Mrs. D. B. Edwards	2 00
Muscatine ch., a friend Bradgate, M. J. Mowe	25 00
Osaage, Ella Benedict	7 00
Maquoketa Y. P., for wk. of Phil. Ids.	10 00
Chariton S. S.	5 00
Cedar Rapids, 1st ch.	4 40
Cedar Rapids, Calvary ch.	114 21
Jordan's Grove ch.	9 25
	13 25

Malvern B. U., t. share in Podili sta., c. W.		Linby, Theo. Kenyon.	\$2 00	Big Springs ch.	\$27 00
T. Edmore	\$25 00	Blanche L. Niles,	1 00	Strandburg ch.	11 50
Red Oak Jr. Union...	5 00	toward silk quilt.		Strandburg Soc.	5 00
Emerson ch.	64 80	Harlan, Mrs. C. and		Marvin ch.	4 40
Camanche, A. C. Col-		Dora Christiansen,		Spink Co. ch., for P.	
lins	5 00	for orphans, c. P.		Frederickson's wk.	50 00
Downey ch.	3 30	Frederickson	4 00	Dell Rapids Soc., for	
Zion B. U.	1 50	Erthenville ch.	1 00	orphans, c. P. Fred-	
Davenport, Calvary ch.	88 16	Newell, H. P. Chris-		erickson	5 00
Village Creek, Sw. ch.	21 11	tiansen, for orphans,		Clark ch.	3 00
Forest City Sw. ch.,		c. P. Frederickson ..	5 00	Goodwin ch.	5 00
for wounded Japan-		Harlan, Mrs. S. P. Pet-		Brookings ch.	58 50
ese soldiers	5 25	erson, for orphans, c.		Bradley ch.	31 00
Forest City, Sw. ch.	2 25	P. Frederickson	5 00	Centerville ch.	10 30
Forest City, Sw. B. U.	25 00			Armour ch.	10 05
Kiron, Sw. ch.	5 00	MISSOURI, \$969 78		Spirit Mound ch.	5 00
Des Moines, Sw. Y. P.	12 35	Kansas City, Olive St.		Parker ch.	10 00
Meriden, Sw. ch.	29 45	B. U., for Moulmeln		Hill City ch.	1 00
Lovilia ch.	2 20	sta., c. A. C. Darrow	\$6 25	Egan ch.	1 50
Blakesburg S. S.	2 50	Bd. of Home & Foreign		Baldie ch.	65
Blakesburg B. U.	1 57	Missions, \$5 from		Sioux Falls ch.	40 75
Pella ch., t. s. H. F.		Mrs. J. Watkins, St.		Aberdeen, A. V. Dahl.	5 00
Rudd	12 88	Louis, for wk. among		Aberdeen ch.	17 29
Ottumwa, 1st ch.	35 41	Japanese soldiers,		Pierre ch.	25 00
Ottumwa, South S. S.	2 50	& \$14 40 from Mt.			
Sioux Rapids ch.	1 00	Sterling S. S., for			
Pioneer ch.	7 50	Japan	95 25	NEBRASKA, \$1 434 03	
Des Moines, Forest		Board of Home & For-		Oakland, O. Morell ..	\$7 00
Ave. ch.	58 86	ein Missions	652 09	Cambridge, Mrs. M.	
Des Moines, Forest		Marceline, Mrs. Fran-		Voorhees	5 00
Ave. B. U.	30 00	ces Allen	30 00	David City, Mr. & Mrs.	
Des Moines, Forest		St. Louis, 2d ch.	31 79	H. L. Boston	5 00
Ave. S. S.	3 82	St. Louis, F. H. Lud-		Holdredge, Mrs. S. T.	
Des Moines, Forest		ington	150 00	Whitcomb	5 00
Ave. S. S., Mission		LaGrange, Mrs. I. H.		Norfolk, Mr. & Mrs. E.	
study class, for C.		Denton	3 00	Adams	50 00
W. Briggs, Jaro	6 25	Long Branch B. U., t.		Norfolk, Clyde L.	
Des Moines, 1st ch.	21 00	s. a Telugu mission-		Adams	10 00
Des Moines, 1st S. S.	8 64	ary	1 40	Norfolk, Jennie Mo-	
Des Moines, Calvary		N. DAKOTA, \$402 91		Cormick	5 00
ch.	22 80	Minot, F. I. Drexler ..	\$3 00	Norfolk, Mr. & Mrs.	
Des Moines, Calvary		Rolla ch.	4 80	L. Z. Lee	5 00
S. S.	5 00	Grafton S. S.	6 10	Norfolk, Mr. & Mrs.	
Des Moines, Calvary		Beaulieu ch.	10 00	J. D. Larrabee	2 00
B. U.	2 00	Langdon ch.	30 60	Norfolk, Mr. & Mrs.	
Knoxville ch.	9 30	Stillwell ch.	10 75	D. D. Hall	1 00
Monroe ch.	27 12	Park River Am. ch.	5 00	Norfolk, Mrs. D. S.	
Cumberland ch.	10 00	Bottineau ch.	12 50	Estabrook	50
Sperry, Pisgah ch.	3 69	Cavalier ch.	16 50	Norfolk, Mertie Tem-	
Sperry, Pisgah S. S.	1 64	Bathgate ch.	8 75	plin	50
Danville ch.	43 00	Grand Forks ch.	176 79	Norfolk, D. S. Esta-	
Beulah ch.	4 50	Kenmare Wom. Soc.	6 00	brook	40
Lowell S. S.	2 80	Midale ch.	7 00	Wahoo S. S.	3 00
Burlington, Walnut		Midale S. S.	3 00	Albion ch.	34 25
St. ch.	4 30	Fargo, A. Sisell	5 00	Albion Wom. Aid Soc.	1 00
Burlington, Walnut		New Rockford ch.	5 95	Albion, a friend.	50 00
St. S. S.	5 79	Page ch.	5 00	Columbus ch.	16 00
Centerville ch.	9 72	Fargo, Ann. ch.	34 00	Palestine ch.	29 25
Centerville S. S.	2 62	Shenye ch.	6 65	Palestine S. S.	6 50
Centerville R. U.	1 50	Tower City ch.	2 35	Cedar Rapids ch.	4 81
Little Flock ch.	3 42	Fairmont ch.	5 00	Stark, Sw. ch.	10 00
Lamont ch.	11 50	Hillsboro ch.	10 00	Oakland, Sw. ch.	22 50
Strawberry Point ch.	6 40	Berthold, Mrs. Berg	1 00	Oakland, Sw. Aid Soc.	26 00
Ogden, People's ch.,		Fargo, Rev. & Mrs. O.		Wahoo, Sw. S. S.	4 64
Mission Circle	10 00	Larsen	5 00	Weston, Sw. ch.	7 00
Council Bluffs, Dan.		Kenmare	11 00	Valley, 1st Sw. ch.	25 00
B. U., for P. Fred-		Cooperstown, Victor		Valley, 1st Sw. Lad.	
erickson	5 00	Mem'l ch.	11 17	Aid Soc.	5 00
Cedar Falls, Dan. ch.	2 00			Stromsburg, Sw. Y. L.	
Cuppy's Grove, Dan.		S. DAKOTA, \$477 82		Miss Circle, for Ola	
ch.	45 00	Ipswich B. U.	\$2 00	Hanson	20 00
Cuppy's Grove, Lad.		Clear Lake, 1st ch.	4 00	Valley, 2d Sw. Lad.	
Aid Soc.	10 00	Wist, O. O. Kvernes,		Aid Soc.	10 00
Harlan Dan. ch.	50 25	for orphans, c. P.		Omaha, Sw. ch., P.	
Cakfield, Dan. ch., for		Frederickson	5 00	Hallin	5 00
Africa	9 50	Daneville, L. Nelson,		Omaha, Sw. Sewing	
Cedar Rapids, Dan. ch.	5 50	t. s. n. p. c. O. L.		Soc.	30 00
Cedar Rapids, Dan. ch.,		Swanson	50 00	Middle Branch ch.	1 50
Ladies	3 00	Sioux Falls, Mrs. Up-		Atkinson ch.	2 00
Mrs. P. M. Hanson ..	5 00	strom	3 50	Anoka ch.	8 25
Humeston ch.	10 35	Turkey Valley ch.	16 00	Pilger ch.	5 60
Humeston S. S.	2 86	Spring Valley ch.	8 17	Bethel ch.	5 58
Cambridge ch.	4 85	Millard, Mr. & Mrs.		Wayne ch., for Ningoo	
Unity ch.	1 52	Wik	10 00	sta.	35 00
Leon ch.	8 00	Huron ch.	33 38	Wayne B. U., for do.	5 00
Hickory Grove ch.	1 00	Daneville, John Hoff	1 00	Wayne Wom. Miss. Cir-	
Grundy Center ch.	63 08	Dell Rapids ch.	17 85	cle, for do.	10 00
Grand River, J. E.				Norfolk ch.	8 00
Beard	25			Norfolk B. U.	2 00
				Lime Grove, Dan. ch.	3 00

Kearney S. S., birth-day off.	\$1 25
Canton ch.	3 10
Fairbury ch.	10 04
Eudell, 1st ch.	5 00
Humboldt, J. H. Smith.	5 00
Peru ch.	17 00
Pawnee City ch.	28 40
Grand Island, a friend	50 00
Bridgeport S. S.	3 45
Alliance ch.	10 00
Plainview ch.	16 40
Battle Creek ch.	15 70
Palestine ch.	221 00
Albion ch.	21 20
York B. U.	1 25
Dorchester ch.	3 15
Gothenburg Sw. S. S.	5 00
Stromsburg Sw. ch., for Bible and tract distribution among wounded Japanese soldiers.	29 01
Weston, Sw. ch.	12 60
Lincoln, 1st B. U., for Wm. Axling & W. T. Elmore.	25 00
Ashland, 1st ch.	2 50
Omaha, Calvary ch.	289 75
Omaha, Calvary ch., N. B. Bairden & wife.	100 00
Fremont, 1st ch.	48 25
Analey ch.	4 00
Beatrice B. U.	4 70
Springview ch.	2 00
Tekamah, Mr. & Mrs. J. L. Sorenson, for orphans, c. P. Fredrickson.	7 00

MONTANA, \$140 14

Missoula ch.	\$30 00
Great Falls, Sw. ch.	10 50
Belt ch.	2 30
Belt S. S.	2 20
Great Falls, Mrs. C. Carlson.	5 00
Anaconda Sw. ch.	5 65
Butte ch.	75 00
Bozeman S. S.	4 49
Anaconda Y. P.	5 00

WYOMING, \$132 35

Glenrock, Mrs. Ida Patzold, for Gauhati sta.	\$25 00
Glenrock, Mr. & Mrs. O. A. Patzold.	5 00
Gillette, H. W. Blake.	1 00
Meeteetse ch.	11 15
Cheyenne, 1st ch.	24 20
Evanston ch.	26 00
Sheridan, Bethany ch.	40 00

COLORADO, \$1 655 40

Denver, Capitol Hill S. S.	\$50 60
Denver, Capitol Hill ch.	47 00
Denver, Bethany ch.	27 75
Arvada, Charles L. Payne.	10 00
Timnath, Willard Harding.	10 00
Delta ch.	24 05
Delta S. S.	15 00
Delta, A. H. Stockham.	50 00
Grand Junction ch.	27 10
Hotchkiss, N. Fork ch.	10 00
Colorado City ch.	11 30
Colorado City S. S.	1 87
Leadville ch.	7 00
Colorado Springs, 1st ch.	107 95
Colorado Springs, Mt. Olive ch.	6 21

Colorado Springs, Mt. Olive S. S.	\$1 17
Fountain ch.	24 50
Cripple Creek ch.	35 50
Denver, 1st ch.	331 51
Denver, Judson ch.	27 25
Denver, Beth Eden ch.	2 85
Greeley, E. Janssen, t. share in Tokyo.	6 00
Fort Collins ch.	49 50
Fort Collins S. S.	10 07
Golden ch.	12 50
Boulder ch.	87 27
Loveland ch.	108 08
Saguache ch.	25 00
Monte Vista ch.	13 77
Monte Vista S. S.	3 79
La Junta ch.	74 86
Canon City ch.	245 00
Walsenburg ch.	4 00
Florence, Rose J. Clarke, t. s. Ningpo, c. J. R. Goddard.	10 00
Salida, Mary E. McKelvey, for Bwe Karen wk., Toungoo.	50 00
Pueblo, 1st ch.	41 50
Pueblo, 1st Y. P.	15 00
Pueblo, 1st S. S.	10 00
Durango ch., of wh. \$25 is for Japan.	57 95
Florida ch.	2 50

NEW MEXICO, \$79 75

Las Vegas, 1st ch.	\$2 95
Las Vegas, Mexican ch.	1 00
Two Gray Hills Mission.	2 00
Santa Fé, Prof. & Mrs. J. A. Wood.	5 00
Albuquerque ch.	21 80
Albuquerque S. S.	5 00
Albuquerque W. C.	5 00
Carlsbad ch.	27 00
J. H. Franklin.	10 00

IDAHO, \$427 62

Slagerman ch.	\$51 00
Emmett, Mr. & Mrs. B. F. Muzay.	6 50
Mullan, E. Alward.	3 00
Moscow ch.	3 00
Nampa ch.	7 85
Mountain Home ch.	16 10
Weiser ch.	1 50
Weiser ch., for station work at W. China.	6 25
Payette ch.	11 15
Pocatello ch.	23 10
Blackfoot ch.	21 65
Arco ch.	8 50
Lost River ch.	1 65
Shoshone, 1st ch.	135 00
Berean ch.	6 00
Hailey ch.	5 20
Moscow ch.	57 00
Coeur d'Alene ch.	19 00
Grangeville ch.	25 00
Lookout ch.	4 17
Clarkston ch.	5 00

UTAH, \$43 25

Salt Lake City B. U., for Moulmein sta.	\$5 00
Provo ch.	12 25
Salt Lake City, 1st ch.	26 00

NEVADA, \$38 00

Reno ch.	\$24 25
Sparks ch.	13 75

ARIZONA, \$172 95

Buckeye ch.	\$10 50
Phoenix, C. W. Goodman.	10 00
Palo Verde ch.	4 90

Prescott B. U.	\$7 00
Safford ch.	5 00
Tempe ch.	40 55
Yuma ch.	20 00
Phoenix, Judson Elliott.	75 00

WASHINGTON, \$2 403 78

Davenport B. U., for Podili sta.	\$6 25
Ballard, Nor.-Dan. ch., for wk. of Thos. Moody.	4 22
Tacoma, C. E. Griffin.	1 00
La Conner S. S., for the sta. plan.	6 25
La Conner B. U., for do.	6 25
Dayton ch.	37 35
Pomeroy ch.	43 00
Pomeroy S. S.	2 00
Walla Walla, 1st ch.	40 65
Walla Walla, 1st Y. P. ch.	3 00
Walla Walla, Park St. ch.	46 10
Colfax ch.	25 75
Colfax S. S.	4 25
Diamond ch.	12 75
Garfield ch.	45 00
Steptoe ch.	4 90
Centralia ch.	12 54
Chehalis ch.	2 10
Menlo ch.	4 07
Menlo S. S.	3 93
Tacoma, 6th Ave. ch.	5 16
Tacoma, 6th Ave. S. S.	6 99
Maple Grove ch.	6 00
Winlock ch.	9 42
Winlock S. S.	2 03
La Conner, Bethesda ch.	160 00
Burton ch.	34 50
Dunlap ch.	75 00
Everett ch.	24 66
Kent ch.	23 75
Kirkland ch.	3 50
Kirkland Y. P.	1 00
Kirkland S. S.	1 74
Port Angeles ch.	5 00
Port Townsend ch.	10 00
Port Townsend S. S.	5 00
Bellingham, Emmanuel ch.	31 80
Bellingham, Emmanuel Y. P.	10 00
Bellingham, Emmanuel S. S.	1 00
Seattle, 1st ch.	338 11
Seattle, Fremont ch.	32 25
Seattle, Fremont Y. P.	9 35
Seattle, Fremont S. S.	22 77
Seattle, Fremont Miss. Circle.	5 25
Seattle, North ch.	290 00
Seattle, University Place ch.	43 20
Seattle, West Green Lake ch.	3 00
Vashon ch.	5 50
Marysville ch.	17 50
Enon ch.	3 40
Harrington ch.	22 00
Ritsville ch.	18 50
Sprague Jr., t. s. Loikaw sta.	6 00
Spangle ch.	9 60
Spangle S. S.	1 00
Spokane, 1st ch.	218 60
Spokane, Union Park ch.	5 00
Spokane, Sw. Miss. Soc.	6 00
Spokane, Liberty Park ch.	7 15
Tekoa ch.	10 00
Davenport ch.	14 53
Hartline ch.	9 00
Waterville ch.	3 75

Wenatchee ch.	\$9 25
Ballard, Nor.-Dan. Cir- cle	5 00
Tacoma, Nor. Dan. ch.	7 63
Delta Busy Bees	25 00
Preston ch.	113 00
Preston Aid Society	50 00
Bellingham, Sw. ch.	33 43
Bellingham, Sw. S. S.	7 40
Bellingham, Sw. W.	
Circle	5 00
Badger, Sw. ch.	2 50
Seattle, 1st Sw. ch.	261 00
Oysterville, R. H. Ea- py, for wk. in Phil. ids.	50 00
Charleston, Geo. M.	
Terrell	5 00
Spokane, Chinese Bap- tist Mission	3 70
Asotin ch.	6 50

OREGON, \$700 04

Bethany, 1st Ger. Y. P. for Jaro sta.	\$17 50
Portland, James F. Failing	25 00
Yankton, Charles Tar- bell	5 00
Laurel ch.	1 50
Albany ch.	18 65
Albany Y. P.	2 00
Albany S. S.	2 29
N. Palestine ch.	5 00
Salem S. S.	20 00
Marshallfield ch.	3 20
Athens ch.	8 50
Baker City, 1st ch.	26 74
Heppner ch.	6 50
Greenham, Bethel ch.	10 00
Pleasant Home ch.	10 00
Portland, 1st ch.	211 00
Portland, Central ch.	18 40
Portland, Immanuel ch.	25 00
Portland, 3d ch.	17 40
Amity ch.	15 81
Carlton ch.	7 50
Corvallis ch.	10 00
Dallas ch.	7 15
Dayton ch.	12 00
Independence ch.	15 40
McMinnville ch.	114 40
Newberg ch.	60 00
Yamhill Miss. Soc.	25 00

CALIFORNIA, \$5 671 50

Kern, Mr. & Mrs. C. E. Burrows, t. s. A. C. Darrow	\$5 00
Gardina, J. D. Green, t. s. n. p. c. E. H. Jones	50 00
Berkeley, Henry de Jarnette, for the French Miss.	3 00
Oakland, 10th Ave. ch.	5 00
San Francisco, Hamil- ton Sq. ch.	17 40
San Jose, 1st ch., a friend	5 00
Downey, 1st ch.	16 00
Riveraide, Mrs. N. P. J. Button, in mem- ory of Chas. Button.	50 00
Auburn ch.	13 50
Wheatland ch.	2 50
Alameda ch.	31 08
Berkeley, 1st ch.	50 00
Berkeley, 1st Y. P.	5 00
Ceres ch.	30 75
Oakland, 1st ch.	250 00
Oakland, 1st S. S.	25 00
Oakland, 1st Y. P.	25 00
Oakland, 10th Ave. ch.	500 00
Oakland, 10th Ave. Y. P. for Kiating sta.	3 25
Oakland, 23d Ave. ch.	62 50

Oakland, Calvary ch.	\$25 00
Oakland, Golden Gate ch.	14 50
Oakland, Golden Gate S. S.	2 25
Oakland, Sw. ch.	37 00
San Francisco, 1st ch.	150 70
San Francisco, 1st Y. P.	12 50
San Francisco, Hamil- ton Sq. ch.	110 00
San Francisco, Cove- nant ch.	8 00
San Francisco, Chinese ch.	22 00
Richmond ch.	8 50
Richmond S. S.	5 50
Berkeley, Evangel. ch.	47 00
Stockton ch.	38 75
Caspar ch.	17 50
Napa ch.	15 60
Santa Rosa ch.	33 75
Vacaville ch.	6 25
Vacaville Miss. Circle.	2 30
Arbuckle ch.	3 20
Grimes ch.	3 50
Oro ch.	10 00
Dinuba S. S.	2 00
Exeter ch.	8 50
Fresno, 1st ch.	86 25
Fresno, 1st S. S.	8 15
Lindsay ch.	5 00
Madera ch.	57 08
Sanger ch.	6 50
Selma ch.	3 60
Selma, Nor.-Dan. ch.	4 30
Visalia ch.	3 00
Aromas ch.	7 76
Gonzales ch.	13 00
King City ch.	5 70
Morgan Hill ch.	5 75
Palo Alto ch.	26 65
Palo Alto Y. P.	8 43
Palo Alto S. S.	1 42
San Jose Sw. ch.	11 58
Santa Clara ch.	100 00
Santa Cruz ch.	21 15
San Lucas ch.	4 00
Shiloh ch.	5 85
Watsonville ch.	15 00
Alhambra ch.	15 00
Asusa ch.	26 70
Asusa S. S.	14 96
Long Beach ch.	608 30
Long Beach S. S.	6 28
Los Angeles, 1st ch.	160 62
Los Angeles, Temple ch.	526 75
Los Angeles, Temple S. S.	100 00
Los Angeles, Mem'l ch.	100 00
Los Angeles, Sw. ch., for wk. at Kifwa t. s. n. p. c. O. L. Swanson	19 55
Ontario ch.	15 00
Pasadena Y. P., for station plan	33 00
Pomona ch.	13 00
Pomona Y. P., t. s. n. p. Kondiah, Atma- kur	190 57
Glendale ch.	12 50
S. Pasadena ch.	11 25
S. Pasadena S. S.	11 30
S. Pasadena S. S.	1 40
Ocean Park ch.	12 37
Whittier ch.	22 65
Whittier S. S.	7 96
Los Angeles, Central ch.	77 00
Redlands, Central ch.	259 01
Redlands, Central Y. P.	25 50
Redlands, Central In- termediate	3 85
Redlands, Central S. S.	15 00
Riverside, 1st ch.	150 00
Riverside, J. P. D. & C. L. Hungate	30 00

Santa Ana, 1st ch.	\$274 49
Santa Ana, 1st S. S.	9 70
Santa Ana, Emm'l ch., Mrs. D. M. Parker.	5 00
Santa Ana, Emm'l ch., Miss Knight	5 00
San Bernadino ch.	37 30
Escondido ch.	8 30
Escondido Y. P.	3 22
Escondido S. S.	1 55
Julian ch.	18 00
National City ch.	25 75
Otay ch.	44 50
San Diego, 1st ch.	300 00
San Francisco, Japan- ese night school.	2 25
Corona ch.	182 55
San Diego, 1st ch.	150 00

MISCELLANEOUS, \$1 618 60

General Miss. Soci- ety of German chs. of N. A., \$15.60 of wh. is for Japanese orphans, and \$103 for Kamerun Mis- sion	\$1,618 60
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NORWAY, \$105 82

Christiania ch., per J. A. Ohrn	\$105 82
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DENMARK, \$200 00

A Baptist ch.	\$200 00
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GERMANY, \$15 00

Hamburg, Ebenezer ch.	\$15 00
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DONATIONS RECEIVED ON
THE FIELD, 1903-4.

BURMA, \$174 02

Moulmein Ella J. Taylor Ra. 522.1.0	\$174 02
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AFRICA, \$523 43

Bwemba, A. Billington, £39.15.6	\$194 10
Kifwa, F. Frederick- son	329 33

JAPAN, \$914 88

Yokohama, C. A. Con- verse Yen 471.92	\$235 96
Yokohama, J. L. Dear- ing	273.33 136 67
Yokohama, C. K. Har- rington	3.00 1 50
Tokyo, E. W. Clement	565.45 282 73
Tokyo, S. W. Hamblen	60.38 30 19
Sendai, A. S. Bussell & G. C. Paul- son	455.65 227 83

CHINA, \$258 57

Mex. Kiating, F. J. Bradshaw, ...	\$10.00 \$5 00
Yachow, B. Corlies	507.14 253 57
Total	\$224,379 85

(Continued in August number)

The Purpose of the Ages

HE raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule and authority and power and dominion and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

In whom also we were made a heritage, to the end that we should be unto the praise of his glory, we who had before hoped in Christ.

By revelation was made known to me the mystery, that the Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise of Christ Jesus through the gospel, whereof I was made a minister.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

From Ephesians, chapters one and three, American Standard Revision



Photos by C. B. Keen, R. E. Worley, H. J. Openshaw

TYPICAL VIEWS OF THE CHINA OF TODAY

Miss Relyea's Boys' School, Kinhwa. Grave near our Hospital at Kakchih; as usual on a hillside overlooking water, built of earth, lime and stone. Pagoda, 1,100 years old; balconies burned 200 years ago. Bridge, near Ningyuanfu; 450 feet long, 18 feet wide

A LOUD CALL FOR ADVANCE

WEST CHINA CONFERENCE VOICES A GREAT NEED

BY MR. H. J. OPENSHAW

YACHOW, CHINA

Our missionaries in western China held their annual conference at Yachow, February 19-26.



MR. OPENSHAW

As usual the fellowship was delightful and the spiritual influence of the meetings refreshing. Many papers were read and discussed on such practical themes as the condition of women in the East and the West and in the churches, and the problems of outstation work. Among the important items of business was the amending of the constitution so as to provide for a

committee of reference (such as have done most helpful service in other fields) consisting of four, one of whom shall be a representative of the Woman's Societies. This important committee for this year consists of missionaries Wellwood, Openshaw, McKinney and Miss Page. The educational committee recommended Mr. Salquist for principal pro tem. of the boys' boarding school at Suifu. The account given by Mr. Openshaw of his visit to Ningyuanfu, a large city 300 miles southwest of Yachow, called forth earnest discussion and, on the following day, unanimous resolutions recommending the immediate opening of mission work in that place and an urgent request to the Executive Committee to provide, as soon as possible, a missionary family and physician. Messrs. Wellwood and Rudd had traversed the district en route for the conference and added their strong testimony to the same effect as the paper. As a temporary provision it was arranged that Robert Wellwood and wife of Suifu should spend six months of the year in that district, and H. J. Openshaw of Yachow, three months. It is recommended further that at least one of our experienced workers be located permanently at

the new station, as soon as reinforcements can take his present place. We append the substance of Mr. Openshaw's account. — EDITOR.

THE importance of the district is evident to one familiar with its geographical setting and its varied and rich resources. It includes the whole southwestern loop of Szechuan Province from the Tung River on the north to the Yangtse on the south. To the east are the independent Lolo tribes, whose raids upon Chinese towns have been greatly feared in years past. To the west there is a wide stretch of unexplored country adjoining Tibet. Ningyuanfu is the center from which large cities to the south, west and north are readily accessible. There are five walled cities in the prefecture.

Ningyuanfu Prefecture is bound to increase in importance commercially. All the chief minerals, including gold, silver, copper, iron, coal and salt are found within its borders. The valleys are fertile, producing splendid crops of rice, corn, beans, opium, indigo, tobacco and cotton and a variety of fruits and vegetables. Mulberry trees flourish, and the export of silk, especially into Yunnan Province, is considerable. The home of the white wax insect is in these parts, the product of which constitutes an important item among the exports.

A gruesome but profitable industry is that of coffin boards. The amount of money paid out for a coffin is, in China, one of the indications of filial piety, and in instances is a striking

illustration of the contradictoriness of Chinese character. Though generally careful of the "cash" yet he spends fabulous sums, often hundreds of dollars, on a coffin. These valuable boards are cut from immense pine trees, unearthed from forests once buried; and many men have grown wealthy following this business. Copper for the minting of the new cash coins at Chentu all comes from Ningyuanfu; and gold is found and worked in several centers.

In years past there have been many obstacles to commercial expansion, chief among which have been the outlawry of the Lolos, notoriously bad roads and corrupt officialism; but the air is full of rumors of improvement; and with the general era of enlightenment which is dawning, changes are sure to come soon. During this present year the imperial post has established a five days' service between Ningyuanfu and Yachow, and telegraphic communication is being extended in that direction.

One of the splendid temple edifices is being converted into a school for Western learning, having been confiscated by the government from the Mohammedans forty years ago.

This entire region is virgin soil for Protestant missionary effort. The Roman Catholics have established a mission in a town to the northwest of Ningyuanfu and their influence is felt in several important points; but they are not welcomed by the people, who surely ought to have a truer representation of Christianity than that presented by corrupt Romanism. Missionaries in West China have acknowledged that this district is logically Baptist ground, both because it is most accessible from stations already worked by us and because it is in the line of logical development of our work between West China and upper Burma. Ten years have elapsed since any definite advance step has been taken in the West China Mission, and the decision of those on the field is unanimous that the Lord has opened a door of opportunity which it would be dishonoring to him to delay in entering. The call is urgent for a mission family and a doctor to be sent as soon as possible.

While this large and productive prefecture is being exploited in the interests of modern commerce, we urge its claims as a field of missionary enterprise.



Photo by C. S. Keen

SOME STALWART MISSIONARIES AT THE UNION BAPTIST CONFERENCE AT SHANGHAI, CHINA, FEBRUARY, 1905

Names and Stations beginning at the left [(C) stands for Southern Baptist Convention;

(U) American Baptist Missionary Union]:

Waters (U), Swatow; Provence (C), Shanghai; Provence (C), Canton; Keen (U), Kinhsa; White (U), Shaoh-sing; Tatum (C), Shanghai; Chambers (C), Canton; Sallee (C), Chengchow; Simmons (C), Canton; Napier (C) Chengchow; Sears (C), Pingtu.

WORK FOR THE GREAT EMPIRE

A LITTLE LIVING LEAVEN IN THE LARGE LUMP

Union Chinese Conference

THIS conference, called by J. W. Lowe of Laichowfu, "the biggest thing of a Baptist kind seen in China, and also the best," was held at Shanghai, February 2-6, 1905. It promises to be a beginning of greater things for our work in that great land. Twenty-eight stations in eight provinces were represented by forty-six missionaries, nineteen of whom were missionaries of the Union, and twenty-seven of the Southern Baptist Convention. One third of the delegates were women, others being prevented from attendance by the cold weather during that time. The conference was marked by a delightful and close spirit of brotherhood, a conviction of the duty to cease depending on other denominations and to do our own publishing work, and a deep realization of the necessity of educational work both in primary, academic, collegiate and theological departments. One of the most notable decisions was that to publish a Baptist paper in English to represent the whole field, for the benefit of Chinese Christians and of home workers. The conference showed its own belief in its decision by subscribing enough to finance the paper for two years. The reports of the China Baptist Publication Society, of medical work, of the condition of the Sunday school and other departments of church work, showed progress and determination to do larger things. It was felt that the great achievement of the conference was the "union." This seems to be the spirit of the hour, as well as of the age, in the world-movement of the Kingdom. As in St. Louis and London, so in China, there is being answered the prayer of the Saviour, "that they all may be one." The result will be increased effectiveness in service.

South China Conditions *

THERE are now 6 central stations with 23 missionaries on the field and 6 at home. Total number of outstations, 132, 11 opened during the year; organized churches 83; of these, 47 self-supporting, there being 12 in 1901. We now have for the first time over 3,000 living members on the church rolls. The number (350) baptized in 1904 is eight less than for the previous year and eleven less than for 1902. This is not necessarily a retrogression. Three years ago there was a general mass movement toward the church; great numbers of unconverted heathen seeking to identify themselves with the foreign teaching, for political reasons. This movement has long since entirely receded. The fact, then, that in spite of this falling away, the number of baptisms has remained so nearly equal, shows that the church is established on a sound basis, and is making sure and steady progress, unhindered by the variations of popular favor.

The two main elements of progress in the year appear to be in the educational work and in benevolences. The total number of pupils under instruc-

* The annual conference of missionaries met at Kakchieh, March 14-17. It was, indeed, an occasion of glad fellowship and deepening sense of responsibility, equaled only by the inspiration for service and the renewed sense of dependence on God, who alone can give strength sufficient for the work. One of the resolutions of the conference urged upon the Missionary Union the supreme importance of the request of the Kakchieh missionaries for two men to be sent out this fall, with special reference to their fitness for sharing with Dr. Ashmore, Jr., and Mr. Waters in the work of theological instruction. The reference committee endorsed the plans to open medical work and to take steps toward building a dispensary as soon as possible in Chowyang. We give below a résumé by Rev. George H. Waters of Swatow, the statistician, furnishing facts and figures that show reason for gratitude. — EDITOR.



A TYPICAL TEMPLE FOR WORSHIP OF ANCESTORS AT HUNLOU, TWENTY MILES FROM SWATOW, CHINA

tion was 621, a gain of nearly 100 over all previous years, and the increase in fees paid by pupils was proportionate to their increase in numbers. The total native contributions including \$3,013 for chapel building and repairs, amounted to \$11,814.98 (Mexican), of which \$1,177.55 was given to home mission work here in China. This last amount is a little more than double the sum given last year, and together with the increase in the number of churches entirely self-supporting, show that there is cause for gratitude that the growth of the churches has been intensive as well as extensive.

More Men

On the vital subject of reenforcements the situation is summed up in the following quotations from resolutions: "We recognize in the remarkable political, social and intellectual movements now witnessed around us the grandest opportunity for Christian effort of the present age, and the imperative call of our Master to enlarged and consecrated service. We ask that each Board send us fifty missionaries a year for a period of two years. We entreat you to lay these matters on the hearts of our churches, that with their prayers and their gifts of money and men they may hasten the establishment of Christ's kingdom in this land."

The call is not from these men, but

from God, through the great need. This number would take all of the fifty men sent out by our southern brethren and two and one-half times as many as the twenty our Union hoped to send to all its fields, from each of which comes the same urgent call. Pray for men.

Japanese News

MR. S. NEMOTO, member of the Japanese parliament, gave the principal address at the recent commencement of Duncan Academy. He is very active in practical temperance work. In his address he spoke appreciatively of the power of Christianity in Japanese education, home life and politics, congratulating the school on their privilege of enjoying the influence of Christianity for building righteous, sterling character. . . . The soldiers in the hospitals of Japan recently showed their appreciation of Christian work at the dedication of the new hall of the Red Cross Hospital in Tokyo. Miss Clagett had secured the privilege of holding a Christian service, expecting a hundred in attendance. There were nearly 1,000 present, and 150 Testaments were distributed. . . . The work of Japanese translation, especially of biblical commentaries, which are so much needed, has been laid upon Rev. F. G. Harrington of the theological seminary, Yokohama. He has a thorough mastery of the language.

In the *Record of Christian Work* for June, Mr. John R. Mott writes briefly of the unprecedented opportunity in Japan. It is the same open door to which our attention is called by our missionaries and all interested travelers and all those whose hearts are yearning for the welfare of Japan. To us is given the privilege of making known to them the true Leader of the most progressive nations, the Leader of the Orient as well as the Occident.

ANNUAL CONFERENCE, JAPAN

MEETING OF THE MISSIONARIES OF THE UNION

BY REV. A. A. BENNETT, D.D.

YOKOHAMA, JAPAN

THE time of the meeting was May 6-11. The place, as for several years, was Arima, the beautiful mountain retreat with mineral springs and natural hot water for baths. It is a popular summer resort and hence has room for various religious gatherings earlier in the season. Here over thirty of our missionaries enjoyed a time of spiritual refreshing. Our full fellowship was helped by our sitting down at the same table for all of our meals. We were delighted to have with us as guests, Miss C. Sainz, of our mission in Capiz, P. I., and Mr. and Mrs. George C. Briggs of Melrose, Mass., who are now taking their brother, F. C. Briggs, on a "round-the-world" trip.

An excellent letter was received from Secretary Barbour, expressing his characteristic sympathy and deep interest. The meetings included richly spiritual devotional services, important business conferences and the reading and discussion of several carefully prepared and practical papers. The sermons, preached by Mr. Briggs and Mr. Bullen, were practical, uplifting messages. . . . Earnest request was made for a large appropriation for the securing of a suitable evangelistic center in Tokyo, the great metropolis of the nation. It has seemed wise to expend much money for our educational equipment in various places, and for our floating bethel, the "Fukuin Maru." We need now a well-fitted building in a central location in the capital, which can be open every day and perhaps every night in the week, where we can have our Baptist headquarters and a great workshop for all kinds of evangelistic work to reach those who cannot be reached through our present small and scattered preaching places. The times are ripe for it,

and the utility of such an enterprise seemed patent to all. . . . The appointment was requested of two new ladies for our girls' school in Tokyo, a missionary family for general work in Shinshu and provision for a Christian home for girls in higher schools.

Steps were taken to proceed with the publication of our large-type New Testament, commenced some time ago, the expenses of which are provided by the American Free Mission Society. It was also voted to publish a translation that has been made of the "Harmony of the Gospels" by Professors Stevens and Burton. . . . The reports showed that the educational work was being earnestly and efficiently pushed. The evangelistic reports were equally encouraging, the large number of baptisms on the Kobe field, the general advance on the Morioka field and the work for the soldier being especially gratifying. . . . Between the meeting hours of the conference two services were held for convalescent soldiers at Arima, with excellent attendance and attention and the thankful reception of religious reading matter. This is an index of general conditions. . . . Miss Hughes is the first one to complete the language-study course prescribed by the conference, and received a diploma.

The news of a donation of 10,000 yen for the work of the Young Men's Christian Association by the emperor and empress was received with loud demonstrations of joy. This fact, taken in connection with a promised imperial gift of 1,000 yen per year for ten years to the Christian orphanage at Okayama, of a gift from the same source of 1,000 yen for Christian work among ex-convicts, and the fact that

it has been decided to place the instruction of the imperial grandchildren in the charge of a Christian Japanese lady of kindergarten fame, prove to the Japanese the groundlessness of the assertion that to embrace Christianity while Japan is warring with a Christian country argues infidelity to the emperor. These are certainly the most notable

gifts ever made by a non-Christian emperor for distinctively Christian work.

The delightful social evening, closing the conference, was refreshing to the whole force of workers, who went back to their fields rejoicing in their fellowship and even more in the privilege of service in a time and place so pivotal in the interests of the Kingdom.

CURIOUS CUSTOMS OF THE CHINS

A STUDY IN ANTHROPOLOGY AND COMPARATIVE RELIGION

BY REV. E. H. EAST, M.D.

HAKA, BURMA

A recent letter from Dr. East describes a trip among the tribes of Chins known as the Kenhouse and the Seins, who dwell north of Haka and directly south of Manipur. This is by no means Dr. East's first visit in this locality; for a school was established in Koset village near Fort White more than a year ago, and two converts have already been won under the faithful work of the native teacher Saya Shwe Zan. Never before, however, have we received such a vivid description of these people and of the very singular customs which prevail among them. Graphic as this picture is, it is far from an adequate description of the ignorance, degradation and suffering abounding throughout this region. The grace of God and love for human souls, alone, can make life endurable amid such a people. May Christians everywhere send up earnest prayer to God for our isolated workers, and that the light of the gospel may rapidly dispel this midnight gloom. All will be glad to know that Rev. and Mrs. A. E. Carson, the pion-

cers at Haka, are now returning to their old field. They will share the large work with Dr. East and reap some harvest from their earlier sowing. We give summaries and extracts from the letter. EDITOR.

WE made first a week's journey from Haka to Tidim and then two days beyond to the principal village of the Kenhouse tribe. There was a cordial welcome from the great chief of the district, Howchinkup by name, who, in company with several other chiefs came to our camp with gifts. This chief, a rich man of a rich tribe, has 200 villages under his supervision and exercises great influence. He keeps an interpreter and is on good terms with the British officials. He has asked for a teacher for this village; and we arranged that he should build a schoolhouse and house for the teacher, provide books and food for the children, and that the mission would furnish the teacher.

We were besieged by the sick and suffering from morning till night, but many were the expressions of gratitude for the help received.



Photo by E. H. East

SKULLS FOR FEEDING, AT THE BANAL PLACE. THE KENHOUSE TRIBE, CHIN HILLS, BURMA

They besought us to build our hospital there and remain among them.

The language of these people is altogether different from that used about Haka, as is also their manner of dress. The women wear short skirts reaching half way to the knees. The men wear long blankets. Beads and other jewelry are common, the women wearing rings of brass and lead, some weighing one or two pounds, around ankles and wrists.

During the time of our visit the chief buried his wife, who had been dead two years. The Kenhouse burial customs are of interest to anthropologist as well as missionary:

At death the body is decapitated, then smoked and dried by a large fire and placed in a sort of coffin or hollow log. The scalp with hair is removed from the skull, after which the flesh is removed and the scalp replaced. It is then rolled up in the blanket of the dead, placed on top of the coffin and provided with food and drink. At this particular time, while the men were drinking at the house, the women were at the grave wailing and providing the dead with food. I saw a number of women feed half a dozen skulls of people who had been dead from ten to fifteen years. It was a gruesome and sad sight to see them jamming rice, millet, potatoes, corn, meat and soup, as well as *sue* (a strong drink) between the teeth of the grinning skulls. . . .

The act of burial is as follows: The dry body is folded and pushed into an earthen jar and buried in the ground, but the skull is placed in a sort of vault, from which it can be taken and fed. The women who mourn wear a black cloth or shawl, sobbing and wailing over the dead.

I was present, also, when they danced a war dance. It was a wild affair. They fired at least 100 shots and brandished their swords. Most of them were intoxicated. At this feast between 500 and 1,000 people emptied 100 pots of *sue*, each pot containing ten gallons. I lack words to describe the horrible sight. Suffice it to say, it was demoniacal and bestial.

On the return journey we paid a visit to the lonely teacher at Koset, to his cheer and encouragement. He has lived a consistent Christian life, which has made a deep impression on the people. Many are thinking of the truth, but fear that the demons will destroy them if they worship God. They say that if no harm comes to Paung Shwin and Tum Harm for two years, they will believe in Jehovah.

We entertained the people with the graphophone and illustrated the gospel talks with stereopticon views. After seeing those on the life of Christ they said, "Now we understand what you are preaching." The Seins also have curious characteristics and customs:

The Seins are by far the most religious (?) Chins I have seen yet, and because of this they are the poorest; for in sickness or the least trouble they sacrifice to the demons. Most of them are too poor to bury their dead, for that requires an ox and a big drinking feast. We preached Christ and the resurrection at this place as well as at the other burial. The Sein tribe bury their dead above ground on an elevation, the slaves being laid on top of the ground, under their masters. I visited six villages in this district and was well received.

Their traditions say that the all-powerful God made all things; he alone is good; men and other spirits are bad. The latter are numerous, and inhabit the hills, trees and houses. To these the Chins offer sacrifices only because of fear. They do not know the wise, loving Father.

First Fruits from the Chin Hills

[Dr. East writes May 24 of the joy of baptizing the first four converts, two men and two women, in Fort White on May 11, as a witness to a large gathering of people. Truly it was an occasion of great joy. Two more candidates await baptism, but will first receive further instruction. Many are inquiring into the new way. With this opportunity and the government urging us to enlarge our medical work, there is, also, impressed upon us the necessity of strengthening our school work, if we are to hold the field, not to say, fulfil our privilege. — Editor.]

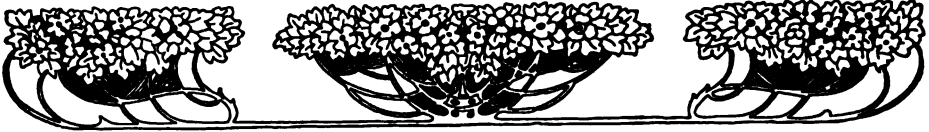
A few of the Items of Special Interest from the Records of a late Executive Committee Meeting

Help was given for Kengtung, Burma. — Rev. W. M. Young was authorized to accept from the government a building suitable for school purposes; the plans were made looking to securing a Karen missionary and Shan missionary of experience to help during the coming dry season.

Plans for Assam. — It is planned that Rev. H. B. Dickson be transferred to Kohima, relieving Dr. Rivenburg for a needed furlough; the opening of work at Sadiya was sanctioned, gratefully accepting Dr. Clark's offer of 3,500 rupees for the bungalow, and assigning Rev. L. W. B. Jackman to the station.

New Men and Land for China. — Rev. C. G. Lewis was designated to West China; Rev. G. W. Lewis, another new appointee, to South China; \$250 Mexican was appropriated for purchase of land to be used for a boys' school in the Central China Mission.

FROM THE WORLD-WIDE FIELD



FROM BURMA

Kengtung and the Borders of China

LATE reports from Mr. Young tell us that, while unable to go out touring on account of his wife's health, he met large groups at the compound. These have been one to even four hundred at a time. At the same time he has kept companies of native evangelists touring continually in different directions. These delegations report numerous large villages and many interested hearers, both on Burman and Chinese borders. There are indications of a tribal movement among the main branch of the Was toward Christianity. Mr. Young reports encouraging visits among the villages of the Kwes, who are generally in better material condition and more industrious than the Muhsos, and claim to be better in religion and morals. There is not so much reason to expect immediate returns from the Kaws, where polygamy and opium are among the hindrances.

New Life in Burma

MRS. J. E. CASE of Henzada, Burma, writes a review of important incidents on the field during the past year, some of which have already been reported. Eleven were baptized at association time, including six Chinamen. A heathen head man engaged two of the latter to build a house in a distant village, saying:

Other Chinamen drink and chew opium, but these do not even smoke cigars; they just work, but they do not work on Sunday.

This is a frequent testimony. Surely the grace of God makes men new and whole. It would be very instructive for us in the home land to see the new hearts, new homes, new society, new life in Burma, as suggested by the previous incident and the following:

The daughter, granddaughter and two great granddaughters of the first Burman preacher in the Henzada field gave in dialogue form, at the Jubilee meeting, the thrilling experience of their ancestors illustrating the old and new life and times.

School for the Blind, Moulmein

The following is condensed from an article concerning this interesting work, written by Rev. Selden R. McCurdy, missionary of the Union. — EDITOR.

THE school for the blind in Moulmein, Burma, is the only institution in that country for the more than 11,000 unfortunates of this class. The Buddhists believe that a blind person is accursed, and that whoever assists him also partakes of the curse. Hence no provision is made for their education or comfort. It remained, therefore, for a Christian to inaugurate a work which, although only five years old, has already brought cheer and brightness into many lives.

Maung Pe Gyi was a student in Rangoon Baptist College. Through an accident in youth he had lost the sight of one eye. A physician attempted to restore the injured eye, but the effort proved disastrous, rendering the patient wholly blind. By this sad calamity he was obliged to abandon his cherished hope of becoming a teacher in the mission; but his heart was drawn out in sympathy for the multitudes of others in Burma who were similarly afflicted and he determined to do something to help them.

In this he was assisted by the missionaries, especially by Dr. Ellen K. Mitchell and Miss S. E. Haswell, also by government officials who promised to aid him financially. A public subscription list met with encouraging response. Finally a course of study and of manual labor was laid out, apparatus secured and a small beginning of a school made in a private house. Pe Gyi adapted the "Braille" system of raised letters to the Burmese, invented the necessary type and has prepared books. A primer, the first, second third and fourth readers, a part of the Gospel of John and some Christian hymns have been put into print.

The boys attend the Burman church at Moulmein and already a number have indicated a desire to be baptized. The noble founder's life has thus been enriched instead of impoverished.

FROM ASSAM

Further Advance in the Naga Hills

IN the MAGAZINE for April, Mrs. Dowd of Impur reported the baptism of the chief man of Lungkum village. Mr. Dowd writes of this joyous experience and says the new Christian is now about the greatest man in the tribe. He adds:

We are gratified that the committee of reference and the Assam conference passed favorably on all our estimates for next year, and trust that the Executive Committee may be able to do the same. Almost every day new opportunities for work are presented. Apparently all that is needed, besides God's grace, to take many new villages for Christ is the money and the men.

FROM SOUTH INDIA

Baptisms and Harvest Festival

WE have baptized 169 converts this quarter, all but five or six coming from the heathen community, and some from new villages. In connection with our recent workers' meeting we had our second harvest festival. Christians were present from twenty-five villages and the offerings were considerably larger than last year. We hope to make this an annual affair and have it in a way take the place of the old Hindu festivals. REV. F. KURTZ, Madira, South India.

The Third Harvest Home Festival

MRS. DAVID DOWNIE of Nellore, South India, writes of this very interesting occasion, which occurred on Friday to Monday, April 21-24.

The meeting was held in a large *pandal*, "shed," prepared by Mr. Thomssen, the missionary, but the native committee had charge of the other arrangements. Two hundred and three were baptized on Sunday afternoon by two administrators, all these candidates having been carefully examined and received by the church during the previous month. This orderly service before the vast assembly was a very impressive testimony to Christian character and faith. On Sunday evening Dr. Downie gave a sacred concert on his gramophone before government officials and English-speaking Hindus, as well as the Christians and ordinary attendants. It may go without saying that he improved this fine opportunity of presenting the claims of the gospel by short talks in connection with such hymns as "My Faith Looks Up to Thee," and "Crown Him." There was a deeply pathetic but beautiful reconciliation between a mother-in-law and a daughter-in-law, where they were joined together in real Christian peace and love. On the last evening there was a Christian procession, in which, to the music of a native band, with banners and torches, the mission party was escorted on the way to the closing meeting and gramophone concert. Thousands were assembled and the occasion was delightful and impressive, many of the people staying all night for a sacred concert of the story of Joseph.

We would join heartily with Dr. and Mrs. Downie in congratulating Mr. and Mrs. Thomssen on the progress of their good work, of which this is but a single illustration.



Photo by Mrs. D. Downie

"TWO HUNDRED AND THREE BAPTIZED ON SUNDAY AFTERNOON," APRIL, 1905, BAPATLA, SOUTH INDIA

Volumes in a Sentence

I HAVE nothing new to report, except the fact that we shall probably have the joy of baptizing some 700 believers during the next three months or so. These have been candidates for baptism for some time. REV. JOHN NEWCOMB, Cumbum, South India, May 12.

Baptisms in South India

A TOTAL of 1,231 baptisms are reported in the American Baptist Telugu Mission during the first three months: Allur, 19; Hanamakonda, 18; Suria-
petta, 105; Gurzalla, 17; Kandukur, 7; Udayagiri, 42; Kavali, 42; Narsaravapetta, 31; Ongole, 390; Ramapatam, 46; Podili, 114; Madira, 159; Gudval, 18; Nellore, 21; Nalgonda, 11; Kanigiri, 109; Kurnool, 12; Vinukonda, 6; Vepery, 2; Madras, 36; and Darsi, 26. — REV. J. HEINRICHS, *Chairman of Committee on State of Telugu Mission.*

FROM CHINA

A Spontaneous Chinese Work

WE are glad to be at work again. I reopened the dispensary at the Point two weeks ago and hope to open the central dispensary next week after some necessary repairs. I have also attended many patients in their own homes, while others have visited me. Mrs. Huntley has started her class for women which she hopes to have twice weekly, and is much encouraged. Opportunities for service abound on every hand. The harvest is tremendous; oh, for more laborers! Last Tuesday we opened a new chapel at Kiaokeo, one of the most spontaneous works I have ever seen in China. It commenced in the house of an unpaid native worker who had a passion for souls; the Lord has greatly blessed his testimony and we now have more than forty baptized members and many inquirers who pay his salary as an evangelist and largely support the chapel recently opened. — REV. G. A. HUNTLEY, M.D., Hanyang, China.

Two Personal Testimonies

A Great Need and a Great Help

REV. JOSEPH S. ADAMS of Hanyang, China, writes a most earnest appeal for a young woman helper for the girls' school, who "must come at once or else the results will be very serious to Miss Crowl, the overworked teacher."

It will be very interesting to the readers to learn the news that came in this same letter, of a wealthy English traveler, who does not wish her name disclosed, making a second visit to Hanyang and surprising the missionaries by a call, and more by its results. After a long interview with Mrs. Adams and a survey of the compound, she expressed her gratification and emphasized it by a generous donation of \$2,088.20 Mexican for the erection of a brick building to be used as a girls' school. This amount is now on deposit in the bank. We believe that there are very many others who would be equally interested could they see the needs with equal clearness. This illustrates one mission of the MAGAZINE, to help all the Baptists of the North obey the command of the Saviour: "Lift up your eyes, and look on the fields, that they are white already unto harvest."

[Friends of the work feel especial gratitude for the preservation of the life of Mr. Adams, who came near drowning on account of a collision on the Yangtze River. His rescue was due to the fact that he is as good a swimmer as he is a missionary. — EDITOR.]

FROM JAPAN

"Comfort Bags" and Gospels

WE are still receiving frequent reports of the splendid work in the hospitals of Japan. The distribution of Bibles to the Russian prisoners, also, is fruitful. Mrs. Yajima of Tokyo, president of the Woman's Christian Temperance Union of Japan, has had more than 33,000 "comfort bags," containing such articles as are needed for the soldiers on the campaign, made and forwarded to the men in the army and navy; and in each bag was a gospel and tract and a letter of comfort. This gives the key to the work which is done in the spirit of Christ and we do not wonder at the numerous letters of appreciation and other evidence of fruitfulness.

FROM AFRICA

Welcomed on the Congo

WORD is received from Rev. W. A. Hall, Matadi, Congo State, concerning the pleasant voyage of himself and Mrs. Hall and their inspiring reception:

Five chiefs came in a body to welcome us, bringing presents; following them came our people with expressions of gratitude to God, a formal speech of sympathy and gifts indicating welcome. On May 7 there were 227 persons at the Lord's table, and the offering amounted to \$20; and so, although foes are busy, friends are alert.

The young man in the center is named Tokejo. He helped Mr. Moody, Mr. Hall and Mr. Clark in the study of the language. He was baptized by Mr. Hartsock whom he helped at Irebu. For some years he gave promise of being an earnest co-worker, but then fell into sin, ran away from the mission, living for five years in polygamy. At last he became seriously ill and again heard God's voice. Recovering, he changed his ways, has taught and preached, and is now a consecrated worker, triumphing over temptation and in persecution. He is receiving further teaching from Rev. Joseph Clark, who oversees his gospel work.



Photo by J. Clark, Ikoko, Africa

FROM THE PHILIPPINES

Trips that Pay

ON a recent tour about Santa Theresa thirty-five were baptized. A native chapel is building in one barrio. These simple-hearted mountain people make thorough, earnest and consistent Christians. Tomorrow we start on another "hike" for several weeks, in Calivo District. Calivo is a town of great promise. R. C. THOMAS, M.D., Capiz, P. I.

FROM EUROPE

Revivals in France

THE month has been the most glorious in my experience as a preacher of the gospel in France. Crowded meetings two or three times a week in Geneva, Cannes, Nice, Mirseilles, Nimes and other places, and hundreds of souls converted to Christ, have shown me and my friends that, for the present, I must give myself to revival work. The Spirit of God is passing over the whole Protestant church of France. — REV. R. SAILLENS, Paris.

[The ending of the Napoleonic Papal Concordat by the vote of July 3 will give a great impetus to Protestant work in France. — EDITOR.]

Spiritual Awakening of Norway

REV. C. W. FINWALL, pastor of the Logan Square Norwegian Baptist Church, Chicago, during the spring of 1904 worked in a very successful revival of a Lutheran church in Chicago with Mr. Martin Lunde of Norway. He found the

evangelist to be a scriptural, spiritual, practical man and preacher; and hundreds were won for Christ. During the past year Mr. Lunde has been working among the Lutheran churches in Norway, and wherever he preaches throngs have attended the services, Christians have been aroused, and multitudes converted. To condense Mr. Finwall's report:

In March, he began to preach in the capital, Christiania. The largest halls could not contain the people. The largest tabernacle was engaged, and for two months the most wonderful work of grace Norway has seen has been in progress. All classes are affected, from the university students the rich and professional, to the poor and the inmates of the prisons — "the air is full of it." During Easter-week, Mr. Martin Lunde spoke to more than 30,000 people. The ministerial (Lutheran) association of Christiania has arranged for many country pastors to come to witness what God is doing. It is an orderly, quiet, but transforming work of God, that bids fair to stir Norway from end to end. All churches are filled; people are eager to listen to the gospel; the movement is surely guided of God. A Baptist minister not far from Christiania wrote me recently that more than seventy persons have yielded to Jesus on his field. The whole land is aroused. Will the Baptists have a hand in it?

Mr. Finwall pleads that the Baptists of America send a capable evangelist to the 2,250,000 people of Norway, for whose salvation they gave the past year \$1,900. Will the churches provide this extra amount, that we may fall in line with God's wondrous working in that land of political unrest, of spiritual longing and wakefulness? Through the gospel will come the true independence of Norway. To-day there is open a wider door for the truth that will uplift the nation. Just now it is of special importance to seek by every means to prevent political conditions from smothering spiritual life.

HELPS *for* HOME WORKERS

That the Aged may See

MRS. J. E. CASE of Henzada, Burma, writes that she would be glad to receive discarded pairs of spectacles for the help of aged Christians whose poor eyesight now makes it almost impossible to read their Bibles.

An Illustration of Progress

MR. E. P. COLEMAN, Treasurer Emeritus of the Missionary Union, has been making some interesting researches and furnishes this very instructive statement:

The trial balance for December, 1868 (Mr. Coleman began his service January, 1869) read \$200,108.70, while the trial balance for December, 1904, has increased to \$1,427,583.

Our plans for greater things are certainly in the line of the progress of recent years and the evidences of God's favor.

Stories from the Annual Report

THE Annual Report in its new form is a good-sized volume of nearly 450 pages, and presents a fine appearance. Everybody will want it, of course, as a book of reference; but we wish again to call the attention of pastors, Sunday school teachers, missionary committees and all workers to the fact that it contains a great store of incidents from real life on our mission fields. These stories can be used with excellent effect as illustrations for sermons and Sunday school lessons, and to brighten up all kinds of missionary meetings. A long list of such stories is before us as we write, and we give a few of them as a suggestion. The titles are our own, and the figures refer to pages of the Annual Report:

The Lord's Prayer in Shwe Dagon Pagoda, 73, 74.

Shwey Win and His Family Worship, 75.

The Hindu Boy and His Father, 80.

A Blind Man's Gift, 72.

The Crippled Teacher, 95.

The Haunted Mountain, 97.

The Karen Hustlers, 100.

One Christian Girl in the Jungle, 102.

Burning the Altars, 106, 109.

A Christian-Buddhist Funeral, 112.

Strong Young Men, 147.

"You Have Taken Away My Son," 156.

The list might well be continued through all the reports from our mission fields; but we think it is hardly fair to deprive our workers of the pleasure of finding these nuggets for themselves. Invest in the Annual Report mine, and sink a shaft at once. The volume will be sent, postpaid, on receipt of fifteen cents.

Fancy, Fiction and Facts

THE *Watchman* has lately been printing some exceedingly spicy tales of pastoral life under the general title of "A Protestant Confessional." Perhaps the most astonishing of the stories thus far printed is "Mrs. Benham's Missionary Meeting." To signalize her election to the presidency of the Brently missionary society Mrs. Benham planned an extraordinary missionary meeting, and secured the attendance of a number of missionaries and high officials. But the avalanche came when, in her speech introducing the missionaries, she said:

I don't think we do enough for our missionaries. They go way off to the ends of the earth and live among the cannibals in India, China and Japan and have to dress like the natives and to eat like the natives, and sometimes the heathen eat them; and the heathen are fighting all the time and threatening to kill them; and they don't see a decent person from one year's end to another. I have got a few of them here this afternoon, so you can see some real live missionaries who have just escaped from the hungry cannibals and can tell you how much they have suffered.

As she went on the missionaries smiled, blushed and shifted uneasily in their seats, and in their addresses they tried to correct as gently as possible the amazing amount of misinformation in Mrs. Benham's speech.

Of course this is "just a story," as the children say, yet "Brently" may be somewhere on the map under another name, and it is certain that there is a vast amount of misinformation regarding mission work. What a revelation it would be to such a one to see and hear the stereopticon lecture, "How a Missionary Lives and Works," which we furnish. And in case somebody should miss the moral of this little piece, here it is: *Use our Literature Department more extensively.*

The Danger Point

REV. ERNEST H. MACEWEN writes of an experience with which many other pastors can sympathize. The awfulness of the sin of opposition to missions — which, whether manifested as indifference or blindness to the vision of Christ and the leading of his Spirit, or more active opposition, is simply unbelief — is so contrary to the spirit of the Bible, to the nature of Christ, to all of his teachings, that we do not wonder that Mr. MacEwen attributes spiritual dearth in home churches to absence of the missionary spirit, and suggests that this opposition to the Spirit of God is at least dangerously like the sin against the Holy Spirit. Foreign missions cannot be regarded as "foreign" to the life of any friend of Christ.

"As the Father hath sent me, even so send I you." "He that hath not the spirit of Christ is none of his."

"One of the Best Sessions"

THE twenty-second annual session of the International Missionary Union, held at Clifton Springs, N. Y., from June 7 to 13, brought together over 150 missionaries, some on furlough and some retired, to enjoy the generous hospitality of the sanitarium and the Christian fellowship with workers. The following represented the Missionary Union: Dr. Witter and Miss MacLaurin; Dr. Kirkpatrick, Mr. Cummings, Mr. Gilmore, Mrs. Roberts and Mrs. Elwell of Burma; Dr. Scott and Mr. Speicher of China; Mr. Jones, Mr. and Mrs. Tenny and Miss Fife of Japan; and Mr. and Mrs. Fraser, under appointment.

Several speakers reported on China, laying special emphasis on the great opportunity for educational missions now presented by the universal and insistent demand of young China for Western learning — a demand which has compelled even the dowager empress to fall into line and order the establishment of schools on Western lines.

The speakers on Japan presented opportunities and needs comparable only to those in China. To influence Japan is to influence all eastern Asia. Rev. E. H. Jones of Sendai was one of the speakers at this inspiring session. Strong resolutions were adopted by the conference presenting this work to the American public.

During the conference on Africa, the fact was emphasized that the Natal Government is taking an attitude unfriendly to missions, as a result of "Ethiopianism" promulgated in South Africa by Bishop Turner.

At the farewell meeting prayers were offered for twenty-six missionaries who expect to sail this year, four going for the first time.

PROGRAM: GLEANINGS FROM MANY HARVEST FIELDS

Scripture: Ruth 2: 7; Matt. 9: 36-10: 1; John 4: 35-38.

CHINA: South China's Conditions, p. 307.

West China's Work and Call, p. 305.

Central China's Progress, p. 314.

Union Conference, Shanghai, p. 307.

Loud Call for Harvesters, p. 305, 308.

JAPAN: Fellowship; The Emperor's Gifts, p. 309;

News, p. 308; "Comfort Bags," p. 314.

BURMA: Chins of the North, p. 310; Kengtung and Henzada, p. 312; The Blind, p. 312.

ASSAM: Continued Progress, p. 313.

SOUTH INDIA: Two Harvest Festivals; Baptisms, p. 313.

AFRICA: Welcomed, p. 314; Redeemed, p. 315.

PHILIPPINE ISLANDS: Profitable Trip, p. 315.

EUROPE: Revivals in France and Norway, p. 315.

Note: Use side lights in Helps for Home Workers, Editorials and Personals.

SEPTEMBER TOPIC: PASTORS, YOUNG PEOPLE.

OCTOBER SPECIAL TOPIC: JAPAN TODAY.

THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

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Editorial

The Next Number Pastors and Young People

As previously announced, we had planned for this year to combine the August and September numbers of the MAGAZINE; but it has been deemed best for the sake of the Sunday school lessons, freshness of the news and other reasons, to publish the September number separately. Already considerable very interesting material has been planned for it. It will contain some plans for the prayer cycle, fresh reports of summer conferences at home and of work abroad, and besides these several other articles of particular interest to young people and pastors. It seems especially fitting that this should be the character of the MAGAZINE for the opening of the school year and what might be called the opening of the church campaign for the season.

Patriotic Illumination Armor of Light

ON the evening of July 4, in Provincetown, Mass., there was a beautiful and suggestive sight. Six United States battleships lay in the harbor: the "Missouri," "Maine," "Kearsarge,"

"Kentucky," "Alabama" and "Massachusetts." As a fitting close for the day of patriotic sports on land came the electrical display at night. These great steel fighting machines, whose ugliness was hidden in the darkness, were now illumined by thousands of incandescent lights, arranged in beautiful lines from bow to stern, with smoke stacks transformed into streams of light, and the masts converted into crosses of gold.

It seemed to the observer to suggest a few reflections: God makes even the wrath of man to praise him; the sword and cannon are overruled by the providence of God in furthering the advance of his Kingdom.

Again, it was a suggestive symbol of the "armor of light," for in modern warfare it is the searchlight, not the cannon, that is the best protector against the torpedo boat, reminding us that personal and national honor and truth are the best armor in the battle for advancing the interests of the kingdom of God.

One could not help wondering what John Carver and his fellow pilgrims would have thought as they lay at

anchor in that same harbor in chilly November, 1620, could they have seen in vision the spectacle of this night. Perhaps another sight of two evenings previous would have been as strange to them, when on this soil, the first in America touched by their feet, between two and three thousand Portuguese men, women and children, led by their national fraternal societies and a band of music, met the Roman Catholic bishop and escorted him to their church for religious services.

Trusts and Trustees

We are having, of late, not simply a great deal of discussion in regard to trusteeships, but a call to re-emphasis of fundamental principles of honesty. An insurance company, however, is not called upon to be more fully obedient to high principles that govern trusteeship than the individual Christian or the Christian Church; for as we know, we are "trustees of the gospel," as well as of abilities and opportunities. The code governing trusts is very strict, and the fundamental principle of it is that a trustee shall not profit at the expense of the trust estate. With so large a trust we, at least, should be honorable and equitable.

Life Saving. Life Giving

Typhoid, that most dread scourge of soldiers, has been about eliminated from the Japanese army; and this is only one of a number of achievements in the prevention of disease and death which Dr. Anita Newcomb McGee places to the credit of Japan in her account of "How the Japanese Save Lives" in the May *Century*. We have frequently referred to the splendid service our missionaries have done in the hospitals of Japan. They often remind us of the almost unparalleled success of the Japanese in their care of the sick and wounded.

These are suggestive illustrations of our Saviour's work of spiritual life saving for these same people of the Orient.

The "Mysteries" of the Lamas

The new book of L. Austine Waddell, entitled "Lhasa and Its Mysteries," with the record of the expedition of 1903-4, has been pronounced one of the most vivid, comprehensive and useful works on the ancient land of Tibet. The author's long study of the manners and religions and life of the country has qualified him to speak to our profit as well as interest. He tells us that the reason that Tibet has remained so long unknown is that the lamas, who are the rulers, priests and merchants of the country, have purposely kept the people in ignorance. He finds no foundation for the oft-quoted statement that these monks are guardians of some special secret mysteries; they themselves are largely illiterate. In the grand temple of learning at Gyantse "not one in twenty or more [of the lamas] could even write, and only two or three out of a hundred had ordinary intelligence." It is easy to see why Tibet is so far behind the civilized world. It is blighted by ignorance and superstition, needing the light and liberty of the gospel truth. Let us not cease to pray that we may be ready with men and money as soon as the door is fully open.

The War and China

With reference to the question of the probable effects of the Russo-Japanese war, we would call attention to an article in the May number of the *Chinese Recorder* (The American Presbyterian Mission Press, Shanghai, China), in which Rev. A. B. Parker, D.D., speaks of the universal conviction that the war will have great and far-reaching results in the progress of mission work. On the one side it will stimulate following the example of Japan in matters of constitutional government, civil and religious liberty; this means enlightenment, progress, liberty of conscience and freedom of speech. A Russian victory would mean just the opposite, as well as the strengthening of the position of the Roman Catholics in China. The

expansion of Japanese influence and the extension of Western learning would go hand in hand. China would see "what Japan has done by tolerating Christianity and adopting Western ideas," and as a result Christianity would find much greater favor than hitherto with all classes. Doubtless also there would be unfavorable results: The Japanese teachers and literary methods will tend more and more to take the place of those supplied by the missionaries. Atheistic and infidel literature from Japan will become more popular. We hear the call for prayer and earnest endeavor to prepare for whatever the result may be by strengthening our forces all along the line.

The Opening of Japan

The remarkable progress of Japan during the past fifty years is the occasion of frequent comment and continued wonder. The work of our missionaries and the influence of the gospel in this modern progress is frequently illustrated.

In his personal recollections of the expedition of 1853-54, entitled "With Perry in Japan," in the *Century* for July, John S. Sewall, the last survivor, relates a fact that shows the influence of missionaries at a date long before 1853. The author says that their colloquies were carried on in Dutch, for the Dutch were the only ones who had kept a good hold on the graces and commerce of Japan; and then adds:

But we afterward found that the Japanese printers were in the habit of republishing the text-books prepared by our missionaries in China for use in their schools. The knowledge of America which we found thus diffused in Japan had come straight from Dr. Bridgman's [the missionary's] "History of the United States," a manual written and published in China.

Another very significant fact is stated by the writer referring to the scrupulous observance of the Lord's Day and the usual religious services on board the flagship, in which he says:

The hymn sung on that occasion has become historical; it was Watts' solemn lyric:

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy."

It was sung to the tune of "Old Hundred," and led by the full band, the familiar strains poured in mighty chorus from two or three hundred lusty throats, with a peal that echoed through the fleet and wafted the gracious message to the distant shore. The Japanese listened with wonder; and their wonder deepened into amazement when they found that the whole day was to be observed as a day of rest, and none of them could be admitted on board.

America and the Nations

All patriotic citizens join with the Mohonk Conference in their hearty appreciation of the advance of the cause of peace during the past year, and are especially grateful at the part our own government, led by our President and late secretary of state, has taken in this matter. It is the sincere hope of all that America will come to stand, not simply for peace between Japan and Russia but also for the practise of the loftiest code of morals in all international relations, being a world-power for righteousness. The distinguished services of the late Secretary Hay in establishing what is called the new school of diplomacy by applying simple common sincerity and candor in international dealings will always mark his name as deserving of highest honor from our nation and all the nations of the world. The stand taken against the partition of China was righteous and honest and frank, hence successful. The recent orders from our President concerning the enforcement of the Chinese Exclusion Act will mark, we trust, a more humane enforcement of that law; and many wish that it might be the beginning of better treaty relations. It seems a sad commentary on national diplomacy or on human nature that we had to wait until our commerce was seriously interfered with before taking this action in requiring Chinese students and travelers to be treated as men. It may be observed, to speak in the figure of the physiologist, that the most sensitive nerve surface of the body politic is not in the eye but in the pocket-book; or, perhaps, to risk the mixing of the figure, we need to touch the nerve of the pocket-book in order to open the eye.

Missions in the Sunday School



THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.

LESSON VII. 2 CHRON. 34: 14-28. AUG. 13

Josiah and The Book of the Law

When the Book was Read

And Shaphan read it before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes. Va. 18, 19.

SEVERAL of the lessons of this quarter furnish a startling commentary on the idea which is sometimes advanced by the critics of missions, that the heathen are just as well off with their own religions as they would be with Christianity and that idolatry is only another way of approach to God. But the debasing heathenism of Israel and Judah shows what will happen anywhere when the true word of God is lost. These idolaters were descended from those who worshiped Jehovah; the king had done a noble work in cleansing the land from idols; some influences of the lost book still had

power in the land. Yet when Shaphan brought in the book of the law, which had been found, and read it before Josiah, the king rent his clothes in token of his grief at the contrast between things as they were and as they ought to be.

Think, then, what it means when the Bible is brought into civil, social and religious conditions where it was never

known before.

The first thing it is likely to meet is opposition.

"Sometimes," says Dr. William Ashmore, "when I was proclaiming some Bible truth to a Chinese audience, a man would rise up and shout excitedly, 'You lie!' 'No,' I would say, 'I am telling you the truth, and if you will wait till the service is over, I will be glad to talk with you.'"

Then too, God will never be satisfied till every knee shall bow, and every tongue confess that Jesus Christ is Lord.



"PROCLAIMING SOME BIBLE TRUTH." JOHN 3: 16

LESSON VIII. JER. 36: 21-32. AUG. 20

*Jehoiakim Burns the Word of God**Another Roll*

Take thee another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. Vs. 28.

IT would take many volumes to contain an account of all the mistaken, malicious and fanatical attempts to destroy the word of God. Then it does seem strange that in these days attempts are made to destroy it by the same method Jehoiakim used, and that by people who, like Jehoiakim, should be most zealous in its defense. In the Philippines it is not exactly heathenism that our missionaries have to contend with, but many half heathenish ideas mingled with the formalities of a decadent Romanism. For some reason, many of the Romish priests have a great aversion to the New Testament; and since our missionaries have been distributing copies among the people some of the more zealous priests have collected all the copies they could lay hands on, piled them up in the town squares, and burned them with warnings and anathemas.

But there is always "another roll." "Three thousand copies of the Visayan New Testament," says Mr. Briggs, "have been printed and sent to the Islands since 1903. These have all been sold, as well as 17,000 copies of the gospels and Acts in individual volumes." "We started on this trip," says Mr. Forshee, of Bacolod, "with 1,500 books, and finished it without any. Everywhere the people are eager to get our books, and ready to listen to what we say." Remember the mission presses, that keep up the supply of "another roll." The May MAGAZINE pictured the fine building of the Rangoon Press; the April number illustrated the little but important Philippine beginnings.

LESSON IX. JER. 38: 1-13. AUG. 27

*Jeremiah in the Dungeon**A Modern Ebed-melech*

Ebed-melech the Ethiopian. Vs. 7-13.

IT is a strange, strange story that comes down to us through twenty-

five centuries, that in all the city of Jerusalem the only man to come to the rescue of God's prophet was a negro, Ebed-melech, the Ethiopian. More than once during his recent perilous journey into the interior of Africa to select a site for a new mission station, Dr. W. H. Leslie found that there are Ebed-melechs today, even among the most savage African tribes. At one point of the journey, when the evening camp fire of the little expedition was surrounded by a savage horde, who had already beaten the carriers with cruel blows, Dr. Leslie noticed a fine looking boy of about seventeen, who came up and stood near him, and at first joined in the taunts and threats. But, as the missionary sat unmoved in the midst of danger, the boy's heart seemed drawn toward him, and he tried to pacify the crowd; but although he was the son of the great Zombo chief, his voice was drowned in a howl of derision.

Then, when a circle of guns were aimed at the missionary, the young chief, determined to defend him, cried, "Ah, shoot! Kill the white man! See, he has no fear! Kill me, the son of the great chief Saka!" All night long he kept watch by the missionary's side; and in the morning, with a few of the more friendly, went an hour or two with the little company on their way into further perils. Such incidents show very plainly that there are not only men to be saved in the dark continent, but men who are men — those capable of developing a strong and noble type of Christian character.

LESSON X. 2 CHRON. 36: 11-21. SEPT. 3

*The Captivity of Judah**The Mysteries of Idolatry*

Moreover all the chiefs of the priests, and the people, transgressed very much after all the abominations of the heathen. Vs. 14.

IT is an amazing story of reversal and folly which reaches its climax in the captivity of Judah. How could a nation which had received such wonderful evidences of the presence, power and guidance of the true and living God forget all his benefits and fall into the

abominable practises of the heathen? This lesson ought to be studied not only as a tale of the past but for its profound significance in the moral problems of the present. It is a mysterious fact, that when people of high intelligence and culture fail to accept the truth of the Christian religion, they seem to be easily deceived by systems of heathenism as idolatrous and debasing as those which destroyed Judah. Mrs. Mason's "Little Green God" satirizes a real condition in some high social quarters. Everybody knows that there are many docile students of Hinduism and Buddhism in America today. You may see the descendants of the Puritans sitting at the feet of Hindu teachers. In India, Mrs. Annie Besant, an English lady of ability and literary culture, teaches daily a school of Hinduism in a room containing an image of Ganesha, the hideous elephant deity.

Such things show very clearly that we still need to emphasize the first two commandments, and the truth that there can be no mediator between God and man except Christ Jesus. As a cultured lady of



Photo by J. Clark

CANNIBAL VISITORS AT IKOKO, UPPER CONGO, AFRICA,
WITH "BEHEADING KNIFE"

deep religious spirit recently said, "We need to be devoted to foreign missions in order to keep religion sound and pure in the home churches."

The life was the light of men

WATCHMAN, TELL US OF THE NIGHT, WHAT ITS SIGNS OF PROMISE ARE;
TRAVELER, O'ER YON MOUNTAIN'S HEIGHT, SEE THAT GLORY-BEAMING STAR!
WATCHMAN, DOES ITS BEAUTIFUL RAY AUGHT OF JOY OR HOPE FORETELL?
TRAVELER, YES; IT BRINGS THE DAY, PROMISED DAY OF ISRAEL.

WATCHMAN, TELL US OF THE NIGHT, FOR THE MORNING SEEMS TO DAWN:
TRAVELER, DARKNESS TAKES ITS FLIGHT, DOUBT AND TERROR ARE WITHDRAWN.
WATCHMAN, LET THY WANDERINGS CEASE, HIE THEE TO THY QUIET HOME:
TRAVELER, LO, THE PRINCE OF PEACE, LO, THE SON OF GOD IS COME!

The true light . . . lighteth every man

PERSONAL & OTHER NOTES

Births:

To Rev. and Mrs. F. J. White, Shaohsing, China, April 25, a daughter, Roberta Stevens.

To Rev. and Mrs. W. Pettigrew, of Ukhrul, Manipur, a daughter, Margaret Alice, on June 24, in England.

Married:

REV. A. J. WEEKS, newly appointed missionary of the Union, and Louise L. Scrimger, at Watervliet, Mich., June 16.

MISS CELIA SAINZ of the Philippine Mission has gone to Japan for needed rest.

REV. H. B. DICKSON reports all well and happy at Impur, and the school prospering with ninety boys and girls in attendance.

MR. GEORGE B. HUNTINGTON, assistant to Dr. Barbour, has been elected Recording Secretary of the Executive Committee.

REV. JOSEPH CLARK of Ikoko, Africa, writes of examining ten applicants for baptism on March 21. Many others are asking for admission.

BROWN UNIVERSITY in June conferred the degree Doctor of Divinity on William Ashmore, Jr., in recognition of scholarship and educational service.

DUNCAN ACADEMY, Tokyo, Japan, has been recognized by the government as a "special school." This gives privileges in regard to admission to higher institutions and postponement of the period for military service.

REV. WALTER B. BULLEN and wife are to be stationed at Sendai, Japan. Their temporary residence has been at Kobe.

REV. C. E. BOUSFIELD and family of Shaohsing, China, arrived in New York on the "Kaiser Wilhelm II," July 4, and are now comfortably settled in Dorchester, Boston.

MRS. HANCOCK writes from Tavoy, Burma, May 25, of the failing health of Rev. H. Morrow, expressing the hope that his life may be spared until his successor reaches the field.

THE boys' boarding school at Swatow, China, has been put in charge of Rev. Randall T. Capen, who has with great enthusiasm taken hold of the work of education in the South China Mission.

REV. W. E. WIATT of Moulmein, Burma, is engaged primarily in language study. This is carried on in connection with jungle trips in which he does colporteur work and preaching through an interpreter.

WE who are working on denominational lines would express our fraternal recognition of the great service of the Young Men's Christian Association in its world-wide work for the Kingdom. In the recent international jubilee in Paris this service is emphasized by men of all ranks and nations.

WE wish to record our gratitude that in the severe Indian earthquake, destroying so many towns and lives, our own mission field escaped with only a very little loss to property in Ongole and no loss to body or life. The viceroy thinks it will be necessary to ask for about \$100,000 in outside help. Let us not forget India, suffering from famine and earthquake.

§ **REV. J. O. GOTAAS**, Danish-Norwegian Department of the Divinity School of Chicago University, 1901, for three years pastor of the first Norwegian Baptist Church, St. Paul, has been appointed for service in South Africa.

§ **We congratulate *All the World***, published by the Board of Foreign Missions of the Presbyterian Church, New York City, on the favor with which its first issue was received, a double edition being exhausted very soon after its appearance.

§ **WORD** has been received of the organization of a Bulgarian Baptist association. Our members in this field number ninety and the workers only five. The past twenty-five years have witnessed slow progress, but there is hope of continuous and larger growth.

ALL will rejoice to learn that **Rev. W. H. Roberts** of Bhamo, Burma, has recovered from his recent illness by the help of a few weeks spent in Sinlum. He tells, also, of excellent work by the school boys and teachers in religious conversations with their friends and families.

§ **REV. GEORGE H. BROCK** of Kanigiri, South India, writes of a delightful visit in Tura, Assam. He is enjoying the treat of meeting fellow-missionaries, is "charmed" with the Garos, is taking notes of methods of work and is rejoicing in the prosperity of the mission at Tura.

§ **REV. H. W. B. JOORMAN** of Thayetmyo, Burma, finds much cause for encouragement in a work recently opened among the Chins in Pegu. Already forty have been baptized and two churches organized. He believes that an awakening similar to that among the Karens will follow soon.

§ **A RECENT** letter from **Mr. Forshee** of Bacolod, P. I., reports several baptisms in the district north of Bacolod and encouragement in all lines of work. The field as a whole, has been divided between **Mr. Forshee** and **Mr. Maxfield**, the former taking the north and the latter the south. A kindergarten is greatly needed. The Sunday school is one of the most encouraging features of the work.

§ **We** rejoice with our British Baptist brethren in God's blessing upon their work, and pray that they, with us, may receive contributions more nearly proportionate to the ability of the churches, and the greatness of the Lord's work.

§ **THE** Missionary Union has had as their representatives in the Baptist Congress in London Secretaries **Mabie** and **Barbour** who have given leading addresses. **Mr. George C. Whitney**, chairman of the Executive Committee, and **Miss Muriel K. Mabie** of the Rooms have also been in attendance.

§ **FAITHFULNESS** to the work is what we expect from the sacrificial life of missionaries. This is a wonderful tribute to their character. Another of the frequent instances is seen in the fact that **Dr. and Mrs. Cross** canceled their passage from Rangoon on March 30, because the work was not in condition to be left. They now expect to leave for their furlough June 23.

§ **A BEAUTIFULLY** printed sixteen page memorial of **Mrs. Wallace St. John** of Rangoon, who "entered into rest" September 8, 1904, has been received from **Dr. St. John**. It is largely composed of some of her own last written words, taken from interesting notes of a late trip to Nankham. It is significant that the closing paragraph is an account of a boy's funeral, the last words of the service being: "We shall meet beyond the river."

§ **REV. R. T. CAPEN** writes of "beginning the enviable career of one who has the inestimable privilege of representing in China the Missionary Union, and best of all our Lord and Saviour." He is doing earnest work on the language, not simply by book study, but also through long walks and visitation of public places in which he comes in close touch with the people and does active Christian work. At first he occupied the home of **Dr. and Mrs. Partridge**, but since March 31, he has been living in the house of **Mr. Speicher** in Kichyang. He adds, "The Christians here are very much in earnest. Surely **Mr. Speicher** has a great work to superintend."

§ A SENSE of loss and sorrow was felt by the whole missionary world on receiving the news of the death at Changsha, China, June 3, of Rev. J. Hudson Taylor, distinguished founder of the China Inland Mission.

§ THOSE who have contributed for famine relief work will be glad to hear of the plans to change the inconvenient three-roomed bungalow at Podili, South India, into a convenient five-roomed bungalow. Men will be employed to burn the brick soon. We see in this how the money for relief does double service. It is practical, "scientific charity."

§ FRIENDS whose generous appreciation of Dr. William Ashmore is equaled by their generous gifts, have provided for the Missionary Union an excellent oil portrait of the veteran missionary. It is the work of a rising young artist of Boston, Mr. C. R. Richert, and will in due time hang on the walls of the Rooms beside the portraits of Dr. Judson, Dr. Gordon and others.

§ MRS. C. A. SALQUIST of West China reports an improvement in health since reaching America. She may be addressed in care of Dr. F. Peterson, 1901 Fifteenth Ave. S., Minneapolis, Minn. Mr. Salquist was obliged to accompany his wife as far as Shanghai. He utilized the time of the long return journey to the west in doing literary work for the China Baptist Publication Society and in writing a history of mission work at Suifu.

§ THE missionaries in the Philippines believe that present opportunities call for

a better equipment for their mission press. There is constant demand for good literature and greater need since the Roman Catholics freely circulate large quantities in their interests. They hope that Rev. Eric Lund, who is so well qualified, will make the preparation of literature his special work. He has already done excellent service in this line. In addition to Mr. Lund an experienced printer will be needed to manage the presses.

§ REV. J. HEINRICHS, president of Ramapatam Theological Seminary, sends a copy of the seminary's annual report with a program of the thirty-second anniversary exercises, which were held April 20. We notice that the list of graduates numbers thirty-four; that the program of exercises presents practical themes of actual service; and that the seminary curriculum is comprehensive and apparently would be stimulating. Notwithstanding the regret for the departure of Dr. Ferguson, the report shows progress and encouragement.

§ CAPTAIN R. D. THOMPSON and wife (née Dr. Mary Fowler) of Rangoon, Burma, arrived in Boston early in June on a vacation trip to California, where Dr. Thompson's parents have resided for many years. The landing was saddened, however, by the receipt of a telegram announcing the death of the aged father. We extend our sympathy to the bereaved daughter. Captain Thompson has commanded for many years one of the large steamers plying between Rangoon and Bassein, Burma, and is well and favorably known by our missionaries, in whose work he is deeply interested.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, at his receipt therefor, within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of with the buildings thereon standing (here describe the premises with exactness and particularity) to be and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Incorporation.

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

(Continued from the July number)

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

Nowgong, Anna E.	Rs.		
Long	130.	0.	0
Tura, E. G. Phillips.	3,420.	0.	0
Impur, W. F. Dowd	185.	6.	6

INDIA	Ra.
Ongole, J. E. Clough	297.15. 0
Ongole, Sarah Kelly	848. 2. 0
Ongole, L. E. Martin	2,506. 0. 0
Ramapattam, J. Heinrichs	220. 0. 0
Kurnool, W. A. Stanton (1902-3)	712. 9. 0
Kurnool, W. A. Stanton (1903-4)	969.11. 0
Madras, A. M. Linker	1,482.15. 0
Madras, W. R. Manley	267. 5. 6
Narsaravapetta, E. E. Silliman	252. 0. 0
Bapatla, G. N. Thomassen	1,915.15.11
Udayagiri, F. W. Stait	600. 0. 0
Markapur, C. R. Marsh	270. 3. 0
Gursalla, J. Duseman	121. 0. 0

FEES	Ra.
Received during the year ending September 30, 1904, per accounts	
Rangoon, J. N. Cushing (College Acct.)	23,876. 6. 0
Rangoon, J. G. Craft (Kemen-dine School)	3,492.15. 6
Rangoon, J. G. Craft (Burmese Girls' School)	5,831. 9. 6
Rangoon, J. McGuire	8,127.10. 0
Moulmein, Agnes Whitehead	2,564. 6. 0
Moulmein, W. F. Armstrong	9,174. 8. 0
Moulmein, A. C. Darrow	5,623. 7. 0
Moulmein, Ella J. Taylor	1,040. 3. 0
Tavoy, Mrs. H. W. Hancock	254. 0. 0
Bassein, L. E. Tschirch	1,287. 0. 0
Bassein, E. Tribolet	6,375. 0. 0
Toungoo, C. H. Hep-tonstall	1,287. 0. 0
Toungoo, W. A. Sharp	3,951.10. 6
Toungoo, E. B. Cross	851. 0. 0
Prome, E. H. Payne	66.14. 0
Thongse, W. H. S. Hascall	148. 8. 0
Tharrawaddy, H. I. Marshall	1,843. 0. 0
Zigon, E. C. Stark	2,419. 8. 0

	Rs.
Bhamo, W. C. Griggs	1,815. 8. 0
Mandalay, E. W. Kelly (High School)	5,071. 7. 0
Mandalay, E. W. Kelly (European School)	2,118. 8. 0
Mandalay, J. E. Parrott (Burman Girls' School)	1,612. 0. 0
Mandalay, H. B. Benninghoff	1,443. 8. 0
Pegu, Z. A. Bunn	197. 8. 0
Meiktila, J. Packer	1,051. 8. 0
Namkham, R. Harper	105. 0. 0
Loikaw, J. Anderson	50. 6. 9

ASSAM	Ra.
Nowgong, A. E. Long	41.10. 0

INDIA	Ra.
Ongole, L. E. Martin	8,868.15. 1
Ramapattam, J. Heinrichs	59. 2. 6
Secunderabad, Ida F. Levering	313.13. 6
Secunderabad, Mary D. Faye	22. 4. 0
Secunderabad, K. M. French	438.10. 0
Kurnool, W. A. Stanton (1902-3)	1,884.10. 4
Kurnool, W. A. Stanton (1903-4)	2,254. 6. 6
Madras, A. M. Linker	182.10. 9
Madras, W. R. Manley	38. 2. 6
Narsaravapetta, E. E. Silliman	30.15. 0
Udayagiri, F. W. Stait	334.14. 6
Palnuru, E. Chute	460.10. 3
Kanigiri, G. H. Brock	41. 0. 0
Atmakur, W. C. Owen	80. 0.11

CHINA	Mex.
Swatow, W. Ashmore, Jr.	\$474 45
Swatow, J. M. Bixby, M. D.	107 10
Swatow, Anna K. Scott	324 27
Ningpo, H. L. Corbin	137 34
Huchow, M. D. Eubank, M. D.	952 00
Yachow, B. Corlies, M. D.	125 00

JAPAN	Yen
Yokohama, C. A. Converse	1,504.87
Yokohama, J. L. Dear-ing	38.88
Tokyo, M. A. Clagett	50.00
Tokyo, E. W. Clement	284.07
Tokyo, S. W. Ham-blen	210.40
Tokyo, Anna H. Kid-der	844.42
Tokyo, M. A. Whit-man	24.90
Sendai, A. S. Bussell & G. Paulson	1,098.38
Himeji, H. M. With-erbee	1,143.58

DONATIONS RECEIVED FOR LAND AND BUILDINGS FOR EURASIAN SCHOOL, MANDALAY, BURMA, by Rev. C. L. DAVENPORT

NEW YORK, \$2 00	\$2 00
Watkins, C. W. Brooks,	\$2 00

OHIO, \$339 78	\$2 64
Springfield, 1st ch.	\$2 64
Springfield, 1st W. S. & Jrs.	7 00
Columbus, 10th Ave. ch.	9 26
Columbus, Russell St. ch.	1 50
Columbus, 1st ch.	17 61
Columbus, 1st Jr. Y. P.	5 00
Columbus, Hildreth ch.	3 00
Dayton, 3d St. ch.	1 25
Dayton, Central ch.	5 76
Dayton, 1st ch.	5 25
Dayton, 1st ch., H. A. Wilbur	10 00
Dayton, Linden Ave. ch.	2 91
Dayton, Williams St. ch., Rev. Wm. Stevens	1 00
Dayton, 1st ch., F. M. Beaver	100 00
Dayton, 1st ch., E. B. Solomon	100 00
Dayton, 1st ch., Ed-ward Canby	50 00
Dayton, North ch.	75
Dayton, 1st ch.	11 00
Dayton, Haynes St. Chapel	2 60
Cleveland, Cedar Ave. Y. W. Bible Class.	5 25
Cleveland, Cedar Ave. ch.	20 00
Troy, F. Fish	5 00
Total	\$368 78
Previously reported	1 476 73
Grand total to date.	\$1 845 51

DONATIONS RECEIVED DURING THE MONTH OF APRIL, 1905

MAINE, \$30 98	
Rockport ch., t. s. wk. at Ikoko sta.	\$12 50
Milo ch., Beacon Lights	2 00
Belfast, 1st ch.	3 75
N. Woodland S. S. of the Caribou ch.	1 80
Charleston, Miss Lottie Hardy	1 10
Maine Conference offerings	9 83
NEW HAMPSHIRE, \$25 00	
Cods, S. R. Warbur-ton, for chapel at Kiaying	\$25 00

VERMONT, \$23 55	
Essex Junction ch.	\$8 05
Montgomery ch.	11 50
Montgomery S. S.	2 00
W. Haven ch.	2 00
MASSACHUSETTS, \$371 24	
N. Reading B. U.	\$4 15
Hudson ch.	23 67
Melrose, 1st ch.	9 07
Everett, 1st B. U.	25 00
Wenham ch.	33 06
Waltham, 1st ch., G. H. Cass & wife, t. s. Maw Oo, c. Dr. Bunker	6 00

Dorchester, a friend.	\$25 00
Dorchester, Temple Y. P., t. s. J. S. Grant	3 00
Dorchester, a friend, t. s. Sungiah, c. W. S. Davis	10 00
Chelsea, 1st ch., Mrs. Clara B. Cushing	100 00
N. Scituate, Henry T. Bailey	5 00
Quincy Sw. ch., La-dies' Sewing Soc.	20 00
Taunton, Winthrop St. S. S.	26 54
Pittsfield, 1st C. E.	20 00
Hudson, 1st C. E., t. s. n. p. Sau La.	6 25

Cambridge, North Ave. C. E., for Pordith sta.	\$12 50	Randallville ch.	\$60 56	Burlington, 1st S. S., Mrs. Hall's class, t. s. n. p., c. A. H. Henderson	\$6 25
Winthrop, 1st S. S., Miss Spear's class.	1 00	N. Brookfield, 2d ch.	3 00	Phillipsburg ch.	23 00
Boston, Bowdoin Sq. Tabernacle ch.	24 00	Eriville S. S.	2 50	Somerville ch.	34 55
W. Medford ch., t. s. Kengtung sta.	16 00	Boonville Y. P. t. s. n. p., Ban Co. They, c. A. V. B. Crumb	10 00	Cape May 1st B. U., t. s. Ko Himwa	3 55
Still River, Miss J. M. & Mrs. Susan Reed.	1 00	Vernon ch.	15 25	Kalay, Sandoway	4 33
RHODE ISLAND, \$9 47		Medina ch.	37 82	Bridgeport, 1st C. E.	2 50
Providence, Fanny Masters, for wk. in W. China	\$3 25	Scotia Y. P.	5 00	Salem, Mem'l ch., for India famine sufferers, c. J. Dussman	17 15
Allentown ch.	4 22	Greenfield Y. P.	3 00	PENNSYLVANIA, \$1 199 74	
Oaklawn ch.	2 00	Wilton Y. P.	1 00	Parsons, 1st ch.	\$10 00
CONNECTICUT, \$40 20		New York, Calvary ch. New York ch. of the Redeemer	50 00	Erie, 1st ch., Chinese school, t. s. Ningpo sta.	40 00
New Haven, 1st ch., a friend	\$10 00	New York, Epiphany ch.	27 15	Pittsburg, 4th Ave. S. S.	30 00
Williamantic, 1st ch.	11 83	New York, Fifth Ave. ch.	4 75	Seranton, Penn Ave. ch.	105 76
Stamford, 1st Presbyterian ch., t. s. hospital, c. G. A. Huntley	8 37	New York, Harlem Y. P. t. s. wk. of S. R. Vinton	5 00	Clarks Green ch.	18 50
Bridgeport, Immanuel ch.	10 00	New York, North ch. Port Chester ch.	6 91	New Castle ch.	30 00
NEW YORK \$3 138 73		Yonkers, Bethany S. S.	16 45	E. Smithfield ch.	11 40
Farmersville S. S.	\$15 30	R. W. Matthews	7 97	Susquehanna ch.	21 30
Gloversville, 1st ch.	10 00	Petersburg ch.	5 00	Windsor ch.	8 80
Gloversville, 1st S. S. Pri. Dept.	5 00	Paterson ch.	2 05	Norristown, 1st S. S.	10 22
Rhinebeck, Wm. K. Brown	5 00	Truthville ch.	6 00	Kennett Square C. E.	51 67
Fayetteville Wom. Soc. New York, Ralph L. Cutter, t. s. hospital, c. G. A. Huntley	1 000 00	Whitehall ch.	5 61	Altoona, Mem'l ch., M. S., for Jaro	6 25
New York, Walter M. Smith, for do.	500 00	A. B. Aldrich, for hospital wk. in India	50 00	Johnstown, Welsh ch.	7 00
Sherman ch.	8 32	NEW JERSEY, \$1 304 56		Holidaysburg ch.	13 00
Sherman S. S.	6 40	Plainfield, 1st ch., Temple Builders Soc., t. s. wk. at Yerkes, c. J. Heinrichs	\$50 00	Clarion ch.	31 05
W. Portland C. E.	11 50	Jersey City, Benjamin D. Reigel, t. s. hospital, c. G. A. Huntley	100 00	Franklin Union B. U.	9 30
Newark, Mr. & Mrs. Henry Hyman; \$50 for wk. at Swatow, and \$50 t. s. n. p. at Morioka, c. Wm. Axling	100 00	Newark, Mr. & Mrs. Frank Tanner, for motor in Gospel Ship	5 00	Meadville ch.	6 18
Royalton ch.	3 00	Elisabeth, 1st ch.	36 50	Meadville W. M. S.	5 00
Tiaskoke, a friend	9 00	Elisabeth, East ch.	9 00	Indiana B. U., for Jaro	6 25
Hamilton, Mrs. J. E. Harris	12 50	Jersey City, Bergen S. S., for wk. in Japan	20 47	Redstone ch.	2 55
Saratoga Springs, E. F. Hiccox, for the Fukuin Maru	10 00	Newark, North ch.	27 15	Philadelphia, Olivet ch.	2 00
Brooklyn, Tabernacle ch.	207 69	Newark, South ch.	250 00	Philadelphia, S. Broad St. ch.	10 00
Brooklyn, Central ch. (Adelphia St.)	10 00	Piscataway ch.	40 00	Germantown, 3d B. U. for Yachow	6 00
Gowanda C. E., for Jaro sta.	6 25	Piscataway S. S.	10 00	Philadelphia, North-west ch.	5 86
Penn Yan, 1st C. E.	10 00	Plainfield, Park ch.	28 73	N. Frankford ch.	11 00
Angelica ch.	1 50	Rahway ch.	25 00	Frankford S. S.	10 00
Binghamton, Conklin Ave. ch.	5 50	Westfield ch.	19 05	Muncy ch.	43 76
Olean ch.	16 13	Westfield S. S.	29 84	Bloomsburg ch.	25 95
Auburn, Immanuel Y. P.	3 00	Arlington S. S.	2 50	Philadelphia, Wayland Mem'l C. E., for Yachow	16 71
Norwich, 1st ch.	1 00	Butler S. S.	60	Lower Merion ch.	29 84
Norwich, 1st S. S.	5 00	Jersey City, Summit Ave. ch.	33 21	Lower Merion ch., for Building Fund	5 00
Norwich, Calvary Y. P., for Briggs fund.	17 00	Paterson, 4th ch.	6 02	Lower Merion ch., for Yachow	5 00
Dover Plains ch.	7 50	Paterson, 1st ch., for Waters fund.	255 00	Lower Merion ch., for Japanese War Sufferers	3 00
Oneonta, 1st ch.	61 55	Paterson, 1st S. S., for do.	100 00	Mrs. S. S. Richards	5 00
La Grange Y. P.	50 00	Paterson, Park Ave. ch.	25 00	Philadelphia, New Tabernacle Y. P., for wk., c. F. W. Goddard	50 00
La Grange S. S.	4 30	Paterson, Prospect Park ch.	5 30	Chestnut Hill S. S.	17 25
Troy, 2d ch.	64 88	Paterson, Union Ave. ch.	25 44	Germantown, Wayne Ave. ch.	29 66
Brooklyn, Central S. S., E. D.	25 00	Rutherford ch.	35 50	Philadelphia, Trinity Y. M. L.	3 36
Brooklyn, 2d German S. S., for wk. in Japan	5 00	Burlington, 1st ch., Springside Mission, for Yachow	5 00	Angora ch.	11 25
Richmond Hill ch.	47 60	Haddonfield S. S., for Mg. Pu So., c. C. L. Davenport	65 00	Angora S. S.	3 75
		G. R. R., for Mg. Shwe Ya, Sandoway	16 25	Philadelphia, Gethsemane ch.	24 83
		Newbold-Westville C. E., for Yachow	10 00	A friend, for W. China fund	20 00
		Haddonfield ch.	57 42	Richmond C. E., for Yachow	5 00
		Camden, Bethany ch.	4 00	Wissahickon B. U., for Yachow	5 00
				Wissahickon S. S., for do.	7 50
				Philadelphia, 2d ch., J. C. Sayre	20 00
				McKeesport, 5th Ave. ch.	29 32
				Oakmont ch.	21 00

Pittsburg, Maple Ave. ch.	\$34 00
Pittsburg, Bellevue ch.	36 95
Pittsburg, Bellevue B. U.	3 06
Pittsburg, Bellevue S. S.	2 80
Homestead ch.	25 30
Greensburg ch.	9 75
Homewood ch.	14 40
McKeesport, 1st ch.	33 05
Bethlehem ch., for W. China fund.	50 00
Pittsburg, Johnston Ave. ch.	3 90
Rankin ch.	20 00
Saltsburg B. U.	12 00
Minersville ch.	21 49
Easton, 1st ch.	8 84
Easton, S. Side ch.	1 50
Pottsville, 1st ch.	34 13
Reading, Berean ch.	10 10
Edwardsdale, Immanuel ch.	6 00
Eaton ch.	11 20
Mrs. P. A. Ealy.	10 00

W. VIRGINIA, \$60 10

Providence ch.	\$3 25
Morgantown, J. S. Hall	25 00
Morgantown, H. B. F., t. s. B. Manikan.	6 00
Goshen ch.	8 35
Tinscher, J. E. Puckett	2 20
Strait Creek ch.	6 50
Good Hope ch.	1 10
Fork Ridge ch.	3 35
Good Hope ch.	1 35
Crany ch.	2 00
Mrs. Frances Aten.	1 00

DELAWARE, \$13 35

Wilmington, 1st Sw. ch.	\$2 34
Wilmington, Delaware Ave. S. S.	11 01

DISTRICT OF COLUMBIA,

\$115 00

Brookland Y. P., of wh. \$50 is for Cumbum sta., and \$15 for for Japan.	\$65 00
Washington, Temple C. E., for Loikaw.	50 00

INDIAN TERRITORY, \$46 83

Bethel ch.	\$3 11
Bartlesville ch.	15 00
Bartlesville W. C.	2 50
Waleka ch.	10 00
Hartshorne ch.	16 22

OKLAHOMA, \$28 15

Fairview ch.	\$0 75
Guthrie ch.	18 90
Ponca ch.	8 50

WISCONSIN, \$275 65

Racine ch.	\$155 20
Racine Y. P.	25 00
Racine S. S.	8 08
Sheboygan ch.	5 00
Sheboygan B. U.	10 00
Oconomowoc ch.	6 15
Eau Claire, 1st ch.	24 67
Augusta ch.	7 05
Weyanwaga ch.	5 00
Stevens Point ch.	5 00
Eureka, Jens Jensen	10 00
Florence, H. Rasmusen, for orphans, c. P. Fredrickson.	2 00
Cassville ch.	2 00
Per "Nya Veeko-Posten"	10 50

MICHIGAN, \$458 46

Detroit, Immanuel ch., for wk. at Bansa Manteke	\$39 10
Kalamasoo, Mrs. M. R. Millsbaugh, t. s. adopted girl at Faith Orphanage, c. H. Huisinga.	7 50
Grand Rapids, Wealthy Ave. B. U., for Tokyo sta.	6 00
Edson, Hamlock Road B. U.	1 40
Imlay City S. S., Mrs. Dinsmore's class, for Moulmein.	5 00
Rives Junction, 1st ch.	6 00
Ludington, Dano-Nor. ch., for wk. in Africa, c. P. Fredrickson.	7 37
Northstreet ch.	2 00
St. Clair ch.	6 68
Detroit, Berean B. U., for Bansa Manteke sta.	13 50
Port Huron, 1st ch.	31 67
Imlay City ch.	16 25
Imlay City B. U.	1 50
Greenville ch.	61 27
Quincy ch.	2 76
Quincy B. U.	3 68
Jackson, Ganson St. ch.	19 25
Jackson, Ganson St. B. U.	6 00
Adrian, 1st ch.	28 84
Manistique, 1st ch.	71 65
Manistique, 1st S. S.	12 19
Manistique, 1st B. U.	5 81
Manistique, 1st Jr. B. U.	1 00
Manistique, Calvary Mission S. S.	3 00
Manistee, Maple St. ch.	1 57
Hartford ch.	3 75
Niles ch.	5 10
Emerson ch.	2 00
W. Bay City, 1st ch.	10 25
Jones ch.	1 51
Marcellus ch.	2 50
Sturgis ch.	14 01
Lansing ch.	22 04
Iron River, Carl Olson	9 00
Jennings, Sw. ch.	5 00
Jennings, a friend.	5 00
Coe's Corner ch.	4 31
Republic ch., for wk. in Japanese hospitals.	13 00

ILLINOIS, \$743 50

Morgan Park B. U., for Tura.	\$6 25
Sterling, 1st ch.	51 25
Sterling, 1st S. S.	3 00
Sterling, 1st B. U.	5 00
Sterling, 1st Jr. B. U.	2 00
Olney ch., for student in Theo. Sem., Insein	1 00
Lanark, Miss Julia Cea	4 00
Oak Hill ch.	7 65
Upper Alton, F. N. Hussey, for wk. in Phil. Ids.	10 00
Somonauk ch.	12 50
Downer's Grove ch.	22 50
Joliet, Eastern Ave. ch.	53 06
Aurora, Park Place ch.	61 08
Graymont ch.	21 50
Normal Jr. B. U.	1 00
Arcola ch.	5 30
Champaign B. U.	2 75
Marshall Creek ch.	88
La Grange ch., Jessie F. Ambrose.	5 00

Highland Park ch., Lewis B. Hibbard.	\$5 00
W. Pullman ch.	3 15
Chicago, Mem'l ch.	57 00
Chicago, 48th St. ch.	8 95
Chicago, Roseland ch.	9 80
Chicago, 2d ch.	145 32
S. Chicago B. U.	1 86
Wheaton B. U.	10 00
Pineknayville ch.	14 75
Marengo S. S.	28 22
Carthage S. S.	5 82
Chicago, 1st Sw. ch., John Berg, t. s. Phillip	3 00
Gibson City, a friend.	175 00

INDIANA, \$459 70

Seymour, 1st ch.	\$10 00
Elizabeth ch.	5 35
Terre Haute, Tabernacle ch.	12 70
Sharon ch.	9 50
Sharon S. S.	10 50
Sharon B. U.	1 00
Hope ch.	60 00
St. Louis Crossing ch.	7 75
Ft. Wayne, 1st ch.	129 70
Tennessee Valley ch.	4 45
Union ch.	2 10
Olive Branch ch.	1 24
Elwood ch.	20 01
Elwood S. S.	4 55
E. Union ch.	1 00
Brookfield ch.	2 71
Thorntown ch.	12 05
Camden ch.	11 13
Sugar Creek ch.	1 30
Kokomo, 1st ch.	36 00
Scircleville ch.	6 75
Elizaville ch.	12 05
Flora ch.	1 52
Delaware ch.	1 20
Niconza ch.	5 25
Crooked Creek ch.	2 29
Denver ch.	4 00
Chili ch.	4 00
Liberty Township ch.	5 00
S. Bend, 1st ch.	40 00
Elkhart ch.	4 55
Muncie, 17th St. ch.	3 50
Little Sand Creek ch.	4 10
Waynetown ch.	17 40
Stilesville ch.	5 05

OHIO, \$999 36

Columbus, 1st B. U., for wk. on sta., c. J. Taylor	\$25 00
Dayton, Linden Ave. Y. P., for Yachow.	15 00
Norwood, M. G. Overend.	18 46
Mansfield, Park Ave. Y. P.	5 00
Youngstown, 1st B. U., t. s. missionary at Yokohama	6 25
Toledo, Ashland Ave. S. S.	100 00
Norwalk, Mrs. Mary B. Kingsbury.	7 00
Greenfield, ch.	12 50
Dayton, 1st ch.	509 64
Ch. in Cambridge.	14 10
Barberton ch.	1 36
Cleveland, Immanuel ch.	3 74
Cleveland, 1st Sw. King's Army, t. s. n. p. c. O. Hanson.	15 00
Cleveland, West ch., for Eurasian wk., c. C. L. Davenport.	7 00
Painesville, 1st ch.	38 26
Painesville S. S. Jr., Mary Whipple Dol-lar Bond.	1 00

Seville ch.....	\$20 00
Sugar Creek ch.....	6 56
Granville S. S., Pri- mary Dept., for wk. among Japanese sol- diers.....	4 33
Delaware L. M. Soc., for erection of a new church in Toyko....	16 00
Dayton, 1st ch.....	19 12
Dayton, Mem'l ch.....	12 17
Dayton, a friend, for wk. among Japanese soldiers.....	1 85
Troy ch.....	3 50
Evergreen ch.....	50
Evergreen Ladies' Aid Soc.....	2 50
Williston, 1st ch.....	10 36
Elyria, 1st ch.....	1 25
Richwood ch.....	12 00
Lawrence ch.....	2 10
Newport ch.....	12 00
Cheviot, Bethel ch.....	2 50
Cincinnati, Immanuel ch.....	34 00
Lockland ch.....	5 00
Youngstown, Himrod Ave. ch.....	4 21
Sherman S. S., for the Fukuin, Maru, c. Capt. Bickel.....	26 10
Wooster, Bethany ch.....	24 00

MINNESOTA, \$320 95

St. Paul, 1st ch., J. M. Shulin.....	\$3 00
Clear Lake, J. Holm- quist.....	1 00
Spencer Brook ch.....	2 55
Princeton ch.....	4 00
Iron Mt. Y. P., for sol- diers' mission, c. G. A. Hughes.....	10 00
Lincoln ch.....	2 50
Grove City Y. P., t. s. n. p., India.....	25 00
Alexandria ch.....	7 25
Henning Sw. ch.....	3 50
Per "Nya Vecko- Posten".....	25 00
Willmar, N. L. Win- blad, for Thomas & Rungiah.....	10 00
Svea ch., for sta. wk., c. Dr. East.....	25 00
Minneapolis, Elim Will- ing Workers, for sta., c. Dr. East.....	25 00
Minneapolis, Elim Y. P.....	4 51
Eveleth ch.....	10 50
Winnepago City, Miss V. O. Weir.....	1 75
Minneapolis, Chicago Ave. ch.....	26 79
Anoka S. S.....	10 00
Minneapolis, Central ch., Mrs. J. T. Bar- num.....	25 00
Minneapolis, Chicago Ave. S. S.....	7 35
Northfield B. U., for sta. wk. at Phil. Ids. St. Paul, 1st Am. ch....	25 00
Eyota ch.....	9 00
Tenney ch.....	1 00
Mrs. O. Anderson, for orphans, c. P. Fred- rickson.....	1 00
Clarks Grove, A. Lar- son, for do.....	5 00
Clarks Grove Wom. Soc., for do.....	2 00
Stillwater Nor. Soc....	33 25
	15 00

IOWA, \$317 76

Bedford Asso'l B. U., for Suifu sta.....	\$20 00
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Cedar Falls, Harriette E. Gunn, for wk. at Tura sta.....	\$2 00
Maquoketa S. S., for wk. at Jaro sta.....	5 00
Indianola B. U.....	2 50
Red Oak, friends.....	10 00
Maloy B. U., for Suifu sta.....	5 00
Humbolt Dan. ch.....	14 25
Hiteman ch.....	12 90
Gravity ch.....	2 60
Freedom S. S.....	3 06
Emerson S. S.....	1 77
Shenandoah ch., Mrs. Jennie Maxwell.....	25 00
May ch.....	4 50
Des Moines, 1st ch.....	20 00
Ohio ch.....	4 50
Indianola ch.....	13 75
Newton ch.....	5 93
Fairmount ch.....	5 00
Arthur Sw. ch.....	6 50
Sioux City Sw. Wom. Soc.....	25 00
Svea Sw. Lad. Circle, for Bible woman, India.....	15 00
Orient, Mrs. B. M. Holmquist.....	2 50
Creston, Alex. Nelson. Armstrong, C. L. Pe- tersen.....	5 00
Kiron, Gust Linquist. Council Bluffs Sw. B. U.....	35 00
Akron ch.....	9 00
Ollie S. S.....	2 00
Delta ch.....	2 35
Hedrick ch.....	5 00
Peoples ch.....	4 45
Ottumwa, 1st B. U., for Dr. East, Haka. Palla, Susan E. Eaker. Camanche ch.....	18 63
Murray ch.....	5 00
Mason City S. S.....	15
Rockford S. S.....	5 25
Silver Lake ch.....	6 18
	5 49
	1 00
	1 50

MISSOURI, \$43 65

Board of Home and Foreign Missions...	\$43 65
N. DAKOTA, \$2 45	
Hamilton ch.....	\$2 45
S. DAKOTA, \$43 68	
Watertown ch.....	\$14 75
Sioux Falls Sw. ch.....	6 00
Lake Norden ch., for mission in Japanese hospitals.....	3 00
Bloomington ch.....	9 93
Kennedy ch.....	5 00
Big Springs ch.....	5 00

NEBRASKA, \$218 86

Superior ch.....	\$8 00
Palestine ch.....	10 00
Mason City ch.....	10 76
Geneva ch.....	4 00
Mead Sw. ch., for nat. worker.....	12 50
Omaha Sw. Y. P., for do., Assam.....	25 00
Weston, Sw. ch.....	1 25
Ough, a friend.....	25 00
Upland, A. Olson.....	3 00
Valley, A. Lundean.....	1 00
Wahoo, J. A. Whalin.....	5 00
Valparaiso, L. E. Carl- son.....	5 00
Silver Creek ch.....	10 00
Omaha, Calvary ch....	36 75
Creighton ch.....	15 00
C. R. Welden.....	5 00

Upland ch., for or- phans, c. P. Fredrick- son.....	\$41 60
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KANSAS, \$79 08

Roxbury ch.....	\$1 25
Nickerson ch.....	5 25
Victory ch.....	1 00
Hoyt ch.....	7 00
Oswatimie ch.....	6 60
Ottawa, 1st Y. P., t. s. Wm. Dring.....	8 00
Kansas City, 1st ch....	3 00
Lebo ch.....	13 68
Sabetha ch.....	12 75
Whiting ch.....	2 50
Bancroft ch.....	1 75
Narka, S. W. Andrews	3 00
Barnard ch.....	10 00
Brownell ch.....	3 30

MONTANA, \$3 50

Great Falls Am. ch....	\$3 50
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COLORADO, \$147 37

Surface Creek ch.....	\$5 00
Colorado Springs, 1st ch.....	112 27
Colorado Springs, Tab- ernacle ch.....	2 30
Colorado Springs, Tab- ernacle Y. P.....	90
Colorado Springs, Tab- ernacle W. C.....	75
Louisville ch.....	10 00
Louisville S. S.....	3 00
Eaton ch.....	10 15
Rocky Ford ch.....	3 00

IDAHO, \$19 92

Payette ch.....	\$8 50
Grangeville ch.....	6 42
Sunnyside ch.....	5 00

UTAH, \$5 00

Salt Lake City, 1st ch.	\$5 00
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NEVADA, \$1 50

Sparks ch.....	\$1 50
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ARIZONA, \$24 70

Phoenix ch.....	\$22 70
Tempe Jrs.....	2 00

WASHINGTON, \$163 05

Custer ch.....	\$3 70
Mt. Vernon ch.....	5 47
Seattle, Market St. ch.	33 75
Seattle, University Place Y. P.....	15 65
Pomeroy ch.....	2 25
Palouse ch.....	16 00
Spokane, Grace ch....	57 88
Mt. Vernon, Sw. ch....	28 35

OREGON, \$164 46

Mosquito, S. W. Apple- gate.....	\$5 00
Salem ch.....	37 80
Adams ch.....	4 00
Elgin ch.....	6 50
Helix ch.....	4 00
McMinnville, Dan. ch., for wk. c. P. Fred- rickson.....	16 16
Portland, 1st ch.....	1 00
McMinnville, E. Estes, for wk. in Phil. Ids....	90 00

CALIFORNIA, \$928 96

Downey ch.....	\$11 10
Hollywood ch., P. B. Chase.....	5 00
Compton, 1st ch.....	65 00

Compton, 1st S. S.	\$4 56	Los Angeles, Orchard Ave. ch.	\$34 35	LEGACIES	
Compton, 1st Jr. Soc.	44	Los Angeles, Temple Y. P.	25 00	E. Wallingford, Vt., Est. Mrs. Abigail A. French.	\$300 00
Oceanside, D. W. Friend.	5 00	Pasadena ch.	319 70	Boston, Mass., Est. Jos. C. Stevens.	1 000 00
Ft. Bragg Y. P., for sta. plan.	6 25	Fullerton ch.	5 15	Southbridge, Mass., Inc. John Edwards.	22 00
Ceres, Mrs. Etta Manley, sta. plan, Phil. Ids. and Burma.	20 00	Riverside, 1st ch.	40 00	Manchester, N. Y., Inc. Polly Mitchell.	17 56
Oakland, Sw. Y. P., t. s. n. p. Shway Ze Paw, c. C. H. Heptonstall.	25 00	Santa Ana, Emmanuel ch.	15 50	Edineston, N. Y., Mrs. Palm yra Williams.	760 00
Alameda ch.	7 55	Santa Ana, Emmanuel S. S.	7 36	Holmdel, N. J., Miss Rhoda Holmes.	500 00
Oakland Chinese Mission.	1 00	Linne Sw. ch., for wk. in Phil. Ids.	20 00		2 599 56
Kingsburg Sw. ch., t. s. n. p., at Sandoval.	12 50	ONTARIO, \$150 00			
Tulare ch.	8 50	Windsor, Della Curtis.	\$150 00		
San Jose, 1st ch.	165 00	SCOTLAND, \$1 000 00			
Long Beach ch.	5 00	Glasgow, Robert S. Allan, t. installing motor in Fukuin Maru.	\$1 000 00		
Los Angeles, 1st Y. P. ch.	25 00	INDIA, \$10 00			
Los Angeles, Calvary ch.	80 00	Madira, F. Kurts.	\$10 00		
Los Angeles, Central ch., t. s. B. W. Frances, c. Dr. Clough.	15 00		\$13 078 55		\$15 678 11

DONATIONS RECEIVED DURING THE MONTH OF MAY, 1905

MAINE, \$46 70		Lowell Branch St. S. S. N. Attleboro, 1st C. E., for wk. of A. A. Forabee.	\$5 54	NEW YORK, \$2 992 08	
Fresport ch.	\$4 45	Gardner Sw. ch., t. s. Haka sta.	3 06	Westville ch.	\$8 63
S. W. Harbor S. S., per Mrs. A. W. Clark.	2 00	Gardner, 1st ch.	6 59	W. Henrietta S. S., t. s. Gospel Ship.	5 00
Skowhegan, Bethany ch.	13 14	Royalton, Mrs. Julia M. Shepardon.	2 85	Lancaster ch.	19 50
Lyndon Center S. S. of Caribou ch.	1 50	Wakefield, 1st ch.	5 00	Lancaster S. S.	5 66
Caribou, Y. S. Crandall.	50	Wollaston, 1st ch., for Phil. Ids., c. J. C. Robbins.	30 10	New York, Hope C. E., for wk. in Phil. Ids.	10 00
Cape Neddick ch.	1 23	Millbury ch.	14 66	New York, Alexander Ave. S. S., t. s. Ko Shwe Min.	25 00
Bar Harbor C. E.	6 00	W. Acton, 1st ch., \$8 of wh. is for wk. in Japan.	9 47	Buffalo, Delaware Ave. ch.	101 41
Portland, Central Sq. ch.	8 02	Dorchester, Temple ch., E. C. Page.	26 12	Buffalo, Lafayette Ave. ch.	23 40
Rumford Falls ch.	4 35	Orange C. E., for Rangoon sta.	5 00	Le Roy, 1st ch.	65 75
Appleton ch.	2 90	Springfield, State St. B. U.	12 00	Le Roy, 1st S. S.	11 00
W. Somerville ch.	75	Leominster, 1st Men's Club, t. s. n. missionary.	15 00	Le Roy, 1st C. E.	1 50
Waldoboro ch.	1 86	Norwell, Lucy Turner.	10 00	Mattawan, Pilgrim ch.	51 00
NEW HAMPSHIRE, \$25 00		Mattapan ch.	16 00	Batavia, 1st S. S., of wh. \$50 is t. s. n. p., China, and \$50 t. s. n. p., India.	100 00
Durham, Mr. & Mrs. C. A. Read.	\$25 00	RHODE ISLAND, \$85 00		Batavia, 1st ch., Bright Side Girls' Club, for the comfort of wounded soldiers, Japan.	19 00
VERMONT, \$46 84		Providence, Cranston St. S. S., t. s. n. p. Mg. See Dee, c. C. H. Heptonstall.	\$18 75	Rose ch.	30
Burlington, 1st S. S., Class No. 2, t. s. n. asst., c. G. A. Huntley.	\$5 90	Providence, Central B. U., for share in Yachow and Kiaying Newport, 2d S. S., for orphans, c. P. Frederickson.	50 00	Rose B. U.	3
Burlington, 1st B. U., for hospital furniture, c. G. A. Huntley.	2 00	Phenix C. E., for Tongo sta.	6 25	Rushford, T. P. Poate.	15
Burlington, 1st ch., in memory of Nelson P. Bond, for bed in hospital, c. Dr. Huntley.	25 00	CONNECTICUT, \$213 13		Akron C. E.	6
E. Dover ch.	1 44	Montville, Union ch.	\$10 00	Dundee ch.	2
Groton, Jefferson Renfrew.	12 50	Ansonia, 1st ch.	107 62	Troy, 5th Ave. ch.	92
MASSACHUSETTS, \$768 85		Hartford, South ch.	30 00	Syracuse, 1st ch.	75
E. Boston, Central Sq. S. S.	\$5 46	Middletown, 1st ch.	19 42	Medina, 1st S. S.	8
Winthrop, 1st C. E., t. s. J. R. Goddard.	25 00	Waterbury, 1st ch.	9 50	Binghamton, 1st ch.	
Salem, 1st ch., H. W. Peabody, for deficit.	500 00	Waterbury, 1st S. S.	12 78	Tottenville, South C. E., t. s. and for wk. of G. G. Crozier.	
Wenham ch.	2 00	Norwich, Central ch., "Extra Cent a Day Band".	15 00	Albany, Mem'l ch., for Tokyo sta.	10
Southbridge, E. M. Cole, for famine relief in India, c. H. Huizinga.	10 00	New Britain, a sister, for famine in India.	4 00	Albany, a friend.	
Cambridge, 1st Sw. ch.	40 00	Meriden, 1st ch.	1 86	Albany, 1st S. S.	
Lowell, 5th St. ch.	10 00	E. Lyme ch.	3 00	Nanuet C. E., for Jaro sta.	

Richburg Y. P.	\$20 51	W. Chester, 1st ch.	\$18 60	Grafton S. S.	\$50 00
Richburg S. S.	12 00	Huntingdon ch.	10 00	Middleville ch.	6 25
Three Mile Bay ch.	3 00	Two Lick ch.	7 16	MARYLAND, \$13 05	
Skaneateles ch.	5 40	Homer City B. U.	3 00	Hyattsville, 1st ch.	\$13 05
W. Colesville ch.	1 75	Coatesville S. S.	50 00	DISTRICT OF COLUMBIA,	
Batavia ch.	119 30	Jenkintown ch.	4 40	\$27 89	
Pike ch.	5 60	Davisville ch.	16 61	Washington, 1st ch., t.	
Orange ch.	4 57	Germantown, 1st B. U.		sal. A. C. Darrow.	\$19 80
Hudson River North		for Yachow.	2 50	Washington, Maryland	
Asso. Y. P. for		Fox Chase, Bethany		Ave. ch.	8 00
Groesbeck fund.	250 00	ch.	27 43	N. CAROLINA, \$5 00	
Nunda ch.	4 68	Philadelphia, North		Raleigh, Emily C. Ayer	\$5 00
Nunda S. S.	2 18	ch.	1 20	KENTUCKY, \$1 10	
Nunda Y. P.	75	Milton ch.	40 00	Columbia S. S.	\$1 10
Brooklyn, Hanson		Warrensville, Rescue		LOUISIANA, \$23 71	
Place Y. P.	25 00	Banda, for orphan,		New Orleans, Leland	
Brooklyn, Green Ave.		c. H. Huizinga.	15 60	University B. S., for	
Y. P.	10 00	Danville, 1st ch.	16 75	wk. in Japan.	\$23 71
Brooklyn, Pilgrim ch.	5 57	Ridgway ch.	12 00	INDIAN TERRITORY, \$21 37	
Brooklyn, Marey Ave.		Philadelphia, 10th ch.	31 22	Ada ch.	\$16 87
ch., A. C. La Couder	20 00	Philadelphia, Belmont		Ardmore ch.	2 00
Flushing ch.	33 77	Ave. B. U., for		Musogee ch.	2 50
Patchogue ch.	60	Yachow.	10 00	OKLAHOMA, \$110 82	
Rochester, Park Ave.		Philadelphia, 1st Let-		Vici ch.	\$0 65
ch.	238 97	tish ch., for India.	100 00	Martha ch.	5 00
Clarence ch.	15 84	Philadelphia, Gethse-		Oklahoma City, Wash-	
W. L. Race, for Banna		mane K. D., for Bas-		ington Ave. ch.	33 15
Manteke sta.	35 00	seln, c. L. W. Cronk-		Mangum ch.	14 20
Bethel S. S.	7 62	hite.	16 00	Perika ch.	1 25
Alabama ch.	5 50	Philadelphia, Oak		Stroud ch.	2 63
Alabama S. S.	4 00	Lane S. S.	16 47	Morrison ch.	3 95
Owego, West ch.	66 64	Philadelphia, Mem'l S.		Perry, W. H. Temp-	
New York, Epiphany		S.	26 55	line, t. const. Mrs.	
ch.	4 66	Philadelphia, 2d ch.	50 00	Ellis M. Jones, H.	
New York, Madison		Philadelphia, Bethle-		L. M.	50 00
Ave. ch.	50 00	ham ch., for W.		WISCONSIN, \$132 25	
New York, Mariners		China fund.	50 00	Ashland, S. J. Blom-	
Temple Y. P.	6 50	A friend, for W. China		berg, for hospital	
New York, Mt. Morris		fund.	20 00	wk., Japan.	\$15 00
ch.	25 00	Philadelphia, Broad		Stockholm ch.	2 00
Lebanon Springs ch.	2 60	St. C. E., for Ya-		Ogema Wom. Circle.	11 00
Hartford ch.	8 30	chow.	72 20	Grantsburg, E. W.	
Italy Hill ch.	10 25	Philadelphia, Chestnut		Erickson, for or-	
Milo, 2d ch.	15 55	Hill ch.	3 00	phans, c. P. Fred-	
H. C. Leach.	5 00	Philadelphia, 3d ch.	30 00	erickson.	10 00
G. J. Scobey.	2 00	Philadelphia, Mantua		Marinette Sw. ch.	3 50
NEW JERSEY, \$235 05		S. S., t. s. Din Tsin		Marinette, A. Ander-	
Mt. Holly, Mrs. H. A.		Yang, c. J. R. God-		son.	1 00
Rhees.	\$7 50	dard.	50 00	Grantsburg, John	
South River, Taber-		Harrisburg, Taber-		Petterson & family.	25 00
nacle ch.	10 00	nacle ch.	26 53	Omro, Crystal Bart-	
New Brunswick, Liv-		Philadelphia, Gethse-		lett, for Bhamo sta.	20 00
ington Ave. ch.	65 50	mane ch.	17 75	Antigo ch.	1 90
Camden, Wynn Mem'l		Philadelphia, 1st ch.	27 06	La Crosse ch.	9 50
C. E.	6 00	Rochester ch.	26 20	Frankville Wom. Soc.,	
Lambertville S. S.	10 00	Wilkinsburg ch.	79 02	for orphan, c. P.	
Taylor Mem'l ch.	3 50	Salisbury ch.	33 60	Frederickson.	5 00
Bridgeton, Berean		Pittsairn ch.	8 04	Lyndon ch.	9 65
Temple, for India		Charleroi ch.	14 00	Waldo ch.	4 20
famine sufferers, c.		Pittsburg, Shady Ave.,		Monticello Prairie ch.	10 00
J. Duseman.	24 05	Class No. 1, for		Albany ch.	2 50
Harrison ch.	2 00	Tokyo.	8 70	Plantville, Geo. Mill-	
Hackensack, Calvary		Pittsburg, Mt. Wash-		man.	2 00
ch.	31 00	ington ch.	10 30	MICHIGAN, \$407 55	
Hamburg ch.	12 40	Ashland ch.	5 00	Kalamazoo, 1st B. U.,	
Paterson, 1st S. S.		Centralia ch.	3 00	for Hanamakonda	
(Bethany S. S.)	56 21	Slatington ch.	4 50	hospital and the	
Butler S. S.	64	Allentown, 1st ch.	29 53	Gospel Ship.	\$25 00
Miss Eva Palmer, t. s.		Girardville ch., t. s. n.		Mason Y. P., for Jaro	
Dr. Crumb.	6 25	p. c. J. R. Goddard.	28 50	sta.	5 00
PENNSYLVANIA, \$1 354 05		Shenandoah ch. & S. S.	19 40	Ludington, Dano-Nor.	
Williamsport, 1st S. S.,		St. Clair, Welsh ch.	1 00	Lad. Aid Soc., for	
of wh. \$14 22 is for		Nantiooke, Welsh ch.	5 00	wk. of P. Frederick-	
wk. in Phil. Ids., c.		D. D. Phillips.	1 00	son.	2 63
C. W. Briggs, and		Pittsburg, Mid-Winter		Millersburg ch.	2 35
\$18 37 for the Fu-		Conference.	10 33	Harrisville, Calvary ch.	2 57
kuin Maru.	\$32 59	Ridley Park ch.	27 22		
Warren Sw. ch., Dor-		S. Chester ch.	21 30		
cas Society.	15 00	Prospect Hill Bible			
Crafton, 1st ch.	9 35	class, for orphan, c.			
Philadelphia, Mrs. A.		H. Huizinga.	15 00		
T. Ambler.	100 00	WEST VIRGINIA, \$92 23			
Mt. Zion ch.	10 00	Hinton, 1st ch.	\$17 23		
New Brighton ch.	29 55	White Sulphur Springs			
Canton ch.	18 80	ch.	2 00		
Dimock ch.	6 09	Milton ch.	10 00		
		Liberty ch.	1 85		
		Moundsville ch.	4 90		

Detroit, Grand Ave. ch.	\$50 15
Detroit, Warren Ave. ch.	13 60
Romeo S. S.	66
Flint, 1st ch.	14 69
Grand Rapids, Berean ch.	22 85
Grand Rapids, Scribner St. ch.	15 00
Plainwell ch.	50 00
Battle Creek ch., Moses S. Kellogg.	13 65
S. Haven ch.	20 00
Calumet, 1st ch.	40 00
Sault Ste. Marie ch.	12 00
Escanaba ch.	8 45
Escanaba S. S.	5 31
Escanaba B. U.	3 18
Escanaba Jr. B. U.	1 70
Vassar, 1st ch.	20 00
Muskegon, Sw. Elim S. S.	7 40
Cadillac, Sw. ch.	68 38
Bailey, Sw. ch.	85
Howell ch.	2 15

ILLINOIS, \$288 89

Marissa ch.	\$11 55
Aurora, 1st S. S., Easter offering.	10 00
El Paso, Mrs. E. C. Evans, for Ongole student.	25 00
Russell ch.	4 50
Morgan Park S. S.	18 09
Chicago, Tabernacle ch.	41 54
Chicago, Austin Ave. ch.	6 95
Chicago, Auburn Park ch.	4 60
Chicago, Claybourne Mission S. S., for Jaro sta.	13 25
Chicago, Western Ave. ch.	1 00
Chicago, Rogers Park B. U.	4 66
Chicago, Mem'l ch.	1 00
Wheaton B. U., w. s. Adanka Unkiah.	25 00
Grant Park ch.	6 25
Streator B. U.	5 00
Orion ch., Ladies Aid, for Mrs. Stroughton Mem'l Fund.	5 00
Dekalb ch.	30 00
Roseville S. S., t. s. Utloori Ramiah.	12 50
Roseville, E. Mitchell, t. s. n. p., c. J. E. Clough.	50 00
Chicago, 2d Sw. ch., t. s. n. p., c. O. L. Swanson.	20 00
Chicago, 1st Sw. ch., John Berg, t. s. Phillip.	3 00

Less amount received in April, Wheaton B. U., refunded....

INDIANA, \$109 30

Hurricane ch.	\$8 70
Fairbanks ch.	2 40
Sharon ch.	7 70
Linton Jr. B. U., Easter offering, for wk. among orphan children in India.	1 25
Frankfort ch.	1 55
Center ch.	6 90
Chalmer ch.	4 00
Springdale ch.	3 60
La Porte ch.	37 20

W. Lafayette ch.	\$33 00
W. Lafayette Jr. B. U.	3 00

OHIO, \$726 57

Youngstown, 1st ch.	\$35 29
Sidney, 1st B. U.	1 40
Dayton, 1st Y. P.	50 00
Dayton, Linden Ave. ch.	38 94
Antiquity S. S.	1 75
Columbus, Russell St. B. U.	7 35
Kipton, Mrs. Fidelia Cook.	5 00
Granville, a friend.	50 00
Cleveland, Euclid Ave. C. E., for Tura sta.	60 00
Madison Wom. Circle.	4 80
Byesville B. U.	9 14
Barberton ch.	3 64
Barberton B. U.	1 00
Cleveland, Calvary ch.	25 00
Cleveland, Cedar Ave. ch.	5 25
Cleveland, East End ch.	91 30
Cleveland, 1st ch.	62 25
Cleveland, Superior St. ch.	5 69
Cleveland, Columbia ch.	48 45
Washington C. H. ch.	7 00
Granville, Denison Y. M. C. A., t. s. S. W. Stenger.	92 62
La Grange ch.	5 30
Pleasant Valley ch.	9 40
Caldwell, J. A. Okey.	100 00
Franklin S. S., Dollar Bond by Ilo Craven.	1 00
Massillon, 1st ch.	5 00

MINNESOTA, \$186 71

Duluth, 1st Sw. Y. P., for share in Assam, c. O. L. Swanson.	\$25 00
Kankakee Wom. Soc., for orphans, c. P. Frederickson.	10 00
Isanti ch.	2 00
Clear Lake ch.	2 00
Reynolds Y. P., for share in Phil. Ids.	9 00
Leenthrop, Mrs. L. Johnson.	5 00
Elk Rapids, J. Christianson, for orphans, c. P. Frederickson.	5 00
Chicago, a friend, t. s. n. p., c. P. Frederickson.	10 00
Eveleth, David Erickson and others.	75
St. Paul, 1st ch., Annie Johnson.	20 00
Duluth, 1st Sw. Wom. Soc., t. s. J. H. Giffin.	31 50
Farmington ch.	2 00
Anoka ch.	7 19
Clinton Falls ch.	4 00
St. Paul, Nor. Y. P.	25 00
St. Paul Nor. ch.	3 80
Luverne ch.	24 47

IOWA, \$326 97

A friend.	\$100 00
Washington, "What I Can" Soc., for the Gospel Ship.	5 00
Cedar Falls, Harriett E. Gunn, for Tura sta.	2 00
Ogden, Peoples ch.	1 20
Farlin ch.	3 00
Webb ch.	1 55
Webb S. S.	89
Prescott, E. Homan.	1 00

Corning ch.	\$5 00
Davenport, Calvary ch.	4 50
Silver City ch.	23 25
Council Bluffs, 1st ch.	39 18
Percival ch.	16 50
Glenwood ch.	85 65
Bethlehem ch.	3 00
Bloomfield ch.	16 40
Palestine ch.	3 00
Humboldt, 1st S. S.	7 50
Mt. Ayr Jrs.	50
Greenfield, a friend, for wk. in Africa.	1 75
Ashland ch.	5 10
Emmetsburg, D. G. Baker.	1 00

MISSOURI, \$6 25

Kansas City, Olive St. B. U., for Moulmein.	\$6 25
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S. DAKOTA, \$53 22

Huron, Mrs. A. M. Post.	\$10 00
Turkey Valley ch.	2 00
Sioux Falls ch.	10 00
Bloomingtondale, Olof Erickson.	5 00
Venterville B. U.	1 22
Deadwood Y. P., for W. China.	25 00

NEBRASKA, \$98 15

New England ch.	\$2 75
Omaha, 1st ch.	56 95
Ansel S. S.	2 50
Mason City B. U.	9 65
Lodi ch.	2 00
Lomax ch.	2 70
Eudell, 2d ch.	2 60
Albion ch.	2 00
Chadron ch.	10 00
Herold ch.	2 00
Gothenburg, Otto Larson, for Phil. Ids.	5 00

KANSAS, \$213 75

Conway Springs ch.	\$4 00
Westmoreland, E. Morse.	3 00
Peabody, J. W. Tavenner, t. share in Japan.	6 25
Morgan, W. C.	1 25
Elk Falls, t. s. J. C. Richardson.	3 25
Silver Lake ch.	4 25
Burlingame ch.	17 00
Burlingame B. U.	5 00
Lyndon ch.	13 45
Lyndon Y. P.	1 70
Lyndon S. S.	2 00
Appanoose ch.	16 45
N. Ottawa ch.	8 00
Kansas City, 1st Y. P., t. s. n. p. Mg. Saw Oo, c. C. L. Davenport.	9 50
Armourdale ch.	1 50
Armourdale Y. P.	1 25
Armourdale S. S.	1 25
Council Grove ch.	31 10
Council Grove Y. P.	4 00
Reading ch., t. s. J. V. Latimer.	2 87
Reading Y. P., t. s. do.	83
Reading S. S., t. s. do.	80
Delaware ch.	14 25
Lincoln ch.	5 01
Dighton ch.	36 79
Dighton S. S.	6 50
Kansas City Sw. Y. P., t. s. n. p. Ma Naw, c. O. Hanson.	12 50

MONTANA, \$2 35

Pageville ch.	\$2 35
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COLORADO, \$31 60

Hastings, C. R. Brook-	
ins	\$1 00
Montrose ch.....	8 85
Delta ch.....	1 75
Pueblo, Meas ch.....	20 00

IDAHO, \$6 82

Van Wyck ch.....	\$2 32
Cambridge ch.....	4 50

ARIZONA, \$36 01

Meas ch.....	\$19 90
Naco ch.....	8 61
Phoenix Y. P.....	7 50

WASHINGTON, \$110 15

Seattle, 1st S. S., t. s.	
J. C. Robbins.....	\$25 15
Hartline ch.....	5 00
Stratford ch.....	2 00
Latah ch.....	28 00
Seattle, C. J. Erickson.	50 00

CALIFORNIA, \$142 20

Sawtelle, 1st ch.....	\$16 25
Eureka ch.....	31 50
Petaluma ch.....	36 15
Petaluma, Peter	
Skagland.....	25 00
Penryn B. U.....	6 90
Loyalton ch.....	5 00
Mountain View ch.....	12 00
Banning B. U., for Kia-	
ying.....	3 15
National City Y. P. &	
S. S., for Podili sta..	6 25

DENMARK, \$300 00

Baptist Sunday	
Schools, children,	
for Congo Missions..	\$100 00
Baptist ch.....	200 00

Total \$9 240 61

LEGACIES

Mt. Morris	
N. Y., Est.	
D'sborah	
Kelsey.....	\$190 00

St. Paul,	
Minn., Est.	
Mary F.	
McClurg.....	\$620 00
St. Louis,	
Mo., Est.	
Malinda	
O. Brown.....	100 00

Less amount	
of tax paid	
on legacy of	
Martha	
D. Leach,	
Marshall,	
Michigan,	
received	
in Novem-	
ber, 1900..	50 00
	860 00

Donations and Lega-	
cies received from	
April 1, 1905, to	
May 1, 1905.....	15 678 11

Donations and Lega-	
cies received from	
April 1, 1905, to	
June 1, 1905.....	\$25 778 72

DONATIONS RECEIVED TO
JUNE 1, 1905

Maine.....	\$77 68
New Hampshire.....	50 00
Vermont.....	70 39
Massachusetts.....	1 140 09
Rhode Island.....	94 47
Connecticut.....	253 33
New York.....	6 180 81
New Jersey.....	1 629 61
Pennsylvania.....	2 553 79
Virginia.....	92 23
W. Virginia.....	60 10
Maryland.....	13 05
Delaware.....	13 35
District of Columbia.	142 89
N. Carolina.....	5 00
Kentucky.....	1 10
Louisiana.....	23 71
Indian Territory.....	68 20
Oklahoma.....	138 97

Wisconsin.....	\$407 90
Michigan.....	866 01
Illinois.....	1 032 48
Indiana.....	569 00
Ohio.....	1 725 93
Minnesota.....	507 66
Iowa.....	644 78
Missouri.....	49 90
N. Dakota.....	2 45
S. Dakota.....	96 90
Nebraska.....	317 01
Kansas.....	292 83
Montana.....	5 85
Colorado.....	178 97
Idaho.....	26 74
Utah.....	5 00
Nevada.....	1 50
Arizona.....	60 71
Washington.....	273 20
Oregon.....	164 46
California.....	1 071 16
Ontario.....	150 00
Denmark.....	300 00
Scotland.....	1 000 00
India.....	10 00

\$22 319 16

LEGACIES RECEIVED TO
JUNE 1, 1905

Vermont.....	\$300 00
Massachusetts.....	1 022 00
New York.....	967 56
New Jersey.....	500 00
Minnesota.....	620 00
Missouri.....	100 00

Michigan, less amount	
received.....	50 00
	\$3 459 56

DONATIONS RECEIVED FOR
LAND AND BUILDINGS FOR
EURASIAN SCHOOL, MANDA-
LAY, by Rev. C. L. Davenport

OHIO, \$6 00

Haviland ch.....	\$6 00
Previously reported ..	1 845 51
	\$1 851 51

DONATIONS RECEIVED DURING THE MONTH OF JUNE, 1905

MAINE, \$115 59

Saco ch.....	\$7 50
Bradley, Misses Whit-	
tier & Nash, for Loi-	
kaw sta.....	5 00
Cape Neddick ch.....	6 27
Washington Asso.....	2 20
New Sweden ch., for	
wk. o. Dr. Bunker..	52 00
Wayne ch.....	3 55
Biddeford, 1st ch.....	4 60
S. Paris ch.....	17 47
Kenduskeag ch.....	5 00
Baring ch.....	2 00
Houlton, Mrs. A. H.	
Berry.....	10 00

NEW HAMPSHIRE, \$72 92

Laconia, 1st ch.....	\$7 45
Cods, S. R. Warbur-	
ton, t. s. Chapel at	
Klaying.....	25 00
Seabrook ch.....	5 66
Greenville ch.....	13 04
Hampton Falls ch.....	13 21
Franklin Falls, 1st ch.	8 56

VERMONT, \$5 00

Plainfield, Mrs. A. B.	
Taft.....	\$5 00

MASSACHUSETTS, \$725 10

Fall River, Rev. &	
Mrs. D. B. Jutten,	
t. s. n. p., e. W. Bush-	
ell.....	\$20 00
N. Bellingham ch.....	11 23
Wollaston, 1st ch., for	
J. C. Robbins, Phil.	
Ids.....	30 85
Hyannis S. S.....	5 00
N. Bellingham C. E.....	5 00
Edgartown, 1st ch.....	5 52
Medford, 1st ch., t. s.	
Bacod, e. A. A.....	25 00
Forshee.....	
Russell, Mrs. H. E.	
Griffin.....	4 30
Somerville, Winter	
Hill S. S.....	9 20
Dorchester, a friend,	
t. s. Sungiah, e. W.	
S. Davis.....	10 00
Dorchester, Blaney	
Mem'l ch.....	32 00
E. Longmeadow, Mrs.	
J. H. Merrifield, for	
Testaments for Jap-	
anese soldiers.....	1 00
Hudson, 1st C. E., t. s.	
n. p., Saw La.....	6 23

N. Egremont ch.....	\$10 00
W. Acton S. S.....	27 51
Andover ch.....	10 00
E. Haverhill, 2d C. E.	5 00
Brockton, Warren	
Ave. ch.....	17 08
Westboro, 1st ch.....	30 09
Haverhill, 1st ch.....	32 25
Worcester, 1st Chinese	
S. S., for wk. in	
China.....	7 98
Worcester, 1st ch.....	222 06
Charlestown, 1st ch.....	33 75
Savoy ch.....	2 00
N. Adams, M. T. Craw-	
ford, for hospital	
wk. in Japan, e. S.	
W. Hamblen.....	7 00
Malden, 1st C. E.....	5 00
Taunton ch., a mem-	
ber.....	5 00
Southbridge, Central	
C. E.....	5 00
Reading, 1st ch.....	10 21
Newton Center, Theo.	
Sem. Students.....	97
Newton, Mrs. E. A.	
Harwood, \$50 of wh.	
is for advance work	
in the Phil. Ids.....	100 00

Pittsfield, J. T. Horton's S. S. class, for sta. in Africa \$10 00
 W. Harwich Benevolent Soc. 5 00
 Greenfield Y. P., for Jaro 6 25
 Worcester, Dewey St. Y. P., for Rangoon sta. 7 60

RHODE ISLAND, \$77 15

Providence, Brown University Y. M. C. A., t. s. J. H. Randall \$54 67
 Providence, Mt. Pleasant ch. 13 36
 Newport, 1st S. S. 2 87
 Tiverton, Central B. U., for Shaoshing sta. 6 25

CONNECTICUT, \$256 17

Willimantic C. E., for Willimantic Chapel, Tokyo \$25 00
 Essex, 1st ch. 38 11
 Stamford, 1st ch. 85 16
 N. Lyme ch. 12 55
 Bridgeport, Lucy W. Bray, t. s. n. p. Toh Dee, c. Dr. Bunker 25 00
 Waterbury, 1st C. E. 25 00
 Hartford, 1st ch., Y. P. Asso., for wk. in Phil. Ids. 4 50
 Stafford, 1st ch. 13 60
 Bloomfield ch. 8 00
 Shelton C. E., for sta. in Phil. Ids. 6 25
 Stamford, Margaret & Teddie Douglass 1 00
 Hartford, a friend 2 00
 Meriden, Sw. Y. P. 10 00

NEW YORK, \$2 115 34

N. Hebron, 1st ch. \$8 42
 Gloversville, 1st ch. 6 00
 Tioga Center, Q. G. Quirin 5 00
 Fairport Y. P., for Moody fund 10 00
 Buffalo, Mrs. Anna M. Hedstrom 500 00
 Malone, 1st ch. 17 50
 Newark, Mr. & Mrs. Henry Hyman: \$50 for Podili sta. and \$50 for Rangoon sta. 100 00
 Rochester Theo. Sem. Y. M. C. A. 23 50
 Unadilla, A. J. Barlow 9 00
 Fort Plain ch. 5 00
 Ingham's Mills ch. 5 00
 Salisbury ch. 4 00
 Sardinia, C. R. Wolcott 3 00
 Hamilton, Mrs. J. E. Harris 10 00
 New York, Ralph L. Cutter, t. s. Dr. & Mrs. Huntley 200 00
 Nanticoke B. U. 3 00
 Victory ch. 5 00
 Norway S. S., for sta. wk., c. F. W. Goddard 1 31
 Belfast Y. P. 1 23
 Belfast S. S. 2 70
 Hume ch. 3 00
 Richburg Y. P. 2 00
 Belmont ch. 41 00
 Great Bend ch. 1 20
 Candor ch. 1 15
 Candor S. S. 76
 Candor Y. P. 1 96
 Harmony ch. 8 20

Waverly, a friend, for wk. in Phil. Ids., c. C. W. Briggs \$20 00
 W. Colesville ch. 1 75
 Stanford, 1st ch. 5 00
 Perry, 1st Y. P. 24 25
 Batavia, a friend, for W. T. Elmore 5 00
 Batavia, ch. 102 00
 Kingston, 1st ch. 10 00
 Cornwall ch. 5 00
 Port Jervis ch. 15 91
 Middletown, Calvary S. S. 2 35
 Portage S. S. 3 00

Danville S. S., for wk. of W. A. McKinney 2 28
 Brooklyn, Strong Place S. S., for Phil. Ids. 10 00
 Brooklyn, Emmanuel Boys' Club, for boy on Congo 15 00
 Brooklyn, Hanson Place Y. P. 50 00
 Brooklyn, Washington Ave. Y. P. 310 00
 Fenner ch. 2 00
 Cazenovia, 1st ch. 8 00
 Utica, Tabernacle ch. 35 00
 Kent ch. 2 00
 Mt. Vision Y. P. 2 50
 Cooperstown ch. 36 75
 Morris ch. 7 03
 Kendaia ch. 4 25
 Ithaca, Tabernacle Y. P. 1 35

White Plains Y. P., t. s. n. p. Komer Samuel, c. Dr. Clough 25 00
 Williamsbridge ch. 5 05
 New Brighton ch. 15 00
 New York, North Y. P., for Loikaw sta. 12 50
 New York, 2d German ch., for G. J. Gels, Burma 40 00
 New York, Alexander Ave. ch. 100 00
 Nicholville ch. 6 00
 Granville ch. 33 00
 Granville Y. P. 5 00
 Truthville ch. 50
 Cossayuna Y. P. 3 00
 Center White Creek ch. 20 14
 Ft. Miller ch. 5 00
 Glens Falls ch. 7 50
 Dresden ch. 1 00
 Hartford ch. 5 00
 Comstock ch. 5 00
 Lake Keuka ch. 12 00
 Barrington ch. 12 70
 Prattburg ch. 2 00
 Himrods ch. 10 00
 S. Poulteney ch. 2 75
 A friend 25 00
 Hamilton, Colgate Univ., t. s. C. W. Briggs 87 85
 Springfield, 1st S. S., for wk. in Rangoon 15 00

NEW JERSEY, \$409 71

Arlington C. E., for Jaro sta. \$17 50
 Flemington ch. 93 85
 Old Bridge ch. 4 00
 Mt. Holly, Mrs. H. A. Rhees 7 50
 Pemberton ch. 27 75
 Burlington, Mrs. Hall's class, t. s. n. p., c. A. H. Henderson 6 25
 Port Murray ch. 3 50
 Frenchtown ch. 3 55
 Cherryville ch. 29 83
 Cape May, 1st B. U., t. s. Ko Hmwa 6 25
 Kalay, Sandoway, Atlantic Highlands, Central ch. 18 92

Lakewood, 1st ch. \$7 65
 New Monmouth ch. 8 53
 Keyport S. S. 10 00
 Newark, Emmanuel ch., for Japan 5 00
 Newark, South ch. 25 00
 Paterson, Bethany S. S., for G. H. Waters' fund 28 77
 Butler ch. 25 00
 Newark, Mrs. A. R. J. 3 00
 E. V. Ludlum 77 86

PENNSYLVANIA, \$1 974 04

Philadelphia, Mrs. S. A. Trevor \$1 000 00
 Anita Y. P. 10 00
 Swissvale ch. 1 50
 N. Chester ch., for wk. at sta., c. H. W. Munger 15 00
 Collingdale, 1st ch. 4 08
 D. Simpson & wife 125 00
 Zoar ch. 18 00
 Sharon B. U. 2 36
 New Milford ch. 3 80
 Glen Run ch. 9 92
 Downingtown ch. 2 50
 Oxford ch. 1 08
 Huntington B. U., for Jaro 25 00
 Johnstown ch. 5 00
 Patton ch. 9 50
 Brishin ch. 1 25
 Brishin S. S. 2 00
 Mountindale S. S. 2 00
 Barnesboro ch. 7 00
 Vintondale ch. 11 50

Philadelphia, German-town 3d S. S., A. G. Patton's class, for Ikoko sta. 10 00
 Doylestown ch. 8 87
 Picture Rocks ch. 7 80
 Picture Rocks S. S. 2 23
 Williamsport, 1st ch. 45 86
 Titusville ch. 15 00
 Lansdowne ch. 9 15
 Philadelphia, 4th ch. 120 00
 Philadelphia, New Tabernacle ch. 46 29
 Woodland ch. 2 79
 East ch. 50 00
 Philadelphia, Gethsemane Bible School, for Yachow 25 00
 Lehigh Ave. ch. 16 90
 Chester Ave. C. E., for Yachow 25 00
 Newtown ch. 14 75
 Wayne Ave. C. E., for Yachow 10 00
 Chester Ave. Bible School, for Nambham, c. M. B. Kirkpatrick 5 42
 Pilgrim C. E., for Yachow 6 05
 Philadelphia, Bethlehem ch., for W. China fund 50 00
 A friend, for W. China fund 20 00
 Philadelphia, 2d German Y. P., for Yachow 5 00
 Peters Creek ch., Interest Benson End. Fund 22 25
 Sharpsburg ch. 11 00
 Wilkinsburg B. U., for an orphan, Ongole 3 75
 Connellsville ch. 10 34
 Pittsburg, Center Ave. ch. 2 00
 Beth Eden ch. 28 30
 Pittsburg, Shady Ave. ch. 75 00
 E. Strandsburg ch. 12 00

Sullivan ch.	\$5 00	Kalamazoo, 1st ch.,		Harrod, Mt. Zion S. S.	\$1 68
Pittston, Welsh ch.	12 00	special offering, to		Conneant ch.	32 00
Chester, Crosser Theo.		purchase horse for		Geneva ch.	17 23
Sem. students	39 80	work in India, c.		Mercer ch.	3 38
		F. Kurts.	\$52 06	Byesville ch., t. const.	
WEST VIRGINIA, \$225 46		Ludington, 1st ch.	3 35	Mrs. Rebecca Bliss	
Pt. Pleasant ch.	\$3 17	Saginaw ch.	36 21	H. L. M.	12 00
Central City ch.	12 38	Webberville ch.	5 00	Centerville ch.	1 50
Huntington, 5th Ave.		Perry B. U.	1 25	Madison ch.	2 00
ch.	105 00	Dexter ch.	13 35	Columbia ch.	2 50
Huntington, 5th Ave.		Dexter B. U.	3 27	Euclid ch.	7 85
Pri. Dept.	5 00			Cleveland, T. J. Ed-	
Lookout ch.	8 00	ILLINOIS, \$403 07		wards	5 00
Charleston, Virginia		Jacksonville B. U., for		Columbus, Memorial	
Ave. ch.	35 02	Kiating sta.	\$25 50	ch.	4 15
Charleston, Virginia		Chicago, W. L. Tem-		Granville, 1st ch.	61 49
Ave. S. S.	15 07	pleton	25 00	Granville, Denison Y.	
Charleston, Virginia		Caton ch.	10 00	M. C. A., t. s. S. W.	
Ave. Jr. B. U.	10 00	Rushford ch.	10 00	Stenger	65 75
Mt. Olivet ch.	12 75	Pavilion ch.	13 65	Granville, Shepardson	
Clayville ch.	5 57	Lakewood ch.	4 30	Y. W. C. A., t. s. S.	
Williamstown ch.	1 00	Damascus ch.	7 50	W. Stenger	25 00
Willow Islands S. S.	1 25	Delavan ch.	10 00	Dayton, Central ch.	21 29
Boothsville ch.	11 25	Atlanta ch.	5 00	Fairfield ch.	7 00
		Pleasant Plains ch.	6 00	Tiffin ch.	8 00
DISTRICT OF COLUMBIA,		Clark's Chapel ch.	4 00	Loudonville ch.	28 25
\$7 94		Custer Park ch.	9 60	Loudonville S. S.	3 30
Washington, 1st ch.,		Englewood ch.	10 00	Loudonville B. U.	1 00
t. s. A. C. Darrow...	\$7 94	Chicago, Bethany ch.	9 15	Addyston ch.	5 00
		Chicago, 1st ch.	21 00	Toledo, Oakwood Ave.	
INDIAN TERRITORY, \$12 50		Chicago, Covenant ch.	2 00	ch.	6 90
Holdenville ch.	\$12 50	Chicago, Calvary ch.	39 25	Youngstown, H a s e l-	
		Chicago, Englewood		ton ch.	6 30
OKLAHOMA, \$6 75		on the Hill S. S.,		Salem, Bethany ch.	5 00
Anadarko ch.	\$4 20	Primary Dept.	3 25	Fultonham ch.	2 10
Indian Creek ch.	30	Waukegan ch.	25	Pleasant Valley ch.	4 00
Woodward ch.	1 50	Kankakee Y. P.	14 00		
Tyrone Y. P.	75	Sims ch.	5 25	MINNESOTA, \$147 70	
		Marseilles S. S., for		St. Paul, R. M. West,	
WISCONSIN, \$118 00		Ongole student	6 25	for famine relief c.	
Madison S. S., Pri.		Mt. Olive ch.	6 17	J. Dussman	\$20 00
Dept., Birthday		Island Grove ch.	3 00	Owatonna B. U.	10 00
Box, for wk. of		Hutsenville ch.	5 00	Clark's Grove, Thos.	
Randall T. Capen		Griggsville ch., per		Jensen	3 00
Stockholm, N. A.		"Cash"	4 00	Clark's Grove, friends,	
Erickson	7 00	Quincey, I m m a n u e l		for orphans, c. P.	
Ashland Mr. & Mrs.		ch.	10 00	Frederickson	8 50
C. Johnson	5 00	DeKalb ch.	4 01	Artichoke Lake, Chas.	
Grantsburg Circle	27 50	Rockford, 1st ch.	26 00	Hanson	25 00
Dorchester, K. Quarrie		Springfield, Central ch.	68 25	St. Paul ch.	1 70
Racine, Christ Larson		Morrisonville ch.	5 00	Artichoke, H. H.	
Evansville ch.	20 90	Austin Y. P., for lady		Gaard, for share in	
		missionary in Spain	12 50	Kiwa sta., c. P.	
MICHIGAN, \$435 81		Chicago, H u m b o l d t		Frederickson	25 00
Pontiac B. U., t. s. S.		Park, Young Lad-		A. O. Engblom	1 00
E. Samuelson &		ies' Society	5 69	Grove City, O. Malm-	
wife	\$25 00	Lake View B. U., for		quist	25 00
Palo, Fannie Cutler,		work c. O. L. Swan-	12 50	Isanti, South ch.,	
for wk. in Japanese				Thunstrom	10 00
hospitals	3 00	INDIANA, \$280 04		Willmar Circle for Phil.	
Palo, Mrs. Belle Cut-		Seymour, 1st ch., a		lds.	12 50
ler, for do.	4 00	friend	\$10 00	W. Duluth Sw. ch.	6 00
Aurelius B. U., for wk.		Bedford, W. N. Mat-		IOWA, \$280 70	
at Ningpo.	6 25	thews & wife, for		Washington B. U., t. s.	
Coldwater, Everett F.		Dr. East	100 00	H. F. Rudd	\$6 00
Collins	20 00	Indianapolis, Wood-		Harlan, Dan. B. U., t.	
Bear Lake, Dano-Nor-		ruff Place ch.	23 78	s. P. Frederickson ..	10 00
ch.	4 26	Greenwood ch.	23 21	Harlan, Dora Christen-	
Detroit, North ch., for		Bluff Ave. ch.	3 75	son, for orphans, c.	
wk. in China	61 75	Greensburg ch.	30 00	P. Frederickson	50
Detroit, Beulah ch.	16 00	Tipton ch.	19 12	Merrill's Grove ch.	9 12
Detroit, 1st ch.	97 75	Anderson ch.	16 15	Pine Creek ch.	4 41
Detroit, 1st B. U.	17 70	Russiaville B. U.	75	Gilmore ch.	16 00
Detroit, Warren Ave.		Brooksburg ch.	1 45	Oakfield ch., for "Man-	
B. U.	20 00	Garrett ch.	24 15	sanger," nat. pr.	6 50
Detroit, Edyth Osborn		Michigan City ch.	5 73	Cuppy's Grove ch.	2 00
and Blanch Barnes,		Delphi ch.	3 45	Red Oak ch.	79 61
t. s. n. p.	25 00	Edwardsport ch.	18 50	Red Oak S. S.	25 00
Bay Springs ch.	1 05			Oakland ch.	25 00
Harbor Springs ch.	5 00	OHIO, \$356 28		Farlin ch.	17 00
Tekonsha ch.	6 00	Granville S. S., class of		Boone ch.	21 25
Laurel ch.	2 31	young men in Deni-		Gowrie Sw. ch.	4 40
Watertown ch.	4 25	son Univ., for Keng-		Des Moines Sw. ch.	10 00
Washington ch.	2 00	tung sta.	\$10 00	Athelstan, B. U.	5 00
		Bloomington, Mt.		Goldfield, ch.	32 00
		Moriah ch.	6 61	Indianola ch.	5 00
				R. S. Wallace	2 00

MISSOURI, \$22 36
St. Louis, 3d ch., Anniversary collection \$22 36

SOUTH DAKOTA, \$16 50
Willow Lakes, Mrs. May P. Denning, \$8 50
Lake Norden Wom. Soc., for famine fund, India 7 50
Madison ch. 8 50

NEBRASKA, \$379 52
Columbus, Lad. Miss. Soc., for W. T. Elmore \$5 00
E. Lincoln ch. 45 50
Union ch. 10 00
Mead Sw. ch., t. s. n. p. 12 50
Wahoo Sw. Lad. Aid Soc. 10 00
Omaha Sw. S. S. 30 00
Valley, 1st Sw. ch., Lars Peterson 10 00
Valley, 2d Sw. Y. L. Soc. 8 00
Valley, 2d Sw. ch. 7 26
Stromsburg Sw. S. S., for work on Congo 2 25
Fairbury, ch. 9 09
S. Omaha, 1st ch. 94 30
Blair ch. 10 25
Herman ch. 3 50
Wahoo, 1st ch. 16 50
Riverside ch. 4 60
Omaha, Immanuel ch. 30 75
Pawnee City B. U., for W. T. Elmore 5 00
Burchard B. U. 2 00
Springview ch. 25
Glenn Rock ch. 1 00
Middle Branch S. S. 2 27
Octavia ch. 11 88
David City ch. 15 00
David City, Mr. & Mrs. H. L. Boston, \$5 for Wm. Axling, and \$5 for W. T. Elmore 10 00
Lodi ch. 11 00
Grand Island, S. S., Pri. Dept., for Bibles for little children 11 62

KANSAS, \$245 12
Hutchinson ch. \$44 42
Stafford ch. 15 60
Great Bend ch. 4 00
Florence ch. 2 00
Florence S. S. 1 20
Marion, Mennonite Brethren 42 00
Buxton ch., t. s. J. C. Richardson 6 00
Howard ch. 35 00
Howard S. S. 1 15
Howard, F. W. Adams 5 00
Bronson ch. 5 00
Manhattan ch. 45 30
Aubrey ch. 4 05
Elm Grove ch. 7 25
Ruhamah ch. 1 68
Tany ch. 7 87
Holt, May Jenison 5 00
Garnett ch. 2 35
Horton ch. 8 00
Thayer ch. 2 25

COLORADO, \$43 60
Montrose ch. \$4 35
Denver, Judson Mem'l ch. 26 60
Arvada ch. 1 25
Las Animas ch. 11 40
IDAHO, \$6 75
Blackfoot ch. \$0 50

Weiser ch., for W. China \$6 25

WASHINGTON, \$78 87
Olympia Jr. Union \$3 00
Spokane, 1st B. U., for Sendai sta. 30 00
Davenport, 1st B. U., for Podili sta. 6 25
Davenport, 1st Home & Foreign Mission Soc., for famine relief c. Mrs. Elmore 8 31
Black Diamond ch. 5 60
Brush Prairie ch. 93
Camas ch. 1 03
Yacolt ch. 3 00
Chehalis ch. 3 60
Seattle, Chinese ch. 5 00
North Bend ch. 9 15
Fall City ch. 3 00

OREGON, \$66 65
Pendleton ch. \$26 65
Weston ch. 4 00
Baker City, 2d ch. 17 00
Wagner Creek ch. 2 50
McMinnville ch. 2 50
Spring Valley ch. 5 00
Yamhill Y. P., for sta. plan, Bacoled 9 00

CALIFORNIA, \$115 50
San Jose, 1st B. U., for Jaro sta. \$12 50
Buckhorn, Olive Branch ch. 4 00
Covelo S. S. 2 00
Biggs ch. 6 25
Maxwell ch. 2 30
Orland ch. 2 20
San Francisco, Emmanuel ch. 12 00
Los Gatos Y. P. 5 00
Los Gatos S. S. 2 00
Los Angeles Mem'l ch., Miss Myrick's S. S. class, for sta. plan 6 25
Pomona Y. P., t. s. Kondiah, Atmakur Whittier, J. O. Burroughs, t. s. Ah He. Ungkung 13 00
Banning Y. P., for wk. at Kiyang 5 30
Orange ch. 18 20
Highland, Josephine Litzaw, t. s. Ah Sio, Ungkung 12 00

MISCELLANEOUS, \$306 25
German churches of North America, for salaries of missionaries in Germany, c. G. Hubenthal \$306 25
Total \$9 306 48

LEGACIES
New Bedford, Mass., Est. Thos. Pope, Jr. \$1 000 00
Brooklyn, N. Y., Est. Joseph Wild 6 666 67
Canton, Pa., Est. Leroy R. Gleason 250 00
Rockford, Ill., Phil: a L. Crayford 70 00
7 986 67
\$17 293 15

Donations and legacies from April 1, 1905, to June 1, 1905 \$25 778 72

Donations and legacies from April 1, 1905, to July 1, 1905 \$43 071 87

DONATIONS RECEIVED TO JULY 1, 1905

Maine	\$193 27
New Hampshire	122 92
Vermont	75 39
Massachusetts	1 865 19
Rhode Island	171 62
Connecticut	509 50
New York	8 246 15
New Jersey	2 039 32
Pennsylvania	4 527 83
Virginia	92 23
W. Virginia	285 56
Maryland	13 05
Delaware	13 35
District of Columbia	150 83
N. Carolina	5 00
Kentucky	1 10
Louisiana	23 71
Indian Territory	80 70
Oklahoma	145 72
Wisconsin	525 90
Michigan	1 301 82
Illinois	1 435 55
Indiana	849 04
Ohio	2 082 21
Minnesota	655 36
Iowa	925 52
Missouri	72 26
N. Dakota	2 45
S. Dakota	113 40
Nebraska	696 53
Kansas	537 95
Montana	5 85
Colorado	222 57
Idaho	33 49
Utah	5 00
Nevada	1 50
Arizona	60 71
Washington	352 07
Oregon	231 11
California	1 186 66
Ontario	150 00
Denmark	300 00
Scotland	1 000 00
India	10 00
Miscellaneous	306 25
Total	\$31 625 64

LEGACIES RECEIVED TO JULY 1, 1905

Vermont	\$300 00
Massachusetts	2 022 00
New York	7 634 23
New Jersey	500 00
Pennsylvania	250 00
Illinois	70 00
Minnesota	620 00
Missouri	100 00
Total	\$11 496 23

Less amount received from Michigan 50 00
\$11 446 23

DONATIONS RECEIVED FOR LAND AND BUILDINGS FOR EURASIAN SCHOOL, MANDALAY, by Rev. C. L. Davenport

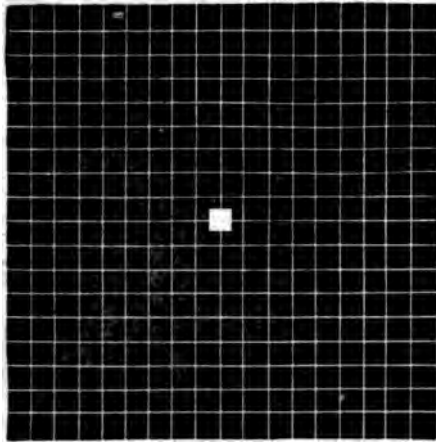
IOWA, \$2 00
Des Moines, Forest Ave. ch. \$2 00
Previously reported 1 851 51
Grand total to date \$1 853 51

THE LOUDER CALL

IT IS A QUESTION OF RATIO

"THIS OUGHT YE TO HAVE DONE, AND NOT LEFT THE OTHER UNDONE"

TWO PARISHES



THE NON-CHRISTIAN WORLD
ONE ORDAINED MISSIONARY
TO 183,675 PEOPLE



THE UNITED STATES
ONE ORDAINED MINISTER
TO 546 PEOPLE

Copyright, 1905, Young People's Missionary Movement

WE ARE DEBTORS BOTH TO GREEKS AND TO BARBARIANS: "FROM EACH
ACCORDING TO HIS ABILITY; TO EACH ACCORDING TO HIS NEED"



Photo by W. H. Leslie

THE PATH TO THE SPRING, NEAR BANZA MANTEKE, AFRICA

"Cut through the jungle, whose tall trees are festooned with innumerable vines."

THE PASTOR'S PRIVILEGE



THE history of the Christian Church through the ages teaches clearly this lesson: Missionary epochs are the periods when most successful work is done in the home churches; for those that join heartily with Jesus Christ in world-wide service make their union with him so complete that there can be a large inflow of spiritual energy.

Today's special call in all departments of our churches is for such wise and resolute leadership as to help the membership to share the vision and spirit and service of Jesus Christ. The responsibility and privilege of this leadership belongs naturally to the pastor, who is the educator, the exemplar, the leader of Christian forces; the advocate for the people abroad; the ambassador of Jesus Christ. Among our Lord's gifts to the Church are, "some to be pastors."

Notwithstanding all the numerous obstacles, whenever the leader is filled with missionary faith and knowledge, is patient and zealous in missionary service, the spirit that he possesses or that possesses him will, in time, be communicated through his word and life to the church. In the words of Mr. Mott, in his late book, "The Pastor and Modern Missions": "The pastor's position gives him authority; his character and work give him vast influence. He alone has direct and influential access to all the members. . . . He should regard his church not alone as a field to be cultivated; but also and more especially as a force to be wielded on behalf of the evangelization of the world. He is responsible not only to care for the souls of his parishioners, but also to direct their activities. He must get others to follow as a result of his own courageous spirit and contagious earnestness." This he will do: this many of our pastors are doing.



READTH: HOW TO GAIN IT

THE RIGHT REALIZATION OF THE AGE-SPIRIT
BY PRESIDENT N. E. WOOD, D.D.

NEWTON CENTER, MASS.

A MAN does not give or labor for foreign missions for the sake of the reflex good to himself. He does not pray with such a motive. Nevertheless it is true that good of the noblest sort comes to the man who intelligently and persistently allies himself with the work of world-wide evangelization.

He creates for himself a wider horizon and becomes a larger man. He links himself with a host of men and women who for the most part are illustrating the finer kinds of self-devotement to the highest welfare of mankind.

He finds himself thinking in a new and generous way of nations and peoples which differ from his own country and kin. He breaks out of the narrow shell of local and small interests. He becomes a sharer in world affairs.

The man who is deeply interested in foreign missions cannot help becoming in spirit an international statesman. He begins to view national and racial movements from the lofty heights of a gospel for the whole world.

The Great Commission gives him a world outlook and he finds himself in new and vital sympathy with the purposes of the Son of God who loves not only him but also the whole race.

The Christian man who lives and thinks on the scale of a world and a race rather than on that of an individual and a village will be far better fitted to do his local tasks in the most effective way. He becomes a true Christian cosmopolite and that is the best sort of a fitting for any work.

The Christian religion is the only one in the world which is adapted to make a man racial in the breadth of his life and sympathies.
There is no phase of the Christian

religion so well adapted to accomplish the same purpose as the foreign mission enterprise. The Christian man who embraces the whole world in his love, gifts and prayer will grow surprisingly into the likeness of the Master who said, "I am the light of the world."

LIMITATION involves suffering that the faith alone can triumph over. The earthly life of Jesus is the best example of a restricted life whose practise was narrower than its purpose. As a caged eagle, inspired by the morning sunshine, would burst the bars of its bondage, Jesus awaited the experience of Calvary. Now shall the Son of man be glorified; lifted up, he shall draw all men. The cross will be the point of contact, through the Spirit, with the world. He cannot reach the world in his present limitation, but Calvary will open the bars. For the joy set before him he endured the cross and when that experience was past he burst out, "Go ye into all the world and preach the gospel to every creature." It is the triumphant shout of a released captive. It is the joyous cry of one able to realize the purpose of his life. In the face of it, we dare be nothing less than world-wide missionaries, for he has placed the realization of his life purpose and the solution of his suffering in our hands. — REV. D. E. LEWIS, West Pittston, Penn.

One God! one law! one element!
And one far-off, divine event
To which the whole creation moves! — *Tennyson*

THE PASTOR'S MISSION STUDIES

ILLUSTRATIONS, INSPIRATION, ILLUMINATION

BY REV. F. S. DOBBINS

DISTRICT SECRETARY

EVERY minister is perpetually seeking illustrations for his sermons. There is such an abundance of splendid material for this purpose in missionary magazines and books, that it is a marvel that there are pastors who do not more frequently avail themselves of it. These illustrations serve a double purpose: first of all they serve to illustrate those Christian truths about which the pastor is preaching; and then they also serve to deepen the missionary impression, and to make it more intelligent. The missionary books of the day are written with great vivacity, owing to the introduction of missionary incidents. Many of them are well worth the minister's owning, reading and rereading, while yet others can easily be had from the libraries, and the choicer incidents selected and jotted down for future use.

Apart from all this, a pastor will find in the study of missions much to stimulate his own religious life. It is acknowledged that the most strenuous evangelistic work is being done on the mission fields, and the converts who are there won bring with them fresh interpretations of Christian truth. The missionaries themselves, whose lives have been of such conspicuous success that they have been deemed worthy of publication, are the sort of men with whom pastors do well to become familiar. Still further, the missionary work relates itself to great world movements. God is still in his world, and is so shaping history that it may lead to the bringing of the nations to himself. The new book of Mr. Robert E. Speer, "Missions and Modern History," well illustrates how a pastor may study current events in the great world field

in their relation to the extension of Christ's kingdom. Some of the zealous pastors who have successfully brought their people to a very earnest devotion to the matter of giving for missions, are pained to learn that soon after their departure to another field the people have lapsed into indifference in the matter. This is almost always due to a neglect to put the missionary conviction on an intelligent basis. If the pastor would see to it that the people themselves study missions, and build their missionary convictions upon solid foundations, and possess themselves of the data with regard to missionary conquests, he would find that none of the vicissitudes of the after life of the church would admit of their failing to concern themselves about giving the gospel to all men.

Just at this present time the woman's societies, the young people's societies and the Sunday schools are taking a long step in advance in the matter of mission study; and the pastor, who should properly be the leader in everything in his church, ought to be in a position to be of great service in this direction. None of his people should know more about missions than he, and he should be able to guide them to the most profitable study.

Almost every minister feels that he needs something by way of recreative reading; something related to his own work and yet sufficiently different from it to furnish him diversion. There is nothing better for this than the subject of missions. It is a very broad subject—not only the lives of the missionaries and the work in which they are engaged, but the profound closely allied themes—the question of the great ethnical religions, the socio-

logical side of missions and a multitude of other similar subjects which might engross the attention of a man of even the profoundest scholarly ability.

Missionary Windows

"ILLUSTRATIONS," Spurgeon said, "are the windows of a sermon; they let the people see what there is in it." Spurgeon himself used a great many illustrations, and so did the great American preacher, Henry Ward Beecher. In fact, volumes containing illustrations of these famous preachers are sold to other preachers as storehouses of illustrations for their sermons. But the best illustrations a preacher can have are those which come to him because he has eyes to see what is going on in the world, life in its extremes of experience as far apart as the east is from the west. But of all the fields where the preacher may gather facts and incidents to illustrate Bible themes, there is none so wide, so full, so un-failing, so illuminating and inspiring as the record of world-wide mission

work. Things are happening there; prophecy is being fulfilled; the gospel is showing how it affects the hearts of primitive men; world-changes are going on faster on mission fields than anywhere else in the world. We do not intimate, of course, that missions constitute the only department of church work; but the preacher who keeps in constant touch with mission work will not only be able to illustrate his sermons with inspiring facts that are true today, but he will be planting in the hearts of his people seeds of endeavor which will soon bear rich fruit in the uttermost parts of the earth.

Do Foreign Missions Pay?

THE many sides of our divine enterprise. Topics of sermons by Rev. S. E. Price, Ottawa, Kansas:

- (1) Missions and Exploration; (2) Missions and Translations; (3) Missions and Commerce; (4) Missions and Education; (5) Missions and Medicine; (6) Missions and International Relations; (7) Missions and Family Life; (8) Missions and the Home Church; (9) Missions and Martyrdom; (10) Missions and Obedience.



Photo by J. Heinrichs

FOR TRAINING PREACHERS:

The Baptist Theological Seminary, Ramapatam, South India

THE PASTOR AND MISSIONARY

THE CALL FOR ORGANIZERS AND STATESMAN-LIKE LEADERS

BY REV. W. H. S. HASCALL

THONZE, BURMA

The author of this article was formerly a pastor in New York City. In early issues will appear articles by prominent missionaries on "The Missionary as a School Teacher," and other topics illustrating different phases of the work on the field. — EDITOR.

THE great problems of sin and salvation are the same all over the world. Where there is sin, there the messenger of God must bring the one remedy. There are, however, differences of method. With the home pastor, the flock is usually located within a comparatively small area; the great majority of these believe, at least nominally, in the gospel proclaimed; their minds are cast in the same mold as that of the pastor, and their ideas are expressed in the same language.

The missionary, on the other hand, finds himself in charge of a station where perhaps such conditions as the following exist: Buildings are in need of immediate repairs; there is a large school sustaining a dual relation — to the mission and to the government — with perplexing questions about finances, government standards and courses of study; there are problems growing out of the desire of pupils to study English under native teachers, necessarily incompetent; pastors and teachers from the villages come for instruction and direction in their work; pastorless churches and teacherless schools appeal to him to furnish men. Then, besides, he is among thousands who are steeped in idolatry; he sees the darkness of daily life and the hopelessness in the houses of mourning; he feels the crushing weight of care; he longs to be able to speak, but he is helpless. Struggling with the language, the climate, the fever, it is only after a long time that the mountain of work that loomed before him so be-

wilderingly, is cast, little by little, into the valley of achievement.

When, at the end of a year, he preaches his first sermon, every word of which was repeated again and again to his native teacher, the people understand what he says, but perchance do not get a single idea. His thinking has the Western stamp, theirs the Eastern. Before he can lead their thought his Occidental ideas must become in form and figure Oriental concepts.

At length also, he discerns that he is not exactly a pastor; but rather an over-pastor or general adviser in all kinds of temporal and spiritual affairs. As he travels from village to village, settling quarrels, inspecting schools, instructing churches and presenting the gospel to ears often unheeding, he must be a skilful physician, a wise lawyer and a servant of Christ who is able to reprove, rebuke, exhort, with all long-suffering and gentleness. It is his business also to teach pastors and people to be independent of the missionary, and to own no bonds but those of love.

But allow me to suggest one or two points in which the missionary has the advantage of his brother in the home-field: He is not obliged to candidate, neither does a church ask for his resignation; he fears no dead line of fifty (or is it thirty-five now?), for gray hairs are considered honorable. Each position has its trials and triumphs, its hard work and its reward. Blessed is the man who has quickly responded when the Master has said, "Go, work today in my vineyard." Whether here or there, the Lord of the vineyard cares for his servants, and in due time he shall give them their reward. The work is one; we are brethren.

THE BAPTIST WORLD ALLIANCE

THE LONDON CONGRESS: THE ROLL CALL

THERE is a gospel hymn which we sometimes sing, if we are not too conservative, "When the roll is called up yonder, I'll be there!" At the Baptist World Congress, in Exeter Hall, London, the roll of countries was called on Tuesday evening July 11, and when the immense throng arose and cheered and sung and applauded, the enthusiasm was scarcely less than it will be "up yonder." Delegates from all countries responded to the call. The Swedish delegation was the largest from any part of the continent. A member of the Russian delegation had been banished twice, spending eight years in Siberia, but when the police told him to do no more preaching he replied, "No! I *will* and *must* preach." Dr. Timothy Richard, the beloved English missionary, spoke for China, and our own Rev. M. C. Mason of Tura, Assam, represented India. One of his mission boys, who sang a verse, was greeted with tremendous cheering. Rev. R. A. Thomson of Kobe, responded for Japan, saying that the 2,500 Japanese Baptists were as loyal as any in England and America. Nlemvo, the Congo lad who is in England helping Dr. Holman Bentley translate the Bible into Congo, had a rousing reception; he thanked the churches for sending to Congo-land the light of the gospel. Altogether it was a great occasion, and the Baptists of the world "got together" as never before. A thrilling incident was the recital of the Apostles' Creed, on the call of the chairman, Dr. Alexander Maclaren, by the whole assembly, emphasizing Baptist faith in the deity of Christ.

It has been a wonderful meeting: 4,000 delegates, 1,500 more than expected, 300 from America; masterly addresses, of which the American brethren, north and south, furnished their full share; splendid fellowship; and glori-

ous hope for the triumph of the Master's kingdom. A constitution and officers mean permanence. The next meeting will be held in America.

Secretaries Mabie and Barbour represented the Missionary Union; and Mrs. N. M. Waterbury, of the Woman's Society, had a fitting honor, being the only lady on the program. The opening address of Dr. Maclaren, that "grand old man," sixty years a pastor, was masterly, and on the theme: "In the Name of Jesus Christ: by the Power of the Holy Spirit." President A. H. Strong's conference sermon was on "The Greatness and the Claims of Christ." These are grand mission themes. Honor was worthily given to our Lord. We, too, in this land, would join in the chorus of free, triumphant praise, "All hail, crown him Lord of all!"

Another World-View: Our Educational Endowment

WITH the inspiration of this new world consciousness of the brotherhood of believers, we turn to our American work with faith and courage. The motto is: Enlargement.

One of the great features of the work of the Union for the coming year, as for the one just closed, is the endowment of our schools for higher education. We have colleges in Rangoon and Ongole; academies and high schools,—part of which will soon do college work to some extent—in Nellore, Hangchow and Tokyo. We have theological seminaries in Insein, Ramapatam, Shaohsing, Swatow, and Yokohama; many Bible and training schools as, for example those in Tura, Jorhat and Banza Manteke. Besides these, there are some fifteen thousand village and town day schools. It is for the endowment of the higher grade

schools that this plan has been made, the fulfilment of which has been so enthusiastically begun. Each of these institutions of higher education needs enlargement, new buildings and new teachers, in order properly to care for the present work and to plan for fuller curriculum and larger work. The needs of today are great; the needs of tomorrow will be greater.

The American Sunday schools, in the motto of their Toronto convention, express their noble purpose to save a generation. To give a full New Testament salvation to this generation, on our mission fields, schools are essential; to evangelize the generations to come, high schools and biblical training schools are fundamental. The Baptists of the United States have invested over \$52,000,000 in 208 higher educational institutions in this country. We may well ask if it is not time for us to invest at least \$500,000 as the beginning of an endowment for our similar schools in mission fields. Contrast it with the recent gift of \$10,000,000 for education in America. We wish to be ready to keep pace with the advance movement of God's providence. He is surely leading us to do larger things for world-wide missions. We owe to our brethren across the seas the opportunity to secure the full salvation of Him who says: "I came that they may have life and may have it abundantly." To those who have not heard the word of life, we, his followers, owe men trained as teachers and evangelists. We can pay the debts only by well equipped, well manned schools.

The School an Evangelizing Agency

OTHER missions make an observation of something that is a frequent occurrence in our own work; namely, students not seeking Christ, but modern Western learning, often are sought and found by the Saviour. A young man from Katsina, North Nigeria, Africa, came to school after requiring a promise that he would not be pressed to become a Christian; then after a time he volun-

tarily asked to be baptized. His father was a Mohammedan doctor of canon law at Katsina. The son visited Mecca, and like Luther at Rome was disgusted with what he saw of the lives of the great men of his religion. Now he is preparing to preach the gospel of Christ.

Why I am a Foreign Missionary Optimist

IT is under this very suggestive heading that Dr. Cleland B. McAfee of Brooklyn, N. Y., writes a very stimulating article in the *Assembly Herald* for June. It is not because he sees victory just over the hill; for one time early in his life, when he gently chided Dr. Van Dyck of Beirut for not reporting more conversions and striking events in his work, the magnificent missionary and man straightened himself up and said: "Well, sir, if the church at home is always to be kept to its task by news of success, and cannot realize that we are out here on a long campaign which is not nearing its end, it had better call us back home." And hence though his pulse is quickened by victories, he has more solid reasons for his faith; for he is not a man who because he shuts his eyes and thinks how bad he feels, becomes a pessimist; nor is he one who because he shuts his eyes and thinks how good he feels becomes an optimist. He gives six reasons:

1. Because he always wins who sides with God.
2. Because the church, really awakening, now at length is bound to fall in love with the will of its master once it understands it.
3. Because of the number of people who are now praying for the world-wide work.
4. Because of the quality of the men the foreign mission cause is commending.
5. Because of the fitness of the gospel to supply the greatest need of the world.
6. Because of the quality of the men the gospel is finding and making in heathendom.

"There are plenty of reasons for optimism. I like the first one best. It is God's business; he cannot let it fail: it is our business; he cannot let us fail."

In the next issue we purpose to give some illustrations of the success of missions, as clearly shown in life as well as in statistics, adding some testimonies of the Japanese press.

MANIPUR: A PIONEER WORK

I. RACES AND RELIGIONS; A MASSACRE SUMMONS
THE FIRST MISSIONARY TO MYSTERIOUS MANIPUR

BY REV. WILLIAM PETTIGREW

UKHRUL, MANIPUR

We believe our readers will welcome quite a full account of Manipur, a new and strange field.

Mr. Pettigrew, the first missionary in the field, forbidden to preach to the Manipuris, has made a very auspicious beginning among the Tangkhul Nagas. The first section of the article, published in this issue, gives the political and religious history; this will be followed by the sections on his work among the Manipuris and Nagas. This mission, as will be recalled, is now under the charge of our Missionary Union. Mr. Pettigrew has spent his furlough in England, taking a nine-months course in medicine in Livingstone College, London, and returns to his field this month.—EDITOR.

MANIPUR is one of the smallest of the many native states of India. It is at present under the jurisdiction of the chief commissioner of Assam, the native rajah, a minor, not being ready to ascend the throne for a few years yet. According to the census of 1901, the Manipuris, who live in the valley, number 181,158; the Naga people of the surrounding hills, where there are no less than fourteen different tribes, with their own distinctive languages, number 103,307. The state is a long distance from any railway. Entrance from the

north is by 150 miles of cart road, using bullock cart conveyance; from the west, 124 miles by bridle path, with coolie conveyance; on the east, entrance is from upper Burma, and the difficulties of travel are just as great.

The early history of Manipur is lost in obscurity. In the days when the Indian branch of the Aryan race was still in its progressive and colonizing stage, one wave after another of invaders overflowed this district, intent on penetrating into the remotest parts of Burma. It is believed that a monarchy prevailed at 700 A.D. About the year 1250 A.D. a large Chinese force invaded the country; at first it was defeated, all who were not killed being made prisoners. A number of their descendants are still in the valley; these taught the Manipuris silk culture and brickmaking, and erected two solid blocks of masonry in the palace. These blocks were leveled to the ground by Burmese invaders, but rebuilt on the old foundations by Ghambeer Singh, one of the old kings.

Towards the middle of the eighteenth century a great Hindu revival took place in the east of India. Assam, once Hindu, but for a long time Buddhist under its Ahom kings, now became Hindu again through Brahmans from Bengal. The process of conversion in Manipur began a generation later, but it was not less effective. The hill tribes surrounding remain practically untouched by Hinduism; while all the Manipuris in the valley are now Hindus of a most rabid type.* Yet though rigid Hindus outwardly, they have a curious custom by which

*[They are said not to be recognized by the orthodox Hindus.—EDITOR.]



REV. WILLIAM PETTIGREW AND FAMILY,
UKHRUL, MANIPUR

a man of low caste marrying a high caste woman, can be adopted into her tribe, the exact reverse of the Indian custom. The women are not confined to zenanas, but have every freedom and are as business-like as the Burmese women. The Manipuris are very abstemious and live chiefly on rice and fish, the latter often rotten by preference.

There is no record of the gospel being introduced, or any missionary entering this interesting and beautiful country up to the end of 1893. William Carey and his associates at Serampore evidently came in touch with some Manipuris, for we have the whole New Testament translated into their language, and printed by the press at Serampore in 1824. There is only one known copy of this, and it is at present in the library of the British and Foreign Bible Society, London. It is printed in the Deb Nagri (Hindi) character. Why it is printed so is not known; and this character is not now in use. The Manipuris had a written character of their own, manuscripts in which still exist, and which is even now used for genealogies and family records; but all ordinary business matters are either carried on in Bengali or in Manipuri written in the Bengali character.

In the terrible massacre of March, 1891 at the capital, the rajah and his prime minister with others most treacherously cut off the heads of the chief commissioner of Assam, Mr. Quintin, the political agent of the state, Major Greenwood and five other officers. The state gained unenviable notoriety.

It was just two months before this calamity occurred that three young missionaries arrived in Calcutta, under the support of the late Mr. Arthington of Leeds. They came, waiting upon the Lord to reveal his will as to what



Photo by W. Pettigrew

THE YOUNG KING OF MANIPUR

Educated by the British Government. He will soon attain his majority and the throne.

aboriginal tribe in eastern Bengal they should work among. This massacre led the writer and a colleague, Rev. J. Craighead, now a pastor in the United States, to make plans to enter that state. We made our headquarters for the time being near the western frontier. After becoming proficient in the Bengali language, and picking up what knowledge we could of Manipuri, we awaited permission from the government to enter. Before entrance was gained, my colleague was transferred to Assam proper and I was left alone.

(To be continued in the October number.)

WHAT Hpo Myat is having to face will explain why so many who seem to receive the Word with gladness hesitate to come forward, and sometimes go entirely back. When he informed his wife that he was coming to ask for baptism, she replied that on the day he became a disciple of Jesus, both she and the children would leave him. Can you, living comfortably surrounded by a Christian atmosphere, put yourself in his place, and help him decide?—A. H. HENDERSON, M.D., Mongnai, Burma.

A PHILIPPINE "HIKE"

BY REV. R. C. THOMAS, M.D.

CAPIZ, P. I.

SINCE reaching Capiz, I have added a new word to my vocabulary and a new experience to my life, by taking an eight days' *hike*, "tour" in our country district. Mr. Robbins and I, with three *cargadores*, "burden bearers," two native preachers and a *colporteur*, *hiked* on and off ponies some ninety miles, and visited half a dozen barrios, where we held evangelistic meetings, sold propaganda and conducted medical clinics. The traveling was of the roughest order at times — mountain trails, muddy fastnesses, bad bridges and worse roads; but through the whole trip, sometimes after forced marches of twenty miles for hours in the parching heat, or slippery scrambles in deluging down-pours, our companions never flinched. The native preachers* would trudge nearly all day and preach late into the night and never once murmur, though both are of very

slender constitution, and even the ignorant *taos*, our *cargadores*, taught us a lesson of Filipino willingness, when the proper motive is supplied. It may be that our energetic municipal street laborer at home would consider one of his compatriots lazy, who *hiked* for twenty miles in a tropical climate, at a smart pace, with an organ slung over his shoulder at one end of a teter-pole, and a telescope bag as large as a trunk and almost as heavy, at the other, but we don't. We paid him the ten cents for his day's work quite cheerfully.

At all the barrios we were most hospitably entertained by the natives, who are always model hosts. They set before us the best they had, and though their fare was not of Delmonico's choicest, the dinner of "herbs and love therewith," was better than the "stalled ox" would have been with less friendly householders. The evangelistic meetings at the market-places, where hundreds of natives gather weekly, were, naturally, very well attended; for, like Mahomet, we "came to the mountain," and the audience were courteous and attentive.

The clinics in the open air, or in house to house visitation, were notably helpful in gaining the confidence of the people; for this is pioneer work as yet and prejudice must be overcome. Some of the most pitiful cases were unearthed on these visits. One poor fellow had been lying for weeks on the earthen floor of a dismal shack, with a great suppurating *bolo* slash in his head. He might have lain there for weeks longer and perhaps lost his

*[For another testimony to the spirit and service of the native preacher see Mr. Gilmore's poem in the January issue. — EDITOR.]



Photo by R. C. Thomas

A TYPICAL SCENE, MANILA, P. I.

life by blood poisoning, had not a little curetting and a quarter of a cent's worth of creolin ousted the bacteria. At some of the shacks the poverty was pitiful; and the images on the single shelf showed, as well, the sore need of spiritual light. In several instances, in fact, huge plaster casts of monks several feet in height were noted, and by their side in the shadow were diminutive crucifixes. Both were there apparently for worship; but what knowledge was there of a living, personal, omnipresent Christ, in a home like that where the best worship was but idolatry, and idolatry so gross that, even among the images, that of a man had preeminence over the crucifix.

How different were our feelings, when, in another shack late in the night as we lay on our cots, we heard the low murmur of a recently converted *tao* as he labored with a fellow peasant not yet in the light. They are reverent, these people, and when they know the truth they are genuine in their love for Christ, and in their yearning for the souls of other men. But how can they hear without a preacher? At one isolated mountain barrio, Santa Theresa, in the early morning, we baptized sixteen of the simple hearted hill men. They gathered on the sandy shore of a little brook while on a grassy knoll on the opposite bank stood their friends, mute and awe-stricken, as one by one these comrades were buried with Christ in baptism in obedience to his divine command. It is such scenes as this that make the missionary on furlough homesick for his people. To share in this service is our joy.

WE wish to add two illuminative words from later letters of Dr. Thomas:

Another Macedonian Cry

The work here at Capiz goes smoothly. Mr. Munger and I just finished a thirteen days' "hike" through our Calivo District, covering some 200 miles or so, and, I should judge, about half of it on foot. We held about twenty-five evangelistic services in towns and barrios, and as many medical clinics, and distributed a large

amount of propaganda. The spirit manifested in this portion of our province is unusually encouraging. The people almost mobbed us in some places for the literature and they ate my pills greedily. More workers are greatly needed for this Calivo District. *Calivo should have a separate missionary!*

God's Watchcare over His Own

One of the most comforting assurances that attends a missionary is that promise of the Great Commission, "Lo, I am with you alway." To be sure, the fulfilment of the promise is as true at home as it is abroad, but it is more noticeable in the foreign field, because more opportunities arise for striking illustrations of God's watchcare. On a recent tour through a distant portion of Capiz Province, we were thrice reminded of the oversight of the One who told the first missionaries to take no staff or scrip. As we entered Calivo our preachers were accosted by a stranger, who had been to Capiz, and invited to his home where they were most hospitably entertained. The next day this man, who was a member of the board of health, gave us an opportunity to visit the homes of the sick, and thus opened a door for evangelistic effort. At another town we were unexpectedly and without request furnished with horses, and thus saved a tramp of twenty miles or so. Again on entering Ibajay we were met by the brother of one of our leading preachers at Jaro, Sr. Manikan, who happened to be journeying toward Jaro at the time. He at once turned back with us and gave our preachers the hospitality of his brother's home at Ibajay, and an "entrance" to the town.

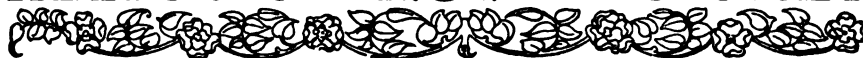
These are but a few of the many instances that are constantly occurring, some of them being almost miraculous. On one tour, for example, one of our party, while crossing a stream on a bamboo bridge, fell head-first some fifteen feet, striking on to the rocks below without injury. In pioneer work such as this one would be rebuffed at every turn. were it not for this providential watchcare. To deny God's guidance even in small matters, or to attribute such coincidences to chance or good fortune, is as distasteful as it is unnecessary. To be humbly thankful and give God the glory is better.

Our Relation to Missions

A QUOTATION from the last Triennial Report of the Board of Foreign Missions of the Reformed Church in the United States, expresses clearly the impressions of those best acquainted with our own mission work:

"Deepest and most inspiring is the impression of vast dimensions of our operations. . . . If it were possible for us to place side by side the pleas from the fields and the answers of our people, it would bring a blush of shame to all our faces."

HELPS *for* HOME WORKERS



OUR NEW PRAYER CYCLE

MANY have used the Prayer-Cycle pamphlet in family and church worship, finding it helpful in making thanksgivings and petitions more definite and effective. Instead of publishing a new edition in pamphlet form, the **MAGAZINE** plans to furnish, for a time at least, several topics for special intercession each month.

PRAYER CYCLE FOR SEPTEMBER

Let us unite in grateful praise: (1) For prayers answered (see list below); (2) for the faithful, sacrificial work of our missionaries; (3) for the large gatherings on so many fields; (4) for those returning to their fields this autumn; (5) for the uplift of the summer conferences.

Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. — Rev. 5: 13.

Pray for all the pastors and young people in our churches at home and abroad: That each pastor may have a deeper fellowship with Christ in his world-work, may be tactful, resolute and effective in giving his people the Christ-vision; and that all our young people may be led by the Holy Spirit to choose for their life work that kind of service which will most honor the God of missions.

If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. John 15: 7.

Let us also unite in prayer: (1) For our newly-appointed missionaries (see next page); (2) for many others to fill vacancies and open new work (page 367-9); (3) for missionaries now ill, as Mrs. J. S. Adams, Mrs. Joorman and Mr. Morrow; (4) for the educational endowment (page 346); (5) for a prompt and hearty response to the call for a fifty per cent. increase (page 364); (6) for plague-smitten Burma (see page 359); (7) Peace, in righteousness, between the nations. [A topic for each day.]

To pray as we ought we need, first and always, the tuition of the Holy Spirit. He uses, however, as his text-book, not only the Bible of the ages, but also the acts of the modern apostles and the conditions of the world today, so variously, graphically and impressively presented in missionary books, magazines, leaflets and reports. Read the purposes and promises of

God, the needs and appeals of the world pray.

As a gift ye received, as a gift bestow. All shall be given you.

Answered Prayers in Prayer Cycle for

Mr. Carson returns to join Dr. East. — Mrs. Hill have been transferred from Luk Mukimvika. — House for Rev. T. E. Schum Otaru has been provided. — Mr. and Mrs. Ardson have taken up the work at Sande Dr. and Mrs. Ferguson have been transferred Ramapatam to Madras — Dr. J. M. Poste to go to Bangkok this fall. — Dr. Huntley turned to Hanyang, and Rev. A. F. Ufford appointed to that station. — Rev. R. T. C. taken charge of the boys' school in Swi Buildings and proper equipment of hospital at Dr. East's station in Burma and Dr. H in China have been provided. — The amount endowment fund has been increased to \$ and about a fifth of this amount has been paid. — The Thomsons and Tenneys return to K tall; the gap has been filled by Rev. P. C. Bri. Rev. and Mrs. Bullen. — Rev. S. A. D. Bo taken charge of the training school at Jorhat R. C. Thomas sailed for Capiz in the fall of 1911 is hard at work. — Mr. and Mrs. Maxfield joined Mr. and Mrs. Forshee at Bacolod. It is expected that provision can be made for missionary family to join Dr. Harper at Namk The lorch for the Philippines is not needed to the building of railroads by the government is probable that provision can be made for a man to join the force at Jaro, P. I. — The fund of \$100,000, including money for some buildings, has been provided.

When Ye Pray, Say, Thy Kingdom Come

The Manifold Need of Men

HOW vast, how deep are these needs! What this English missionary in India says of the needs in their fields, we must say of ours

We need linguists for translation. We need scholars for the higher criticism of the literatures of China and of India. We need special missionaries for the rousing of the dead in the native churches. We need intercessionaries. We need doctors — why every town in India? Surely, it is the means of evangelistic work today! We need pastors. We need men to train the clergy. We need the simple evangelist. — W. E. S. HOLLAND.

Our Response to the Call

THE list of our new missionaries was given in the July MAGAZINE. Most of the number will meet in Boston for a study conference, September 10-20. Photographs and sketches of these, our representatives, will be given in the November issue. These few heroic volunteers—do they measure our full answer to the loud call of need? See page 339.

The Secret of Joy and Success

THIS recent letter to the Literature Department from a frequent correspondent, tells volumes of the devotion and self-sacrifice that is the strength of the Master's work at home and abroad:

I am very thankful to you for sending us the tracts you have. We like to hear from the missionaries. I sincerely wish I could send more aid for the work, but I do not earn any money and am aged; I cannot do as I should be glad to do for the work. I ever remember the dear ones who go to the foreign fields in prayer to God for his blessing upon their work for Jesus Christ's cause, hoping that great good may result from their labor in Jesus' name. Very respectfully yours, ———.

Speaking to the Pastor

HERE are words worthy the old soldier who spoke them: "Thank you most heartily for sending the leaflets, and I'll speak to my pastor about it."

We have often spoken of the responsibility of pastors for speaking to their people about missions; but here is a brother, a veteran in Christian service, who sees that this rule is good enough to work both ways—that there are times when it is a good thing for the

people to speak to the pastor about missions. We can think of at least three good results that will follow when this is done in the right spirit:

(1) It will stimulate some pastors to more active work for missions. Probably there are now very few Baptist pastors who are directly opposed to missions; but there are some who for various reasons have allowed missions to be crowded out of the program of church work. If such pastors discover that there are those among their people who are zealous for missions, it will help to open the eyes of the pastor to the real business of the church.

(2) It will encourage every pastor. A great many pastors who have the true missionary spirit get discouraged because they receive so little response from the people. Missionary talk and missionary literature are absorbed, and that seems to be the end of it. The pastor does not even know whether missionary giving is from routine or love for the Master. Imitate the old soldier and speak to him about it. Tell him when you have been awakened by the literature given you or inspired by his illustrations from the great field of missions. Let him know that you realize your responsibility to obey the Lord's command about the spread of the gospel. These things will encourage his heart and brighten all his work.

(3) Again, if you speak to the pastor about your interest in missions, it will add yourself to his resources. He will know that you are with him in his efforts, that he can depend upon you to help him in missionary meetings and other forms of mission work. "I'll speak to my pastor about it," is from all points of view a good idea and a good plan of action.

Once a Month

WE are sure that *Around the World*, as a Sunday school paper, would be welcomed once a month in the homes of all of our Sunday school pupils. Will not the superintendents and teachers who are interested take up this matter in a practical way and see if it can be introduced into their schools?

PROGRAM: SUGGESTIONS FOR SEPTEMBER

A. THE LEADERSHIP IN MISSIONS, as seen in Divinely Appointed Leaders, p. 341; the Divine Call of Need, pp. 339, 341, 369; Leadership on the Field, pp. 345, 348, 350; Qualities of Leadership, pp. 342, 347, 362, 364, 369; Leaders in Training, pp. 347, 354-358, 364; and other subjects.

B. YOUNG PEOPLE AND MISSION STUDY.
C. ANNUAL REPORT "GEMS"; see August number, p. 316, and Annual Report.

October—Special Topic: Japan of Today.
November—Home Department Number.



STUDENT VOLUNTEER MOVEMENT

SOME PRACTICAL, FAR-REACHING RESULTS *

BY F. P. TURNER

GENERAL SECRETARY, NEW YORK CITY

THE Student Volunteer Movement is in no sense a missionary board. It has never sent out a missionary and never will. It is a recruiting agency. Those who become student volunteers are not only expected, but are urged to go out as missionaries of the regular missionary organizations of the Church. The movement is unswervingly loyal to the Church and has received the endorsement of every leading missionary board of the United States and Canada.

The field includes fully 1,000 institutions of higher learning, in which are matriculated more than 200,000 students. From these institutions come the leaders in all the official walks of life. No work, therefore, can be more important than that of making the student centers strongholds and propagating centers of missionary intelligence, enthusiasm and activity. The movement undertakes work to enlist a sufficient number of properly qualified candidates to meet the successive demands of the various mission boards of North America and to unite these student volunteers into an organized, aggressive movement. It also undertakes to help all such intending missionaries to prepare for their own life work and cooperate in developing the missionary life in the home churches, laying an equal burden of responsibility

on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, gifts and prayers.

Properly to cultivate its field and conserve the results, the movement has found it necessary to have an executive committee of six members, a general secretary, an assistant secretary, an educational secretary and traveling secretaries. The latter are usually student volunteers who are ready to go to the mission field, or sometimes returned missionaries.

In the United States and Canada there are held each year seven student conferences for men and five for women. Once in four years an international convention is held. There have been four such conventions: in 1891, 1894, 1898 and 1902. The attendance at these has steadily increased, there being 680 delegates present in 1891 and 2,957 at Toronto in 1902. The fifth of these conventions will be held at Nashville, Tennessee, in 1906.

Some Vital Results

The movement has reached some 900 institutions, in at least half of which nothing was being done in the interest of missions. Up to the present time more than 2,500 student volunteers are reported to have reached the foreign field. They have gone out under more than fifty different missionary agencies and are scattered throughout

*[We regret that this was received too late for the June number, being on the special topic of our Baptist conquest course for that month. — Editor.]

all parts of the non-Christian world. The majority of those who have been hindered from going to the mission field have taken up Christian work in the home field. During the past year, 293 volunteers sailed — a larger number than in any other year.

As another result there has been a steady increase in gifts for missions on the part of the student communities of the United States and Canada. In 1886 the colleges and theological seminaries were giving about \$5,000 a year; in 1903-04 \$72,889 were contributed, \$24,929 being for city and home missions, \$47,960 being for foreign missions.

The movement, also, has been the principal factor in the recent remarkable development in the scientific study of missions, not only in the colleges and theological seminaries, but also in churches, young people's societies and woman's societies. When the movement began to develop mission study there were less than thirty classes in all the institutions in North America. In 1903-04, 319 institutions reported 652 classes having an enrolment of 9,027.

The movement has been an increasing factor in promoting the missionary life of churches, its activities being chiefly confined to work among young people. The first and one of the most successful efforts of the student missionary campaigns was made by the Methodists of Canada. Within the past few years the students of twelve other denominations inaugurated similar movements, with varying degrees of success. The Young People's Missionary Movement, the purpose of which is to promote missionary activities among the young people of all denominations, is the direct outgrowth of the work of the student volunteers among young people's societies. The movement has exerted a mighty reflex influence on the religious life of the educational institutions. The missionary idea has been emphasized in meetings and in mission study classes, thus widening the horizon, enlarging the sympathies and stimulating the zeal of students. Missionary intelligence, mis-

sionary activity and the missionary spirit have done far more than is generally realized to counteract the evil and subtle influences, the spirit of selfishness and rationalism as manifested in student communities.

Baptist Young People's Convention

THE All-New England Baptist Young People's Convention was held in the Clarendon Street Church, Boston, July 18-23, having a comprehensive program of workers' conferences each morning; well arranged pleasure outings each afternoon; splendid practical addresses on inspirational themes each evening.

The extreme heat at the opening, and the fact that the meetings were held in a large city, helped to account for the attendance, which was much smaller than the work and the program deserved. Great credit was due to Rev. F. M. White, chairman of the conference, and Rev. H. E. Wise, chairman of the program committee.

A large place was given to missions in the conferences on junior work and conquest mission courses. In these were emphasized practical methods of work and the need of the formation of right habits in religious thinking, worship, giving and all forms of service. The address by Rev. James H. Spencer, of North Adams, Mass., on "The Missionary Significance of the High Priestly Prayer" was filled with spiritual power, and gave a clear vision of the mind of Christ. Dr. Lemuel Call Barnes presented ably that great missionary theme, "Our Apostleship"; Dr. W. E. Witter, District Secretary of the Missionary Union, showed how fundamental is the New Testament conception of stewardship, and its practical relation to mission study; Rev. F. P. Haggard, Corresponding Secretary, voiced the strong appeal of missions to the young people of today.

Many bore testimony to practical help from the convention; and others expressed regret that so many missed the large blessing.

YOUNG PEOPLE'S MOVEMENT:

THE most conservative yet open-eyed and sympathetic observer of the Young People's Missionary Movement, in attendance upon the fourth annual conference at Silver Bay on Lake George, New York, July 21-30, could not fail to recognize this united movement as the best interdenominational method for educating all the young men, women and children in our churches in the principles and facts of home and foreign missions, and in leading them to intelligent and definite prayer and giving of money and of life for the world's salvation.

The attendance this year reached a total of 603, and would have been much larger had not this number been the limit of hotel and cottage accommodations. There were over eighty Baptist delegates, among whom were Dr. E. E. Chivers and Dr. H. B. Grose of the Home Mission Society; Dr. Ray Greene Huling and Dr. George Bullen of the Executive Committee; District Secretaries T. G. Field, C. L. Rhoades and W. E. Witter of the Missionary Union, and Secretary F. P. Haggard, who represents the Union on the Executive Committee of the move-



At these summer conferences are exhibited under superior teachers the best methods of private and class study of the Bible and missions. In all is manifest the enthusiasm of youth tempered by the wisdom and prudence of years; for, while the secretaries, leaders and instructors of the movement itself are comparatively young, they are in close touch with the boards of the different denominations, and are urging these boards to help them wisely to guide this great enterprise into the wide sea of largest possibilities. It is a "board movement," not a "mass-meeting movement."

ment, as does Dr. Grose the Home Mission Society. Mountain tops of experience were reached, and visions of possibilities in our local churches given, that have sent the delegates to their several homes fully determined:

(a) To set aside a portion of each day (preferably the first hour) for systematic devotional study of the Bible.

(b) To abide with Christ in a life of definite prayer and intercession for his Kingdom.

(c) So to study missions that they may the more intelligently work for the evangelization of the world.

(d) To hold all that God gives them as his stewards, and to use it in such a way that his Kingdom may come most speedily.

THE SILVER BAY CONFERENCE

(e) To obey Christ's command to evangelize the whole world, either by going or by sending the gospel to the unevangelized.

(f) To multiply their personal influence by promoting a more effective organization in local, district and other young people's organizations with which they are connected.

At the closing session the above life purposes were read in concert as with bowed heads and surrendered wills the great audience, filled with the Christ passion for a lost world, contemplated their descent from the mount of vision to meet the opposing forces awaiting many of them in their home churches. Will not the reader join with them in

baseball, quiet prayer circles, and personally conducted tours through the wonderful missionary exhibit of maps, charts, photographs, and curios from different mission fields, belonging to the missionary society of the Methodist Episcopal board.

There were also afternoon denominational receptions, and, after the evening platform meetings, denominational rallies for acquaintance, and the discussion of practical questions vital to our own denominational interests. Many of the young people were there for the first time brought into personal



prayer and effort "that Bible and mission study may be inaugurated and carried on in every young people's society; that an ever increasing number of well equipped young people from our colleges and young people's societies may become volunteers for the mission field; that the leaders and the denominational boards may have wisdom in planning conferences and educational campaigns.

The strenuous work of the forenoons was relieved by afternoon tramps, steamship and launch excursions, nature studies, conducted by Mr. Silas H. Berry, boating, bathing, tennis,

touch with the Secretaries from their own denominational headquarters, who could offer suggestions for such work in their home churches as had not even been dreamed of hitherto.

The declarations by Miss Helen F. Topping of Japan, and Miss Grace B. Binley of Albany of their decision formed at Silver Bay to go, if God permit, to the far front, and the statements of many others of a desire and willingness, never before experienced, to serve anywhere, were among the spiritual proofs of the great helpfulness of the conference. — REV. W. E. WITTER, D.D., District Secretary for New England.

THOUSANDS UNITING IN STUDY

AS our readers already know, the special subject for united study for 1905-6 is Africa. The Young People's Missionary Movement are publishing "Daybreak in the Dark Continent." This can be furnished by our Literature Department, that introduced so many study-class books the past year, for 50 cents in cloth, 35 cents in paper. The Woman's United Study Committee are publishing, as this number of their splendid parallel series on the same subject, "Christus Liberator" (50 cents in cloth, 30 cents in paper). It is expected that 60,000 copies of these two new books on Africa will be sold. This will mean about 1,000,000 young and old, uniting in the study of this continent, in which we are interested, not simply because of political complications, railroad building and commercial opportunities, but especially on account of the work of the kingdom of God, the triumph of Christ over heathenism and fetishism and Islam. The *Missionary Review of the World* announces many articles of special interest and permanent value on different phases of the African work. Our own MAGAZINE will publish fresh news and articles from time to time, particularly on the work of the Union. It is none too early for leaders to plan for a better study class than ever.

We would call attention to the fact that our Literature Department is ready to furnish the following helps for the study:

1. A pamphlet, "Helps for Leaders." This is free to every leader reporting to us an organized study class and using the book "Daybreak in the Dark Continent." This offer, however, cannot apply to woman's circles using "Daybreak in the Dark Continent" as supplementary to "Christus Liberator."

2. "Missions in Africa," giving a brief comprehensive history of Baptist mission work in the Congo State; to be published this fall. Price, 5 cents.

3. Thirty excellent pictures illustrating the mission work in Africa. The subjects of the new pictures will be found in the list given in

the June and August MAGAZINES. The whole thirty will be furnished at the special price of 25 cents, postpaid.

4. A reprint of the African section of the Annual Report which is indispensable to up-to-date study. Price, 5 cents.

5. A cloth map of Central Africa and the Congo. Price, \$1.00.

6. See the general Catalogue for leaflets on Africa.

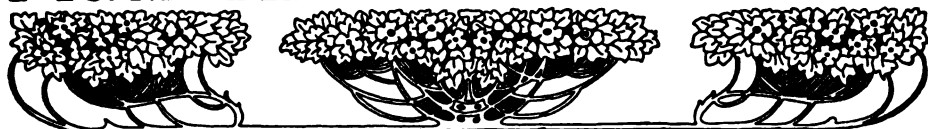
The New Text-Book

"Daybreak in the Dark Continent," has been prepared by Wilson S. Naylor. Bishop J. G. Hartzell in his introduction says that the author, through a year's experience as his traveling companion and by diligent previous and subsequent study, has made himself "exceptionally well qualified for his task." The volume contains 315 pages with the following chapters: (1) The Dark Continent; (2) Dark Peoples and their Customs; (3) A Religion of Darkness; (4) What of the Night; (5) The Morning Cometh; (6) Religion of Light; (7) The Heralds of the Dawn; (8) Daybreak. The appendix includes chronological and statistical tables, bibliography, chart and specimens of translation. The book is well indexed and contains two colored maps and numerous illustrations. It will prove a valuable text-book and illumine the Dark Continent to all faithful students.

Other Courses

WE also recommend other courses of study: (1) the comprehensive Conquest Missionary Course of the Baptist Young People's Union, whose foreign mission subjects are followed by the special monthly topics of the MAGAZINE; (2) the Station Plan, affording a practical concrete method; (3) the special Sunday school courses, the one presented in the *Missionary Lights* of each month's MAGAZINE being especially commended. For all of these courses we are prepared to furnish both material and suggestions.

FROM THE WORLD-WIDE FIELD



FROM BURMA

The Plague

WE are in the midst of the plague now and we have all we can do to keep the pupils and their parents from a panic. Whether we shall succeed in doing so much longer remains to be seen. I just learn that St. John's College, across the way from our college in Rangoon, has had four cases and had to dismiss. How long before it will be our turn, we cannot say. — REV. C. A. NICHOLS, Bassein.

[Our college buildings have been thoroughly disinfected. Pray for our workers and for Burma. EDITOR.]

Students Won for Christ

IN one of our recent regular college prayer meetings, thirty boys came to the front seats on the invitation to those who desired prayers. After earnest prayer inquirers voluntarily remained and were met by members of our personal workers' bands. Many confessed Christ before leaving the room. Some confessions are made in the face of bitter persecution.

The father of one of our boys fell ill and was distressed by debt. The son, although cruelly persecuted by the family hitherto, gave up his brilliant prospects in the school, for he was one of our brightest pupils, and has gone to help his father.

The American and native teachers now hold a Sunday morning prayer meeting. There is a united purpose to work for winning students and others to Christ. — REV. L. E. HICKS, Ph.D., Rangoon.

FROM ASSAM

The Joy of Baptizing at Tika

ON a bright, happy Sabbath morning under the shade of the trees near the mountain spring, about 400 feet below our missionary compound at Tika, Rev. P. E. Moore recently baptized some of the senior and junior school boys, rejoicing in their confession of their new Master. MRS. J. M. CARVELL, Tika.

The Inevitable Conquest

IN addition to the news of recent baptisms in the Naga Hills, there comes the following striking illustration:

A few days ago some of the leading men in our nearest village gave a feast to visiting friends from Ungma. All the participants have from the beginning been hostile to Christianity, and none of them even now show any signs of being converted. But when they made their after-dinner speeches, and, according to their custom, had gone over their history from the creation of the universe and related all the great deeds of valor done by their respective men of renown, they finally ended by saying, "What is the use of all this? We have from the beginning tried our best to keep the new custom from gaining a foothold in the country, but we might as well try

to stop the sun and moon from rising. When it got started in the lower and smaller villages then we said: We will at least keep it out of the big villages. The more, however, we try to dam up the stream the faster it goes. Now we are surrounded. The whole tribe is filled with the white men's religion. We are like men surrounded in battle and there is no use in fighting longer. If we are to continue as leaders of the

people we ought to become Christians ourselves, but this we cannot do without giving up our sins. So we do not know what to do." — REV. W. F. DOWD, Impur.



Photo by A. C. Rice

BURMESE BOYS: A BAND OF PERSONAL WORKERS, BAPTIST COLLEGE, RANGOON, BURMA

FROM SOUTH INDIA

Famine and Famine Wages

THREATENED by another famine in South India, with the suffering already pretty severe, I have recently conducted a little relief work on the compound. We put the coolies on test wages, about half the usual rates, just enough to support them, paying the men two annas (about four cents) and the women one anna and three pies. Although I felt ashamed to take their work at such a rate, I am told that I am paying too much, and also have been obliged to stop work for lack of funds. No escape from great distress is possible, until the northeast monsoon begins in October. The heat has been very great in Nellore, the west winds blowing like the blast of a furnace part of the time. You will be glad to hear that the work at Chambers Hall is prospering. — REV. DAVID DOWNIE, D.D., Nellore.

The Telugus in Africa

REV. JOHN RANGIAH, missionary from the Telugus of South India to Natal, South Africa, writes to America with the assurance that we, the "grand-parents, are deeply interested in the doings of the children of India and the grand-children, the Telugu Baptists, in Africa." During these four years the Telugus scattered through Natal have been gathered together forming three other churches besides the First Telugu Baptist Church in Kearsney. Thirteen have been baptized up to date. One of the interesting parts of this excellent letter tells of a visit from Sir Liege Hulett:

He is a high gentleman, but friendly to the lowest coolie. In preaching to us, he said, "Do you think God brought you to Natal simply to escape famine? His main purpose was spreading the gospel to your fellow countrymen here. Live your Christian doctrine; keep the faith; preach the gospel."

Since the above was in type, word has come of more baptisms and the ordination at Kearsney of Benjamin, a Telugu brother, who has been located as pastor seventy miles distant. This ceremony was the first one conducted by the native Christians without the help of the white brethren, but proved to be of great spiritual blessing. Their financial offering for the enlargement of the work was one of faith and sacrifice.

This is one of the many illustrations of the divine work in the new-born hearts: it is a genuine fruit of the Spirit.

FROM CHINA

Building the New Hospital

FOR one's private residence, an . . . can missionary can make it comparatively comfortable in a Chinese house, by putting in a few panes of glass instead of wooden gratings for windows and by papering over the cracks when it comes to the building for the hospital, we must have light. Rarely does a physician make an examination of a Chinese house in mid-day without light. Tuberculosis and other diseases produced by this lack of sunshine and rheumatism comes with the earthen floors that are found even in the houses of the affluent — commonly spoken of as "silk houses." Our hospital will contain something other than a wooden wash basin, I never saw a bath room or even a tub in all my visits among the sick. The hospital will also have a suite of rooms for the exclusive treatment of the victims of the opium habit. All will be ventilated scientifically, and every room flooded with sunlight. — Condensed from a letter by BRITON CORLIES, M.D., Yachow.

FROM JAPAN

Education in Japan and China

THERE are at present 1,000 Chinese students in Tokyo, sent there by the Chinese Government; and in addition to these, more than 1,000 other students in several provinces of China. In several provinces of China night schools are now provided with Japanese instruction. Gospel work, then, in Japan is for China's sake as well as Japan's, and the door for education work in China is

Fruits of the Gospel among Soldiers

THE records of the work among soldiers, especially those in the hospitals, show the power of the gospel to save. Instances are frequently found of remarkable strength to endure suffering of cheerfulness and a resignation other than that of stoicism.

Miss Clagett of Tokyo tells of one man, who said, "I want to believe in Jesus; please tell me how." She then gave him an address of several hundred who have received the New Testaments, all of them saying they wished to study Christianity: a

Since you gave us those hymns there has been no quarreling here, because now, as soon as a culty crops out, some one starts singing our hymns; other men join, and the difficulty

FROM AFRICA

The School at Matadi

REV. S. E. MOON of Matadi, Africa, who is happy in just recovering from his second attack of fever, writes of the good opening of the school, with men, for the most part of the right material, thus making it worth while to incur great inconvenience to make this first year of the new school a success.

One Means Fifty Per Cent.

THERE were no baptisms at Mukimvika last year; and that long-time discouraging field had but two church members, whose pictures were given in the May MAGAZINE. Shining through this lens, how great is the light of the following fact:

One baptized; growing spirit of inquiry; many calls for teachers, which we regret we cannot supply; remember our need, that God may raise them up. THOMAS HILL, Mukimvika, June 24, 1905.

FROM THE PHILIPPINES

The Call for Schools

BECAUSE of the thousands in the public schools of the Philippine Islands, we do not wonder that other denominations as well as our own, are asking the question if the Church cannot do the largest service for the evangelization of these islands through training young men and women to preach the gospel among their own people. The report of the work of all other societies emphasizes the conviction of our own missionaries that we must follow the work of evangelization with comprehensive education. This, in turn, will make possible further evangelization.

FROM EUROPE

Rebuilding in Bruno, Moravia

WORD comes from the Bohemian church in Bruno, Moravia, Austria, of the work of the pastor, Mr. Capek, in that field of marvelous history. He is a Bohemian who had been previously a successful pastor in Saxony. His work for the past seven years has been abundant and fruitful. Thousands of men have been shown the way of salvation; hundreds have been baptized; 2,000,000 pages of printed matter have been distributed. This is in a field that was quite "Protestant and had 50,000 Baptists in 1523," but which suffered from anti-reformation

through the work and severe persecutions of Jesuits. Now that we are just beginning to reap, thirty having been baptized this year, the support, coming largely from outside individuals, seems likely to be cut off. As the pastor wishes to give his whole time to the work, not being obliged to earn a part of his own support, he feels that he ought to leave Bruno. It is hoped that means may be provided to avert this serious result and more firmly to establish the work.

FROM SOME FIELDS OF OTHER SOCIETIES

Christian Japanese Officers: Dr. DeForest has written again of his glad astonishment at finding fine Christian officers commanding the Japanese troops in Manchuria. Sometimes, men, though tired, rather hear preaching than seek amusement. The seed will be widely scattered when the soldiers return.

Pupils Converted: Reports from the Wesleyan Missionary Society girls' school at Galle, Ceylon, say that of the pupils, ninety per cent. of whom are Buddhists, few remain three years without becoming true Christians.

Union School: The Baptist Missionary Society (England) has decided to unite its higher educational work in the province of Shantung, China, with that of the American Presbyterian Board (North). This college will be located at Weihien.

Chinese in Transvaal: The Society for Propagating the Gospel is the first, so far as we know, taking definite measures for special instruction of the Chinese coolies, now sent in large numbers to the mines at Transvaal.

Two Heroes: Missionaries of the southern Presbyterian society as well as our own, give excellent evidences of the power of the Christian life among the Japanese. Of especial interest is the story of a soldier, who, after passing through siege and march, with great suffering, finally writes a letter to relieve anxiety. It is only a line, but says, "My God is protecting me." There was another hero, who, going to Tokyo to complete his studies, suffered rejection by his relatives. An uncle, who refused longer to help him, said, "I will not hear you; I thought you were a noble boy, but I hate you now that you do not care for riches, fame or honor."

Ripe, Rich Fruitage: Dr. Griffith John of China, in a recent letter to one of the secretaries of the London Missionary Society, tells of the work of the "most wonderful Christian Chinaman" he had ever known, saying that their society owes him almost all the credit for its progress in Hunan; and that other missions owe him a tribute of gratitude beyond their power to pay. For example, besides his securing thousands of dollars from Chinamen for purchasing land and erecting the hospital buildings at Hengchow, he bought the material, brick by brick, and stone by stone, and superintended the work in all its details. Such are the men that the gospel of Christ is winning and making.

The first locomotive crossed the Yellow River bridge over one thousand feet in length, June 11. It is expected that the railroad line will be open for general traffic in November.

THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

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Editorial

The Near World

How much there is in our modern life to remind us that this world, which seems to us at times so large and remote, is bound very close together as the dwelling place of one family. The food upon our tables, the goods in our shops, the newspapers that reach our doors, present to us the whole round globe. The guarding of our ports against the oriental plagues, the rise and fall of oriental securities, the deep interest of our people in oriental problems, show the oneness of our world. Nations are growing closer together, joined by steel bands over plains or through tunnels, for which they are willing to spend millions; joined by swift ships as well as by cables which throb with news from our brothers on the other side of the sea; joined by thought and life and love from our one God and Saviour. Truly, our work for those beyond the seas is a work for those who are not far but near. They dwell in the same home, with the same interests and needs, some of which, even the deepest, are not yet satisfied. They are our brethren, made of one blood: may we not help them?

The Secret of Japan's Victories

Mr. Chester Holcomb, in the July *Atlantic*, speaking of the wonderful success of Japan in the recent war, finds its reason in a fact that he says is unparalleled in history, namely, that nearly 50,000,000 of people are "so perfectly united as to be fused by the fires of patriotism into a single individual." This is the Master's prayer for his army: That they may be one as he and the Father are one, united in purest patriotism as members of the kingdom of God.

The Anglo-Saxon Commission

The height of our privilege always determines the greatness of our obligation. "Thou knowest, therefore thou oughtest"; "from whom much is given much also shall be required." When glorying as a race in our position and privilege, let us not forget the following from Sir William Mackworth Young: "Surely the destiny of the Anglo-Saxon race was that it should be the vehicle for the spread of the gospel to the ends of the earth, for that was the highest privilege and destiny a race could attain to."

Missions Made Interesting

Yes, that is our motto, and we are trying to live up to it. Some people think that we are succeeding well in this endeavor, but however interesting we may make the *MAGAZINE*, it will not appeal very strongly to those who do not care for missions at all. People who know nothing about machinery will not be likely to subscribe for *Power* or *The Scientific American*. This fact indicates a fruitful field of effort for our loyal readers. Missions are not like machinery; not every man needs to know the difference between a cam and a pulley, but every Baptist ought to be able to answer questions about our great mission fields. With your knowledge, interest and enthusiasm, then, seek to awaken interest in others, and when you have made a beginning you can say, "The *MAGAZINE* will tell you all about this work in the most complete and forceful manner"; and we will try not to come below the standard you set for us. Besides, tell us how in any way we may help you in your work for missions. We are your servants for Jesus' sake.

The Spirit of Giving in the Political Sphere

Secretary Root uttered a deep truth when he said, "My feeling is that the things one has opportunity to do are substance, and the things one tries to get are shadow." He here states a combination of two truths: the word of Paul the missionary, "The things that are seen are temporal; the things that are unseen are eternal"; and the word of our Master, "It is more blessed to give than to receive"; and furnishes an illustration of how the principles of Jesus Christ are influencing modern thought and life; men are coming to realize in many ways how necessary and practical they are. These ideas, getting a stronger grip on the business and politics of America, will mean that the ideals of Jesus Christ are being realized in a fuller development of his Kingdom.

A Welsh Convert's Prayer

Rev. F. M. Holt of Lynn, Mass., who has recently visited Wales, reports having heard a rough collier, who only a few weeks ago was a terror in the community in which he lived, offering a most comprehensive spirit-indited prayer, a part of which he took down word for word as follows:

"O God! this is not a Welsh revival, but a revival in Wales. O God! bless London; bless all England; bless Scotland. O God! bless poor down-trodden Ireland. O God! bless France. O God! our prayers leap over the seas; bless America. I have been thinking today of how my mother used to tell me when a boy of the great Adoniram Judson and the wonderful work he did in Burma. O God! raise up thousands of men in America who will have the spirit of Adoniram Judson. O God! bless all lands. Pour out thy Spirit upon all nations. O God, most glorious, ride on victorious until all shall know thee, from the least to the greatest!"

The new-born soul, if well-born is filled with missionary fervor. The mother or teacher or pastor has given the right instruction: the seed springs up and grows; we know not how or when.

Henry Martyn's Centennial

July 8 was the one hundredth anniversary of Henry Martyn's leaving London for India. The Christian world is reminded vividly of the growing contrast between the India and Asia of that day and of this. How large a harvest has been grown and garnered from the hearts and minds of sacrificial missionaries that have, like Martyn's, been planted in the soil of world-wide missions. As this brilliant and warm hearted student, the admired and beloved man, breathed out his life under the hot sun of Persia, whither he had gone to complete his translation of the New Testament into the Persian language, he breathed into the souls of hundreds of other young men something of the same spirit of love and devotion. "He being dead yet speaketh" of the supreme honor of his Lord, of the worth of man, of the sublime opportunity for service.

The Arthington Bequest

We rejoice with our English Baptist Missionary Society and also with the London Missionary Society (Congregational) in the issue of their application to the court regarding the bequest of Mr. Arthington of Leeds. The precise terms of the will not being workable, there has at length been approved, four years and a half after Mr. Arthington's death, a plan to make available nearly \$5,000,000, possibly the largest gift ever made to the work of foreign missions. It is to be used only for new work by these two societies; five-ninths by the Baptists, four-ninths by the Congregationalists.

Does not this gift by an intelligent student of missions emphasize our own plans for enlargement?

God's Call to Us, Forward!

The Baptists of America have heard the call. North and South are answering: "We will obey! we will advance, following thee." Hence we sound forth the call for fifty per cent. increase in offerings for current expenses, besides that needed for the educational endowment. Other societies, also, plan for advance. The Church Missionary Society of England passed this resolution—it is a freshening breath from the heights:

This meeting, while expressing its deep regret at the serious deficit (\$300,000) shown in the society's finances, approves the committee viewing the fact *not as a warning that the divine purpose demands a reduction of the work committed to the society, but rather as a call to more systematic, sustained and self-denying efforts* by Christian people who are in the enjoyment of so great privileges and opportunities as those of the present time.

The italics are ours, but suit the context. It means substantial self-sacrifice. The echo to the call is given by the Bishop of Manchester in these words:

I think we need—and this is what I particularly wish to impress upon you this morning—to hear the call from God to not a few of us, a call to sound in this room, to go beyond this room, to go out through all the ranks of the members of the Church Missionary Society, to

say: "Who among you are ready so to make missionary work the chief work that you have to do in the sight of God that you are prepared to say to the committee: 'Over and above my ordinary subscription and so on I pledge myself to hold in reserve a certain definite portion of my income, a portion which represents a real, substantial amount of self-sacrifice—either to meet a sudden call for men, or else to meet, if it should occur, a deficit at the end of the year'?"

So by communicants' "shilling collections" and other special offerings, this great society is to pay the debt and at the same time continue to advance. It is even better to give so as to avoid the deficit, answering the call promptly. It is by just such general and generous, or we may better say, universal and whole-hearted devotion to the work of Jesus Christ as done by the American Baptist Missionary Union, that the fifty per cent. increase is to be more than a vague dream or fond hope or even earnest "resolution," and becomes instead a realized fact. Such is what the churches in noble sacrifice, led by heroic pastors, plan to accomplish.

Another Word of Kengtung

In all of our rejoicing at the great ingathering from the Muhsos and other tribes, we are in danger of forgetting that this very success increases our responsibility. A new village reached by the gospel means new schools as well as churches; and both of these mean an educated force of teachers and preachers; and that, in turn, means higher schools and more missionary teachers. Every new opening of evangelistic work means other new openings; for we take the road indicated by the divine guide-board and soon find that it branches. Our forces, then, must be doubled and quadrupled, if we are to fulfil our responsibilities; that is, to improve our opportunities. To make our very successes worth while, we must make the most of them, and this means large, increasing forces—both men and money. The bearing of this on the Educational Endowment Fund and fifty per cent. increase is evident.

Missions in the Sunday School



LESSON XI. EZEK. 27: 1-12. SEPT. 10

The Life Giving Stream

The Coming of the River

These waters issue out toward the east country, and go down into the desert, and go into the sea. . . . And everything shall live whither the river cometh.

THE glorious fact about this wonderful river of God is that it brings life wherever it flows. In Burma, for instance, where the river has been flowing longer than in our other mission fields, we see evidences of the developing life: "Some whom we have recently baptized," writes Dr. Nichols, "have shown the development of truth brought into contact with their hearts, in some cases, thirty or forty years ago. Now they evince unmistakable signs of the new life." "Fifteen or twenty pupils," writes Rev. L. W. Cronkhite, "have been baptized in the Bassein school the past

year. There has been a marked lowering of the average age, showing a growing appreciation of education, and while in America I have had 300 letters from the pupils, neatly written in English, a wonderful testimony to the ability of these children to learn." Many of these are the children of Christian parents.

"A number of Lhota boys have become Christians, and are bearing witness in almost all sections of their country. The growth of some of our Christians is worthy of special record. One young pastor has shown sterling qualities; another is developing into a strong spiritual leader, and a preacher of remarkable eloquence." These "trees" are from a savage hill tribe of Assam.

"Hast thou seen this, O son of man?" Do not stop here, but follow the river through all our mission fields.



NATIVE INSTRUCTORS, BURMAN THEOLOGICAL SEMINARY, INSEIN, BURMA

SON XII. DAN. 1: 8-20. SEPT. 17

Daniel in Babylon

Shwey Win in Shwegyin

Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Vs. 8.

It is the purpose of the heart that counts. Perhaps it was as noble for Shwey Win to maintain a Christian life, as it was for Daniel to stand true at the court of Babylon. Mr. Harris, our missionary, tells the story:

There are very few Burman believers at Shwegyin, but about thirteen years ago Mr. Hale baptized a Burman there named Shwey Win.

I had never visited him in his home till about two months ago, though I had heard that he was trying to bring up his family in the fear of the Lord. Simply to be present at his family prayers was well worth the effort it had cost me. First, there was the singing of a hymn. Then the oldest daughter, a girl of seventeen, read a portion of Scripture.

Then followed other hymns and readings, with prayers by the daughters and father. About a month later, Shwey Win's wife and three daughters were baptized. Two or three hundred heathen had gathered to witness the scene. The examination was held in the presence of all, and no more satisfactory answers were ever heard in Burma. Then in an entirely simple manner Shwey Win arose and addressed the multitude, saying in closing, "I do not know just where I shall go, but I have wanted my family to be baptized in the presence of you all, as a final witness to you." And so he is going forth at the call of God, and I hope that the desert of Shwegyin may yet blossom as the rose.

LESSON XIII. REVIEW.

"Advance" Talk

interfere with special
... take a

SEPT. 24

the scheme for an increase of fifty per cent. in the contributions of our churches to foreign missions.

Success means an advance all along the line, and that cannot be brought about by mass meetings, conventions and efforts of that kind, which reach only a small proportion of the people. But a little talk in your Sunday school class may start an influence which will extend through the church.

First of all, take a square look at the proposition, and see what it means. How much did your church give for

foreign missions last year? How many members are there? Are they rich or poor or fairly well off? Let each one make these questions personal.

Probably the discussion will develop the fact that there is plenty of

money for this advance, if the people only realized what great things God is doing in mission fields, and that he calls his church to work with him. It shows that one kind of work to be done throughout the year is the use of all kinds of literature and methods which will increase the knowledge and interest of the people in missions.

LESSON I. DAN. 5: 17-30.

Daniel and Belshazzar

The Genuine Missionary

Then Daniel answered, Let thy gifts be to thyself, and give thy rewards to another; yet I will receive thy reward. Vs. 17.

TWO elements of character prominent in the life of one is humility, the entire a



Photo by C. W. Briggs

SI LOY (beginning on the left), MARTIN ABYSMO, POBAR AND LOCIO, COLPORTEURS, JARO, P. I.

self-interest; the other is authority, complete confidence in the message which he brings. Both these elements are also prominent in every good and successful missionary. In describing some of his methods of reaching the people in China, Dr. Ashmore shows these elements in practical action:

I often used to go to some place where a number of people were assembled. I sat down and entered into conversation with them. As a foreigner I was an object of some curiosity to them, and soon one of them asked,

"Why did you come to this country?"

I did not answer directly at first, which led to further questions, all of self-interest.

"Did you come to buy rice?" "No."

"Silk?" "No." "Do you deal in sugar?"

When I had said "No" to all these and more questions, a good deal of interest was aroused, and I said:

"I came here because I have a great truth to tell. Do you believe that a man ever was or ever could be raised from the dead?"

"Nonsense!" everybody cried at once. Then I told the story of Lazarus, and thus I got the wonderful act and the One who did it before my hearers.

PERSONAL & OTHER NOTES

§ MISS STELLA RELYEA sailed from San Francisco July 22, returning after furlough to her work in Kihwa, East China.

§ ALL our readers will join in sympathy for Miss Edith F. Wilcox of Yokohama, in the death of her father at Providence, R. I., on July 12.

§ COLBY UNIVERSITY, at its last commencement, conferred upon Rev. J. E. Cummings of Burma the degree of Doctor of Divinity.

§ FRIENDS of Rev. Jacob Speicher, of Kiehyang, China, will please note that his home address is 5429 Merion Ave., Philadelphia, Penn.

§ THE ANNUAL REPORT, consisting of 474 pages, including twelve four-colored maps, has been completed, and will be sent to any address on receipt of fifteen cents.

§ OUR supply of the MAGAZINE for May and June is about exhausted. Any spare copies in good condition would be appreciated here at the Rooms, as we have some orders for back numbers.

§ REV. H. MORROW, appointed as missionary in 1876, has been laboring faithfully in Tavoy, Burma. Mrs. Morrow

writes that he has for months been very much broken in health, and that a substitute must take his place.

§ REV. A. J. HUBERT of Suriapetta, South India, is rejoicing in good health, although kept too busy to go to the hills for a vacation because of keeping seventy coolies at relief work since the famine.

§ DR. JOHN G. PATON of the New Hebrides writes from Kew, Australia, to the editor of the *Olive Tree* (Reformed Presbyterian, U. S. A.) of the death of his wife on May 16, after three months of severe but patient suffering.

§ REV. ALBERT LOUGHRIDGE of Vinukonda, South India, who is obliged to return to America because of the severe illness of his wife, is filled with deep regret at leaving the mission field, but with joy in the privilege of service during the past years.

§ MRS. P. E. MOORE of Tika, Assam, who has been too ill to walk for many months, while sitting in a chair recently, was endangered by a mad dog entering the room; but was providentially preserved from harm. Mr. Moore desires that the "surprised Mikirs should be concerned for the future life as well as for deliverance in this present life."

§ REV. G. J. GEIS of Myitkyina, who has now labored eight years during his second term of missionary service in Burma, is very much encouraged by the steadily growing work.

§ REV. J. W. CARLIN, D.D., writes that the bubonic plague at Ungkung and vicinity has become so general as to interfere with the public preaching and colporteur work.

§ ALL will regret to learn of the recent illness and necessity for surgical treatment in the case of Dr. Dearing of Yokohama, Japan, who has been suffering extreme pain from abscesses, but who chiefly regrets the interference with his work.

§ KENG TUNG school work is being pushed energetically during the rainy season. The special features are 100 in attendance at the station school for Muhsos and Kwes, and the opening of two new schools for Burmans and Shans.

§ THE June number of *The News*, Rangoon, Burma, is a memorial number, and contains not simply tributes at the funeral service, but other testimonies from all over Burma concerning the character and work of the great missionary.

§ WHILE the MAGAZINE has been going through the press, on August 14, a cablegram from Burma brings the sad news of the death, "after a short illness," of our senior missionary, Rev. E. B. Cross, D.D., of Toungoo. We hope for full particulars to publish in the next issue.

§ REV. C. A. NICHOLS of Bassein, Burma, shows the spirit of the missionary when he says:

There is no lack of Japanese recruits for Manchuria, nor of the millions of money to provide for them. The needs of our mission field require only to be squarely looked in the face to call forth a similar response.

§ THE good news comes from Hanyang, Central China Mission, that Mrs. J. S. Adams after so long an illness has been taken to Kuling, the favorable health resort. She bore the journey so well

that Mr. Adams felt justified in leaving her to return to his work among the outstations with his son Sidney.

§ REV. W. W. COCHRANE of Hsipaw, Burma, writes encouragingly of the evangelistic work, particularly the outdoor preaching in the bazars; and has most appreciative words of the excellent service done by Dr. Leeds in that field: "Though with few baptisms, yet his work has been noble and necessary for the ultimate conquest of Shan land."

§ OCCASIONALLY it happens that copies of the MAGAZINE are returned to us by people who say that they have not subscribed. Upon investigation we find that some friend has paid for them. It would save much confusion if the one making the helpful gift would notify the recipient. What, by the way, could be a more fitting present from one who wishes to pass on a good thing?

§ DR. F. W. GODDARD of Shaohsing, China, writes in June that there are now fourteen students in the theological seminary, four of whom were about to graduate; that Misses Austin and Huntoon have made sufficient progress with the language to begin to use it; that the increased attendance at the Sunday service and cordial attitude toward the ladies are a source of real joy.

§ REV. JOHN M. PACKARD, D.D., writes of the joy of baptizing the first converts to Christianity from among the Burmans at Yamethin—a fine family, consisting of the man and wife and three sons. The scene he describes is a very beautiful one, and the testimony to the faith of this family, as they entered the kingdom of God, is a strong witness to the joy and strength Christ gives to those who believe in him.

§ REV. A. W. RIDER writes of the opportunity in Japan for work everywhere, especially among the convalescents. As he turns his face toward the Philippines, it is with a hopeful prayer for the great work in Japan, and with special joy in what he regards the epoch-making event in connection with the official recognition of the value of Christian work by the emperor.*

*[See the last issue, page 309. — EDITOR.]

§ THE Swedish speaking churches of Finland show a very deep gratitude to the Missionary Union and at their 13th annual conference, held the last week in June, took a hearty vote of thanks for help received. American Baptists should not forget those across the seas struggling for religious and political liberty.

§ WE occasionally have inquiries concerning the length of words in cablegrams. The following will be of interest to these and to all who have friends abroad: Ten letters are allowed in a word in a cipher message; fifteen letters in a word in a plain message; five figures count as one word. A message containing a single cipher word is reckoned as a cipher message.

§ REV. H. I. MARSHALL of Tharrawaddy, Burma, says that the school is seriously over-crowded; and they have had a great trial in the building of the new chapel because of the unreliable contractor, whose best recommendation to him was that he is "no worse than the average native workman." He is preparing for a preacher's class in September.

§ "LIFE IN THE ORIENT" is the title of an attractive pamphlet of sixteen pages sent to us by Rev. George C. Sauer, pastor of the Calvary Baptist Church in Torrington, Conn. It consists of well-written letters from Japan (and one from Shanghai and Yangchow, China), by Rev. Philip S. Evans, lovingly remembered as the first pastor of the Calvary Church. Such sidelights on the mission lands and workers are illuminative.

§ THE mail from India is still bringing reports of the great revival in the Khasi Hills, Assam. It seems to be something of an echo of the Welsh revival, both in nature and method. The *Christian Patriot* of Madras, June 3, 1905, asks in an editorial, "Is the revival coming to India?" (Peninsular.) We rejoice in the news of the wonderful work of the Spirit of God, and join with the missionaries in the prayer that it may be extended.

§ EVERY mail from Burma brings words of deep sorrow at the loss of Dr. Cushing. Professor St. John writes of the mourning of the professors and pupils. Mr. Phinney says that the vacancy is large, caused by the removal of so large a man. Our

readers may recall the service of Khan Mun, Dr. Cushing's native helper, who has, at great financial sacrifice, helped prepare one fourth of the Shan-English Dictionary. It is desired that arrangements may be made for his continued employment.

§ "FAMILIES of missionaries are no less dear to them than are ours to us, but their Master is dearer." This thought, recently expressed by a pastor, came to our mind as we read a letter from a brave man, constrained by love to leave his wife and children, and return to his work in the foreign field. He says: "The burden of the separation weighs heavier and heavier as the time draws near; but I know that strength will be given me when needed and I intend to bear it as a follower of the Master should." The day of heroism in missions has not passed; nor the day of the martyrs, "witnesses," of Jesus.

§ REV. AND MRS. PAUL C. METZGER sailed June 21 on the steamer "Devonian," Leyland Line, for England, whence they will go to their new field on the Congo. Rev. A. L. Bain, reappointed to work in Africa, will meet them in England. After studying the language and field with Rev. Joseph Clark at Ikoko, Mr. Metzger will have charge of the steamer "Henry Reed." His training has fitted him for his work, he being a practical mechanical engineer, and having taken a year's special study in the theological seminary at Louisville. He was ordained in Chicago just before his departure. Mrs. Metzger spent the past year in the training school in Chicago.

§ REV. H. W. JOORMAN of Thayetmyo, Burma, is grateful for the relief furnished by the provision of 1,000 rupees for the boys' dormitory. Mrs. Joorman is not well. Our missionary is laboring hopefully among the Chins, who are widely scattered on his field. The deputy commissioner has promised to help him carry out his plan of colonizing them, proposing to give twenty-five acres of good land suitable for rice cultivation to each settler, and also to exempt them from taxes for three years, and loaning money for the purchase of cattle. The missionary has sent circulars through the district calling the Chins to Pegu for a conference, and says: "Pray for these and for the two new churches."

The Literature of Missions

BOOKS RECEIVED

HOME IDEALS. By Wayland Hoyt, D.D., LL.D. Griffith & Rowland Press. 115 pages. Price, postpaid, 40 cents.

PROGRAM OF THE JESUITS (THE). A Popular Exposition. By W. Blair Neatby, A.M. London, Hodder & Stoughton.

TALE OF THE KLOSTER (A). A Romance of the German Mystics of Cocalico. By Brother Jabez. Illustrations by Frank McKernan. Griffith & Rowland Press. 336 pages. Price, postpaid, \$1.50.

BURDEN OF THE CITY (THE). By Isabelle Horton. Fleming H. Revell Company. 222 pages. Price, net, 50 cents.

OUR PEOPLE OF FOREIGN SPEECH: A Handbook. By Samuel McLanahan. Fleming H. Revell Company. Maps and charts. 112 pages. Price, net, 50 cents.

A HARMONY OF THE GOSPELS, after Stevens and Burton; arranged in Sgaw Karen, by Rev. D. C. Gilmore, Baptist Mission Press, Rangoon, Burma. 247 pages, crown quarto size. Price, 2 rupees.

It is with a good deal of satisfaction that we announce the printing of this harmony in Sgaw Karen. As the book has been very carefully set and stereotyped, it is expected that it will prove very useful to all Bible students who use that language. So far as the writer knows, it is the first complete harmony of the gospels issued in any of the languages of India.

The above notice of this excellent work is from *The News* (Burma). A bound copy has been received at the Rooms, showing the excellent work by our Mission Press.

AN OBSERVER IN THE PHILIPPINES, OR LIFE IN OUR NEW POSSESSIONS. By John Bancroft Devins, Editor of the *New York Observer*. With appendix and index. American Tract Society, 1905. 416 pages. Price, postpaid, \$2.00.

Secretary William H. Taft, who writes the foreword to this book, commends it as a useful volume; and appreciates both that the author sought to tell truth, and also that he manifests sympathy with the motives and policy of those who are laboring under a great burden and responsibility in attempting by an American government to elevate 8,000,000 of their fellow beings. "America," he says, "needs to know the truth about the Philippines." This book will promote such knowledge.

The Church must double her forces, lessen to five years as a maximum the period of

missionary service to economize life and health. The author truly says:

A thousand American teachers were considered all too few to start a new school system for the Filipinos. . . . The entire Protestant missionary force from America has not yet numbered fifty men, including missionaries, physicians, teachers, secretaries and Bible readers. Every denomination there could use at least fifty ordained men.

HANDS AT REST. A Sequel to Filled Hands. By Mrs. J. H. Morton. Cumberland Presbyterian Publishing House.

In this little book of 165 pages, we are given the story of Mrs. A. M. Drennan's life-work in Japan. It is a fitting memorial to a beautiful life, fruitful in the Lord's service. The fragrant character has been sweet to all who have known her in this and other lands.

THE GOSPEL OF MARK, WITH NOTES AND VOCABULARY. By William Prentiss Drew, A.M., B.D., Professor of Greek in Williamette University (Salem, Oregon). Benjamin H. Sanborn & Company, Boston. 4½ x 6½ inches. 133 pages. Price, postpaid, 75 cents.

"What Homer is to art, that and much more the gospels are to civilization." It is with this truth in mind that the author furnishes us with this excellent edition with a few notes. The name of the printer, Norwood Press, guarantees typographical excellence. Certainly no better missionary document can come to our people than the gospels of the great Head of the Church, the divine Missionary.

THE YOUNG PEOPLE'S IMITATION OF CHRIST. Based on the work of Thomas à Kempis. 373 pages. By Edward S. Ellis, A.M. Griffith & Rowland Press. 1905. Postpaid, 55 cents.

The reason that "The Imitation of Christ" is one of the most helpful books ever written by human pen, is largely the naturalness, simplicity and sincerity of its spirit. It has endured because, not causing morbid introspection, it has stimulated helpful spiritual life. This revision has been made with a view to bringing this precious volume, without sacrifice of its sweetness, into modern speech, for the purpose of touching modern life. To any who might find the older style difficult, we would recommend this as a means of communion with the thought of the Saviour and a help to practise Paul's word: "Be ye imitators of God."

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within.....months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN JULY, 1905

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, \$69 36

Bath, 1st ch.	\$13 87
Oakland ch.	5 02
Waterville, John M. Foster, memorial gift	35 00
Harrington ch.	1 00
Raven Rock, E. T. Dye	5 00
Camden, Chestnut St. ch.	3 97
Lee ch.	5 50

NEW HAMPSHIRE, \$142 80

Antrim ch.	\$21 00
Fitts William, 1st ch.	10 00
Fitts William, 1st S. S.	10 00
Laconia C. E., for Bana-sa Manteke	5 00
Nashua, 1st ch., t. s. H. I. Marshall	54 00
Keene, 1st ch.	29 05
S. Acworth, 1st ch., t. s. W. Bushell	7 00
Rumney ch.	6 75

MASSACHUSETTS, \$798 17

Clinton, 1st Y. P.	\$11 59
W. Acton ch.	24 85
Springfield, Park Ave. Mem'l ch.	9 71
Springfield, State St. B. U.	15 00
Worcester, Dewey St. ch.	7 16
N. Attleboro, 1st ch., for wk. in Phil., c. A. A. Forshee	13 86
Newton, 1st ch.	299 87
Palmer, 2d ch.	5 70
N. Adams S. S., Normal class, for Tura sta.	6 00
N. Adams, 1st ch.	85 80
Coldspring, a friend Lowell, Worthen St. ch.	7 65
Holyoke, 1st ch.	28 69
	45 50

Medfield B. U.	\$1 24
Salem, Central ch.	17 08
Middleboro, Central B. U., for wk. at Kiat-ing	25 00
Wakefield, 1st S. S., for Ko Nee, c. C. L. Davenport	80 00
Winchester, 1st ch.	24 00
Cambridge, 1st ch., for a helper among the Muhos, c. W. M. Young	50 00
Needham, 1st C. E., t. s. Mg. Aung Min, c. C. L. Davenport	20 00
Gloucester, Chapel St. ch.	19 47

RHODE ISLAND, \$201 62

Newport, Central ch.	\$26 83
Providence, Broadway ch.	6 64
Providence, Calvary ch.	38 46
Providence, 1st ch.	99 14
Providence, Cranston St. S. S., t. s. n. p. Mg. See Dee, c. C. H. Heptonstall	18 75
Westerly, 1st ch.	11 80

CONNECTICUT, \$719 59

Southington, 1st S. S.	\$10 00
New London, 1st ch.	81 85
Waterford, 1st ch.	11 70
Yaleville ch.	29 14
Bristol ch.	65 00
Hartford, Olivet ch.	7 90
Hartford, Mem'l ch.	7 00
Hartford, Mem'l S. S.	10 00
Hartford, 1st ch., t. s. Dr. Bunker	500 00
Voluntown ch.	4 00

NEW YORK, \$1 422 88

Hope C. E., for wk. in Phil. Ids.	\$12 00
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Interlaken C. E., for Impur sta.	\$6 25
Batavia, Frances J. Huntley, for wk. in Orphanage, c. H. Huisings	200 00
Williamson ch.	15 00
Morrisville Station, income Carrie E. C. Rowe mem'l fund	50 00
Union C. E., for Rangoon sta.	15 00
Castile 1st S. S.	8 83
White Plains, Mary Lester, in memory of Mrs. Sarah E. Lester, t. wk. at Bana Manteke	25 00
Brooklyn, Greene Ave. ch.	417 84
Duanesburg & Florida ch.	4 31
Buffalo, Parkside ch.	40 00
Buffalo, Lafayette Ave. ch.	4 00
Yonkers, Warburton Ave. S. S.	9 53
W. Henrietta S. S., for Capt. Bickel's wk.	5 00
Hudson S. S., t. s. wk. of Gospel Ship	5 00
Syracuse, 1st ch.	50 00
Johnson Creek S. S.	3 30
Poughkeepsie ch. of Christ S. S., for school work at Ikoko, c. J. Clark	50 00
Waterville, Mrs. Rily W. Williams, t. s. n. p., c. C. B. Antisdel	10 00
Pulaski S. S.	2 58
Williamsville, Randall Mem'l ch.	11 00
Newark, 1st ch.	45 46
Adams, 1st S. S.	2 37
Binghamton, Park Ave. ch.	10 50
Vestal Centre ch.	5 00
Buffalo, Filmore Ave. ch.	4 87
Buffalo, Maple St. ch.	16 00

Weedport ch.	\$20 00
Jamestown, Sw. W. S.	5 00
Ossining S. S., for Boy	
Samuel, c. J. Heinrichs	15 00
Waterford ch.	13 78
Boonville Y. P., for	
Ban Co They	10 00
Taberg ch., for sta. in	
Phil. Ids. and Japan	50 00
Utica, Tabernacle ch.	10 00
W. Winfield ch.	17 00
Baldwinville ch.	8 54
Manchester ch.	15 50
Phelps, 2d ch.	10 60
Orleans ch.	6 00
Galway ch.	10 00
Mariners Harbor ch.	4 21
New York, Ascension	
S. S.	6 00
New York, Epiphany	
ch.	2 86
New York, 2d German	
S. S.	5 00
New York, Lexington	
Ave. ch.	10 00
New York, Mt. Morris	
ch.	45 00
New York, Mt. Morris	
S. S., for wk. at	
Kengtung	79 05
New York, Pilgrim S.	
S.	5 00
New York, Pilgrim Y.	
P.	2 00
E. Poestenkill ch.	1 00
Potsdam ch.	9 50
Palmyra Y. P., for Loi-	
kaw sta.	13 00
Schenevus ch.	8 00
Warsaw, a friend	10 00
Yates ch.	2 00

NEW JERSEY, \$1 453 79

Plainfield, 1st Temple	
Builders Soc., for	
wk. at Yerk's	
Chapel, c. J. Heinrichs	\$37 00
Plainfield, 1st S. S., for	
famine sufferers, c.	
do.	50 00
Freehold ch.	33 50
Freehold S. S.	2 78
S. Amboy ch.	12 00
S. Amboy Y. P.	2 00
Bloomfield ch., for	
Carvell fund	257 89
Elizabeth, Central ch.	352 91
Elizabeth, 1st ch.	15 04
Newark, Lyons Farms	
ch.	36 50
Newark, Sw. ch.	10 20
Roselle ch., for Ran-	
goon sta.	14 45
Bayonne, 1st ch.	9 13
Butler S. S.	90
Memorial of Chas. E.	
Fisher, for famine	
relief, c. J. Dussman	5 50
Newark, a friend	3 00
Camden, Trinity ch.	29 77
Haddonfield, G. R. R.,	
for Mg. Shwe Ya	16 25
Haddonfield ch.	56 76
Springside Mission, for	
Yachow	6 25
Mt. Holly ch.	28 50
Mt. Holly S. S.	20 00
Allentown ch., to be	
equally divided be-	
tween the Congo	
work and the salary	
of J. C. Robbins	64 42
Columbus ch.	8 07
Trenton, Grace ch.	56 47
Trenton, 1st ch.	317 50
Millville, 1st ch.	7 00

PENNSYLVANIA, \$3 230 41

Lewisburg C. E., for	
Bansa Manteke sta.	\$25 00
Philadelphia, S. A. T.	1 000 00
Elizabeth ch., a friend	5 00
Frankford B. U., for	
orphan work in	
India	15 00
Pittsburg, Fourth Ave.	
Ladies' Aid Soc.	35 00
Pittsburg, Fourth Ave.	
ch., "Special"	1 200 00
Pittsburg, 2d Ger. Jr.	
Soc.	8 60
Linesville S. S., for	
Capt. Bickel's wk.	1 00
Factoryville ch.	28 20
Mr. and Mrs. H. H.	
Evans	10 00
Mt. Zion ch.	8 27
Leroy ch.	4 00
Burlington ch.	2 25
Gibson & Jackson ch.	7 35
Gelatt ch.	4 24
Altoona, Mem'l Miss.	
Soc., for Jaro	6 25
Franklin Union S. S.	6 65
Montgomeryville ch.	5 25
Carmel ch.	14 76
Meadville ch.	6 06
Edinboro ch.	10 00
McLane ch.	2 00
Indiana B. U., for Jaro.	6 25
Malvern ch.	11 10
Malvern S. S.	3 10
Ch. of Evangel	40 96
Germantown, 3d ch.	8 53
N. Frankford ch.	12 16
Northumberland ch.	8 41
East End ch.	3 75
Danville, 1st ch.	5 45
Warrensville Rescue	
Band No. 3, for or-	
phan, c. H. Huis-	
inga	7 80
Elmsport ch.	4 70
Warren ch., t. s. L. W.	
Cronkhite	30 63
Upland ch.	70 08
Mantua Y. P., for Ya-	
chow	25 00
Dotterer Mem'l ch.,	
for Kiating	6 00
Wayne Ave. S. S.,	
special	10 07
Philadelphia, Geth-	
semane K. D., t. s.	
p. n. c. Dr. Cronk-	
hite	15 00
Philadelphia, New	
Covenant C. E., for	
Yachow	12 50
Wissahickon C. E., for	
Yachow	7 50
Blockley C. E., for Saw	
Sha, Burma	36 00
Alleghany Ave. C. E.,	
for Yachow	15 00
Chestnut Hill B. U.,	
for Yachow	5 00
Philadelphia, Bethle-	
hem ch., for W.	
China fund	50 00
A friend, for W. China	
fund	20 00
Germantown, 2d ch.,	
for S. R. Vinton	170 15
Germantown, 2d C. E.	17 55
Greensburg ch.	9 93
Pittsburg, Union ch.	39 54
McKeesport, 1st ch.	30 85
Elizabeth ch.	6 00
Bethlehem, 1st ch.	17 20
Blossburg ch.	50
Rutland ch.	1 00
Frostburg ch., Ind.	8 75
Plymouth ch.	7 75
Edwardsville ch.	20 18

Seranton, Hyde Park	
ch.	\$16 00
Taylor ch.	5 00
Lindsay ch.	3 00
Wilkesbarre, Parish	
St. ch.	4 00
D. D. Phillips	1 00
A friend	5 31
A friend, by Daniel	
Keefe	20 00
Crum Lynne Miss. Soc.	8 00
Crum Lynne ch.	3 50
Crum Lynne Y. P.	3 62
Crum Lynne S. S.	1 71

W. VIRGINIA, \$62 16

Cowan ch.	\$6 24
Mud River ch.	3 56
Harrisville, B. F. Cun-	
ningham	2 50
H. M. Wilson	9 00
Brownstown ch.	6 55
Union ch.	6 20
Moundsville S. S., Pri-	
mary class	3 26
Pleasant Grove ch.	10 00
Boothsville ch.	2 00
Hambleton ch.	3 60
Parsons ch.	9 25

DISTRICT OF COLUMBIA, \$76 83

Washington, 1st ch.,	
t. s. A. C. Darrow	\$9 24
Washington, Temple	
ch.	67 59

ALABAMA, \$15 00

Birmingham, Max J.	
Schimmel	\$15 00

OKLAHOMA, \$10 18

Watonga, Cheyenne	
ch.	\$2 00
Watonga, Cheyenne	
ch., A. E. Johnson	1 00
Stillwater, 1st ch.	1 00
Omega, Mrs. Kizzie	
Halsted	5 00
Asher ch.	1 18

WISCONSIN, \$142 71

Clinton ch.	\$4 00
Monroe Union S. S.	13 00
Afton ch.	3 50
Beloit ch.	33 14
Beloit Y. P.	5 00
Eau Claire, 1st ch.	10 62
River Falls B. U., for	
share in Phil. Ids.	6 25
Reedsburg ch.	3 35
Prairie, Thor	20 00
Merton ch.	15 00
Green Bay, 1st ch.	20 00
Appleton ch.	8 85

MICHIGAN, \$169 66

Grand Rapids	
Wealthy Ave. B. U.	\$6 00
Scottville ch.	9 25
Kalamasoo, Bethany	
Band, for a new mis-	
sion boat in Japan	22 00
Benton Harbor L. M.	
Soc.	2 50
Northstreet ch.	2 25
Detroit, Berean B. U.	
for wk. at Bansa	13 50
Manteke	7 25
Atlas ch.	1 00
Greenville, 1st ch.	1 00
Alden ch.	4 10

Good Harbor ch.....	\$0 90
Finwood, 1st ch.....	1 44
Unionville ch.....	1 50
Hickory Island ch.....	1 50
Elmer ch.....	1 50
Grass Lake ch.....	10 90
Kalamasoo, 1st ch., toward buying a horse for Frank Kurtz.....	2 00
Rollin ch.....	3 00
Marquette 1st ch.....	18 10
Menominee, 1st ch.....	10 85
Menominee, 1st S. S.....	8 44
Menominee, 1st B. U.....	3 02
Niles S. S.....	25 00
Essexville ch.....	4 00
Escanaba S. S., for wk. among children, c. Dr. East.....	5 00
Hermansville Sw. ch.....	4 66

ILLINOIS, \$878 35

Thomasville, Bois d'Arc ch.....	\$8 95
Morgan Park B. U., for Tura sta.....	6 25
Grand Tower, Wm. Taggart Wilson.....	550 00
Alton, 1st S. S.....	20 41
Alton, 1st ch.....	50 57
El Paso S. S.....	3 50
Wisetown ch., for wk. at Bansa Manteke.....	10 70
Wisetown ch., V. Col- bert, for wk. at Bansa Manteke.....	5 00
Centralia, 1st ch.....	37 25
Centralia, E. J. Brown- son, t. s. n. p., Africa.....	5 00
Centralia, Mrs. L. Quick for do.....	5 00
Chicago, Lexington Ave. S. S.....	5 46
Chicago, Auburn Park ch.....	1 00
Chicago, Millard Ave. B. U., for the sta- plan at Bansa Man- teke.....	19 75
Chicago, 1st S. S., class No. 2, for wk. among Telugus.....	70
Chicago, Humboldt Park ch.....	2 00
Chicago, Garfield Park ch.....	50
Dixon ch.....	100 00
Lena ch.....	2 00
Richland ch.....	3 50
Princeton, 1st ch.....	10 00
Kellerville ch.....	5 00
Fillmore ch.....	2 50
Cordova S. S.....	1 31
Baritan B. U.....	2 50
Berlin ch.....	6 75
Casey ch.....	6 75
Chicago, 1st Sw. John Berg, for Philip.....	6 00

INDIANA, \$222 17

Seymour, 1st ch.....	\$25 00
Auburn ch.....	25 00
Indianapolis, Tuxedo Park ch.....	10 08
Indianapolis, Ger- mania Ave. ch.....	5 19
Southport ch.....	19 40
Columbus ch.....	45 00
Lewis Creek ch.....	33 00
Huntington, 1st ch.....	7 00
Columbia City ch.....	4 30
Thorn Creek ch.....	2 80
Second Salem ch.....	5 85
Pleasant Lake ch.....	20 45
Liberty Center ch.....	16 00
Muncie, 17th St. ch.....	3 10

OHIO, \$551 31

Painesville S. S., Pri. Dept.....	\$1 00
Painesville, Lake Erie College Miss. Soc.....	6 00
Chesterville ch.....	3 25
Springfield 1st S. S.....	2 00
Edison Children's Soc.....	72
Bloom ch.....	2 55
Cleveland, 1st Sw. Kings Army.....	10 00
Washington C. H. ch.....	2 75
Berlin ch.....	3 18
Springfield, 1st ch.....	23 55
Norwalk, 1st ch.....	59 65
Huntington ch.....	2 55
Lorain, 1st ch.....	30 43
Mt. Zion ch.....	2 00
Center Valley ch.....	7 77
Valley ch.....	15 50
Addyston ch.....	10 00
Cincinnati, Lincoln Park ch.....	43 28
Chester ch.....	3 82
Marion ch.....	27 00
Martinsburg ch.....	12 00
Mt. Gilead ch.....	25 00
Norton ch.....	1 69
Bryan ch.....	5 40
Toledo, Ashland Ave. ch.....	146 69
Toledo, Mem'l ch.....	12 19
Niles, 1st ch.....	19 00
Alliance S. S., Dollar Bond.....	1 00
Wooster, H. P. Swarts McConnelleville ch.....	6 20
Washington, Town- ship ch.....	11 00
Jonah's Run ch.....	28 76
Norwood ch.....	15 38

MINNESOTA, \$312 27

Minneapolis, 1st C. E. t. s. Rev. and Mrs. W. A. McKinney.....	\$71 62
Milaca Wom. Soc., for wk., c. Dr. East.....	25 00
St. Paul, 1st Sw. Birth- day Soc., for share in Phil. Ida.....	20 00
Minneapolis, J. Carlson Reynolds ch.....	8 17
St. Anthony, Bethel, A. J. Dahlstrom.....	6 00
Grove City, Hawkin- son.....	50 00
Oscar, Mrs. Hayseth.....	1 00
Lincoln, Mr. and Mrs. C. Peterson.....	2 00
Lake Benton, Mrs. D. H.....	5 00
Minneapolis, Calvary ch.....	30 45
Minneapolis, Calvary ch., Mrs. M. S. Hunt, for Koriah Pixley, c. Dr. Clough.....	25 00
Minneapolis, Central ch.....	6 59
Kasson ch.....	5 70
Owatonna ch.....	33 74
Wassioja, B. J. Cooper.....	2 00

IOWA, \$464 92

Des Moines College Y. W. and W. M. C. A.....	\$35 00
Washington B. U., t. s. H. F. Rudd.....	2 50
Goldfield S. S.....	2 50
Belford, Mrs. A. M. Clark.....	5 00
Cedar Falls, Harriette E. Gunn, for Tura sta.....	6 00

Osage B. U., for wk. in Phil. Ida.....	\$25 00
Newell B. U.....	5 00
Alta, Christian Han- son, for P. Fred- rickson.....	11 00
Grinnell, P. A. McMil- len & S. R. Robin- son, for Tokyo.....	30 00
Emerson S. S.....	1 75
Shenandoah ch.....	55 06
Red Oak ch.....	1 80
Lake City ch.....	35 60
Lake City Jr. Union.....	1 00
Jefferson ch.....	25 97
Ames ch., for sta. in China.....	25 00
Ottumwa, South S. S.....	2 00
Ottumwa 1st ch.....	15 46
Algona ch.....	16 60
Goldfield ch.....	5 00
Holmes ch.....	7 21
Swea City ch.....	7 16
Cherokee ch.....	18 75
Spirit Lake ch.....	9 00
Akron ch.....	3 23
Arthur Sw. Lad. Sew. Soc.....	15 00
Forest City Sw. Lad. Soc., for Antonia, c. E. Lund.....	25 00
Dow City ch.....	6 25
Riceville ch.....	15 60
Riceville B. U.....	14 25
Riceville S. S.....	2 85
McIntire ch.....	10 63
Clearfield ch.....	8 85
Mrs. Fanny Noble.....	7 00
Miss Tillie Noble.....	7 00

MISSOURI, \$213 38

Board of Home & For- eign Missions.....	\$203 38
Kirkville, a friend, for Mg. Htun, c. F. H. Eveleth.....	2 99
Ewing ch., for do.....	7 01

S. DAKOTA, \$10 00

Madison B. U., for Jara sta.....	\$10 00
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NEBRASKA, \$362 01

Columbus ch., for fam- ine relief, c. W. T. Elmore.....	\$11 00
Hastings S. S., Fisher Union, t. s. n. p., c. W. T. Elmore.....	15 00
Ord ch.....	9 25
Elyria ch.....	2 00
Sumner ch.....	11 00
Antelope Center ch.....	8 00
Kearney ch.....	27 00
Kearney S. S.....	5 00
Kearney B. U.....	4 25
Kearney Jr. B. U.....	3 75
Grand Island ch.....	50 00
Chapman ch.....	2 25
Lincoln, East ch.....	40 25
Lincoln, East B. U.....	5 00
Lorton ch.....	1 50
Palmyra ch.....	12 50
Palmyra S. S.....	2 50
Syracuse B. U., for H. W. Kirby, Congo.....	3 79
Valparaiso ch.....	4 70
Burwell ch.....	80
Auburn S. S.....	2 15
Dorchester ch.....	4 32
Stromsburg, Eden ch.....	15 00
Omaha, 1st ch.....	13 00
Omaha, Calvary ch.....	8 00
Glenville, Mrs. L. J. Brandt.....	100 00

KANSAS, \$243 11

Hutchinson ch.	\$17 17
Alden ch.	8 95
Alden S. S.	2 30
Abbyville ch.	5 82
Abbyville S. S.	1 04
Sterling ch.	11 00
Sterling S. S.	1 00
Bethel ch.	5 00
Howard ch.	1 50
Climax ch.	2 25
Pleasant Valley ch.	1 50
Elk City ch.	1 80
Neodesha ch.	6 75
Neodesha S. S.	10 00
Walnut ch.	4 86
Argentine B. U.	5 00
Kinross ch.	9 51
Moran ch.	1 10
Bush City ch.	4 42
Iola ch.	26 50
Iola, G. R. Bunnell & family	20 00
Putnam ch.	2 16
Kingman ch.	8 15
Goddard ch.	7 00
Ninnesah ch.	17 00
Colby S. S.	1 00
Mound Valley ch.	9 45
Mound Valley S. S.	4 08
Mound Valley, Mrs. W. J. Wilson	1 00
Altamont ch.	1 00
Salem ch.	1 50
Topeka Sw. ch.	7 00
Topeka Sw. Y. G. S., t. s. Ma. Thein Kin, c. C. L. Davenport	15 00
Wichita, 1st What I Can Soc., for share in Tura, c. Wm. Dring	21 00

COLORADO, \$58 80

Denver, Broadway ch.	\$50 00
Pueblo, Pilgrim ch.	8 80

NEW MEXICO, \$30 00

A friend	\$20 00
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WASHINGTON, \$76 09

La Conner S. S., for sta. plan, c. C. W. Briggs	\$6 25
La Conner B. U. for do.	6 25
Pe Ell ch.	5 00
Bellevue ch.	8 00
Bellingham Im. ch.	8 00
Blaine ch.	11 36
Walla Walla, 1st Y. P. for Gospel Ship	10 95
Hay ch.	5 00
Palouse ch.	50
Pullman ch.	9 53
Cedarhome ch.	5 25

OREGON, \$14 50

Helix ch.	\$10 50
McMinnville ch.	50
Yamhill Y. P., for Bac- olod sta.	3 50

CALIFORNIA, \$901 19

Pasadena, W. S. Chase Ontario S. S., for Banza Manteke sta.	\$11 00
Kern, Mrs. Amy E. Burroughs, t. s. Rev. & Mrs. A. C. Darrow San Francisco, a friend, \$100 for famine relief, c. J. Dussman, and \$100 each for wk. in India, China, Japan, and the Congo	6 25 5 00 500 00

Fort Bragg Y. P., for sta. plan	\$6 25
Butte Ridge ch.	15 00
Corning ch.	17 00
San Francisco, 1st Y. P., t. s. student, c. Dr. Smith.	8 10
San Francisco, Hamil- ton Sq. S. S. for Phil. sta.	25 00
Del Rey ch.	18 08
Del Rey Y. P.	1 23
Del Rey S. S.	3 00
Hanford, 1st Jrs.	3 77
Salinas ch.	35 00
Salinas Y. P.	5 00
Los Angeles, Calvary Y. P., for Dr. Les- lie's wk. at Banza Manteke	5 00
Los Angeles, Orchard Ave. S. S.	2 75
Los Angeles, Sw. ch., for wk. in Kifwa Los Angeles, Sw. Y. P., for wk. in Assam, c. O. L. Swanson.	20 65 15 00
Los Angeles, Temple S. S., t. s. Solomon Al- turi, c. H. Huizinga Colton ch.	25 00 15 00
Corona ch.	4 50
Corona Y. P.	4 86
Linne Sw. ch., for wk. in Phil. Ida.	20 00
Santa Barbara ch.	61 50
Santa Barbara Y. P., for wk. of Capt. Bickel	10 00
San Luis Obispo ch.	6 00
National City S. S., for sta. plan, Podili.	6 25
Los Angeles, A. F. Abiprot, t. s. n. p. Marcus, c. O. L. Swanson	20 00
Santa Barbara, a friend of missions, for Loikaw sta.	25 00

ONTARIO, \$6 00

Amherstbury S. S., for wk. in Africa	\$6 00
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CANADA, \$5 00

Winnepeg, G. Burfoot	\$5 00
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AFRICA, \$10 00

Mukimvika, Thomas Hill	\$10 00
Total	\$12 864 26

LEGACIES

Phila d e l- phia, Pa., Est. Ed- ward Ja- coby	\$1 000 00
Clyde, Ohio, Est. Or- ville L. Ames	3 333 33
Rockford, Ill., Est. Phile n a L. Craw- ford ...	30 00
Donations and lega- cies from April 1, 1905, to July 1, 1905	43 071 87
Donations and lega- cies from April 1, 1905, to August 1, 1905	\$60 299 46

DONATIONS RECEIVED TO
AUGUST 1, 1905

Maine	\$262 63
New Hampshire	265 72
Vermont	75 39
Massachusetts	2 663 36
Rhode Island	373 24
Connecticut	1 229 09
New York	9 669 03
New Jersey	3 493 11
Pennsylvania	7 758 24
Virginia	92 23
W. Virginia	347 72
Maryland	13 05
Delaware	13 85
District of Columbia	227 66
N. Carolina	5 00
Alabama	15 00
Kentucky	1 10
Louisiana	23 71
Indian Territory	80 70
Oklahoma	165 90
Wisconsin	668 61
Michigan	1 471 48
Illinois	2 313 90
Indiana	1 071 21
Ohio	2 633 52
Minnesota	967 63
Iowa	1 390 44
Missouri	285 64
N. Dakota	2 45
S. Dakota	123 40
Nebraska	1 058 54
Kansas	781 06
Montana	5 85
Colorado	281 37
N. Mexico	20 00
Idaho	33 49
Utah	5 00
Nevada	1 50
Arizona	60 71
Washington	428 16
Oregon	245 61
California	2 087 85
Ontario	156 00
Canada	5 00
Denmark	300 00
Scotland	1 000 00
India	10 00
Africa	10 00
Miscellaneous	306 25
Total	\$44 489 90

LEGACIES RECEIVED TO
AUGUST 1, 1905

Vermont	\$300 00
Massachusetts	2 022 00
New York	7 634 23
New Jersey	500 00
Pennsylvania	1 250 00
Ohio	3 333 33
Illinois	100 00
Minnesota	620 00
Missouri	100 00
Total	\$15 859 56

Less amount received from Marshall, Mich.	50 00
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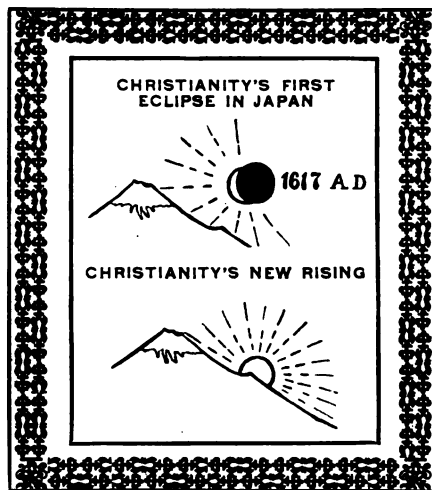
\$15 809 56

DONATIONS RECEIVED FOR
LAND AND BUILDINGS FOR
EURASIAN SCHOOL, MAN-
DALAY, BY REV. C. L. DAV-
ENPORT

Council Bluffs, Iowa, C. L. Davenport ...	\$20 90
Transferred from do- nations published in previous months ...	94 00

Total	\$114 90
Previously reported ..	1 853 51

Grand total to
date..... \$1 968 41



A CHART FROM "SUNRISE IN THE SUNRISE KINGDOM"



Copyright, 1904, by Underwood & Underwood

WATCHING THE GOLD FISH UNDER THE CHERRY TREES IN WYNIO PARK, JAPAN



Vol. 85

OCTOBER, 1905

No. 10

THE CALL TO ADVANCE

THE forward movement proposed at the Anniversaries which were held in St. Louis last May, and which issued in a call for an increase of fifty per cent. in offerings to the work of the American Baptist Missionary Union is familiar to all our readers. The question now is, what are we going to do about it?

The Work Demands It

This appeal was the result of no sudden enthusiasm, but of the deliberate conviction that, in view of the unmistakable leading of God, and the irresistible appeals that come from the fields abroad we could do no less without being recreant to our trust. All the various departments of the Union's work, evangelistic, educational, industrial and medical, by very reason of the success that has attended them in the past, must have substantially increased resources wherewith to meet the unparalleled opportunities which confront us today.

We are Able to Do It

For the blessed results which have been achieved the offerings from our churches last year amounted to only \$418,216.20. Is it asking anything impossible of the more than 1,000,000 northern Baptists that this amount be increased this year to \$635,000?

It is the Call of God

The past year has been a significant one in our history. North and South are once more knit together; Baptists from the ends of the earth, having met together, have come to realize their strength as never before and to recognize the large place that Almighty God has given them in the bringing in of his kingdom. Inspired by this deepened consciousness of power, let us gird ourselves as never before for the work in hand, and with united hearts move forward to meet the opportunities of the hour.

Respond at Once

Let pastors and people work together; make definite plans; begin now; be much in prayer; rejoice in sacrifice for His sake. Consider that one half of the year is already past. What we do must be done without delay.

Topic · For · the · Month

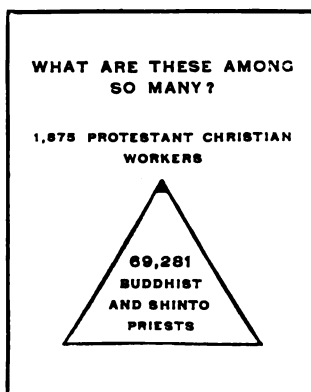


JAPAN OF TODAY

IN the Annual Report will be found some views of the present conditions of our work in Japan. The August MAGAZINE gave a brief report of the May conference of our missionaries. The published report of this conference, a well printed, richly illustrated pamphlet of sixty-eight pages, besides a large tabulated insert, has recently been received from the secretary, Rev.

J. H. Scott of Osaka. We gain from this a few glimpses that reveal something of the breadth of the work.

The evangelistic work of the mission is presented as done (a) in the separate stations; (b) on the "Fukuin Maru"; and (c) among the soldiers. The results of faithful ministry are encouraging. The work of the Bible women, the Sunday schools, day schools and girls' boarding schools, as well as that of Duncan Academy shows clear grasp of the need and opportunity, earnest and successful efforts in furnishing Christian education which develops life and trains Christian faculties. If any of us in the home land forget that mission work includes manifold duties, unnumbered lines of activity, besides the

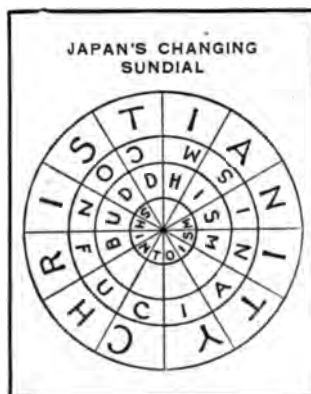


mere "telling the story," the following list of the reports of the standing committees will prove very instructive. There were reports on publication, mission property, cooperating missions, union hymnal, hymn book revision, Sunday school helps, language examinations, self support, advance work, resolutions, Bible woman's work and evangelistic work. The statistics in

the Annual Report will show the present status of our work in the empire.

We subjoin the summary for American Baptist work: The total number of missionaries, 75 (61 of the Missionary Union and 14 of the Southern Convention); the total number of native workers 150; churches, 38, of which three are self-supporting; members, 2,312, 249 having been baptized in 1904; Sunday schools, 95, with a membership of 4,208.

In the report on advance work the strategic place which Japan holds in relation to other oriental nations is clearly set forth, and the appeal is most earnest that the effort to meet the situation shall be as unprecedented as is the opportunity itself.



NOTE. — The above charts are from "Sunrise in the Sunrise Kingdom."

THE WAR AND THE KINGDOM

A Veteran's Visit

THE effect of the war on missions is treated quite fully in the Annual Report. We wish to add a significant word from Rev. J. H. DeForest, D.D., an American Board missionary in Sendai, and the author of "Sunrise in the Sunrise Kingdom." He was sent into the army camps as the guest of the emperor, and introduces his report in the *Missionary Herald* as follows:

Nor shall I ever forget the most precious religious experience of those days. I wanted to see those awful battlefields, for I was once a soldier and now wear the loyal legion button. But deeper than that desire was the longing to see the hand of God in these amazing victories on this little peninsula, where he is solving, through fire and sword, some of the greatest problems of the great East. Battlefields without God and his spirit of righteousness and his deliverances of nations from the wrongs of the past mean nothing to me. And it was this vision of God, using in the last ten years the three great nations of Japan, China and Russia to lift this whole East into new life, and to stir all the nations of the world to new thinking and better acting, that was beneath the little work I did and the insufficient observations I made. . . . When I stood over these places drenched with the blood of warriors, I knew that these unbroken victories of Japan would deepen her love of liberty, would bring new light and knowledge and rights to the millions of China, and would also aid the great Russian people to wrest from despotism their rights.

Why Russia and Japan should Shake Hands

UNDER this title, Rev. William Elliot Griffis, D.D., writes a characteristically discriminating and illuminative article in the *Outlook* of August 19. No one is better qualified to speak of Japanese conditions and prospects. We are grateful for it and quote a few paragraphs:

The Oyomei philosophy, the revival of Shinto and of Japanese learning, the rise of Chinese classicism and of the critical school of historians, the movement of Europeans in Asia and the outside influences from America and the West, had all their part. But, unifying all within Japan for decision, and calling for action, was the ever-looming shadow of Slavic ambition. Fear was the hammer which, in the fires of Civil War in 1868-70, beat into unity the disintegrated Japan of 300 feudal fractions and made one people out of the classes and castes into which Tycoonism had divided the people.

The Japanese, by a thousand years of training in feudalism, by a new generation using admirably the forces of modern education and science, by unique opportunity, situation and momentum, as well as by "the virtues of the emperor," the power of the Oyomei philosophy, Bushido culture, and Yamato Damashii, have been and are superbly organized for war. They are not very well, but very poorly, organized ethically, socially, and in the family, for the

coming tremendous industrial competitions. The increasing self-assertion of individualism at home, the results of searching scientific and critical inquiry no longer to be re-



AT THE RED CROSS HOSPITAL, TOKYO

Miss Clagett (bareheaded) in the center; in front of her, Miss Sainz of the Philippines; on either side of Miss Sainz, two Japanese workers.

pressed, the exercise of that academic freedom so long discredibly suppressed even in Tokyo, but sure soon to break its shackles, will create in Japan a new mental climate. Then not only old superstitions, but also State and priestcraft, will disappear.

This struggle — Russia's "colonial" war — has silenced the Buddhist fanatics who raised the cry, "On to war, for the Japanese are Buddhists and the Russians are Christians!" The mikado, who has already decorated three Christian missionaries — Verbeck, Harris and Hepburn — given \$5,000 for the Young Men's Christian Association work in Manchuria, . . . and liberally patronized Christian orphanages — in a word, shown Christianity fair play — has,

with the premier, the elder statesmen, and the best thinking men among his subjects, silenced the cry, and cooled off Buddhist bigotry. . . . Buddhism, as a maker of modern Japan, is more than moribund, it is ready for burial. Shinto is but an algebraic expression for the energies of patriotism. Besides the enrolment of over 100,000 Christians of various names, Greek, Roman and Reformed, a half-million people in Japan certainly want to be "both almost and altogether" Christians, "save these bonds" of ethnic freak and mediæval superstitions, which we ourselves are breaking. Aston, the scholar, says: "The Japanese have already accepted European philosophy and science. It is simply inconceivable that the Christian religion should not follow."

THE MANY-SIDED SERVICE

METHODS OF MISSION WORK PECULIAR TO JAPAN

BY REV. WILLIAM AXLING

MORIOKA, JAPAN

IN every country there are as many different methods of work as there are workers. Yet there are some peculiar features which characterize all mission work in Japan. One of these peculiarities is that of *Japanese leadership in the work*. That the native Christians should furnish the leaders and take the leadership of the Christian work is the *ideal* in all lands. In Japan, moreover, it is the *actual*, and one of the inevitable features of successful work. The nation that by its own genius and leadership won Port Arthur, Liaoyang and Mukden, sunk the Russian armada off Tsushima, and has become one of the "powers" in the councils of the nations, with its strong national feeling and the preeminent fitness of the Japanese Christian worker for leadership, will not tolerate and does not need foreign leadership.

Yet in the opinion of the great majority of the Japanese Christians the foreign missionary has yet a great work to do. If he can learn the delicate art of being in the work and yet out of it, of being the power behind the throne, the strong, firm factor that yields the hand of unseen leadership, he has yet a great mission here. The missionary's

work is rather that of training leaders. In his public work he places the Japanese workers at the front, makes them the leaders and he becomes their helper.

Nearly all Japanese can read and are eager to read; hence the *printed page is a mighty factor* in our work. Many of the best Japanese will not as yet come to our preaching places, but they will carefully read any Christian literature put into their hands. Especially now the best class of Japanese are eagerly reading everything published pertaining to the Christian religion. Here is an opening that we could make much more of if we had the means.

Another feature of our work in Japan is that already our churches are demanding an *educated ministry*, men who have had not only the theological seminary training, but a college training as well. The reason is that today middle school and high school and even university graduates are everywhere. Among these are many Christians and also many inquirers.

On every hand the prospect is most hopeful, the opportunities innumerable; the future is aglow with the promise of great things for Christianity in Japan, and hence great things for Japan.



A GENERAL VIEW OF YOKOHAMA, JAPAN

THE SERVICE OF THE SCHOOL

JAPANESE PROGRESS: PROMISING INSTITUTIONS

BY PROFESSOR E. W. CLEMENT

TOKYO, JAPAN

THIS is, in Japan, an era of educational development, extensive and intensive. The numbers of public and private schools and of students are increasing annually. In some cases accommodations are insufficient. Fortunately, however, this lack is felt less in primary than in higher education. According to educational department returns published, there are in Japan 8,423,650 children, of whom 7,416,930 are attending school.

The educational system at the same time is improving. The equipment is much better; the methods of teaching are modernizing; the force of teachers is growing larger; the standard of scholarship required of teachers is rising; and their moral character is improving. It is no small matter that higher institutions of learning are seeking foreign teachers of English through the Young Men's Christian Association bureau, and that Christian Japanese are sought more as teachers by the authorities, finding favor even in "Cæsar's household." For instance, when a nursery governess was wanted for the imperial grandchildren,

the choice fell upon Miss Adachi, a Christian, who has been studying kindergarten methods in the training class connected with our Tsukiji Kindergarten.

Mission schools, too, are growing in favor. As models of more correct pedagogical principles and as exemplars of high morality, they have won a permanent position in the educational system. Some non-Christian parents, even, prefer mission schools for their children on account of the moral and religious tone of those institutions; while business men seek out young men from our schools, because they are most likely to be well trained, thoroughly honest and actuated by high ideals.

A very significant fact in recent educational evolution in Japan is the fact that it is the present policy of the department of education to encourage private schools provided only that they maintain a certain high standard in equipment, teaching personnel, and methods of instruction. This undoubtedly means that men of wealth will be more inclined to give financial aid to worthy private institutions.

The educational work of our mission seems to be in a very good condition. From the kindergarten up to the theological seminary, the work has suffered less loss on account of the war than had been feared, although these two extremes were most affected. Yotsuya Kindergarten, Tokyo, for instance, located in a district in which numerous families of soldiers reside, has lost more or less on account of removals to the country. The theological seminary at Yokohama has lost students by conscription; for, as it is not officially recognized, its students have no opportunity of escaping or even postponing conscription. The latter privilege is the one for which Duncan Academy is now petitioning; and if, as it hopes, it receives this before the opening of the next term in September, there will dawn a new era of its history, after the first period of just ten years' life (1895-1905). The seminary, also, with its new special course for students who understand English well, and with the new plan for cooperation with the Southern Baptist Convention in its management, has excellent prospects for expansion. The girls' schools in Tokyo, Yokohama, Sendai and Himeji are all in excellent condition and are making good use of the extension of their accommodations and the improvement of their facilities. With still larger equipment and faculty they could render still better service. It

may or may not be true, as some claim, that the evangelistic work should be left largely to Japanese Christians and the educational work be pushed by the foreign force of workers; yet it is at least true that the present special interest manifested in the home land in the cause of Christian education in mission lands is worthy and heartening, and will increase the efficiency of our educational institutions. Their work is to make our Japanese Christians true, broad, deep and strong, and train for this crisis evangelists, pastors, teachers and leaders in all departments of the nation's enlarging life.

Japan's Educational Influence in China

JOSEPH COOK, on his visit to Japan as long ago as 1883, compared the "island empire" to the helm of a ship that, though small, would guide continental Asia. Rev. J. Harada, in a paper before a recent meeting of the Educational Association of China, calls our attention to this prophecy, and indicates three principal channels through which the widening stream of educational influence has been flowing of late:

- (1) Japanese teachers engaged in educational work in China, the number being very great.
- (2) Chinese students studying in Japan, the latest statistics showing 2,389 throughout the empire, the greater part of whom are supported by the government and viceroys of the various provinces.
- (3) Japanese literature, translated and printed in the Chinese language



GOSHOGURUMA-TOKYO



TROLLEY-TOKYO

TRANSPORTATION IN OLD & NEW JAPAN



OLD BRIDGE-KYOTO



MODERN BRIDGE-OSAKA

CIVIL ENGINEERING IN JAPAN

THE OLD AND THE NEW TOKYO

THE MIKADO'S METROPOLIS AND NEW
CAPITAL: TYPICAL JAPANESE PROGRESS

BY REV. S. W. HAMBLÉN

TOKYO, JAPAN

OLD and new Tokyo exist side by side. One approaches the city in a steam or electric car; and within the city he travels by trolley, jinrikisha, carriage, bicycle or automobile. The pack horse as well has given way to the freight train. The little, low, narrow shops, opening their whole width to the street, stand side by side with modern business blocks, banks, office and government buildings. A purely local business in domestic products has a rival in extensive import and export business. A chamber of commerce, a clearing house, trusts, express companies, the telegraph and telephone, attest the organization of business along modern lines. Many daily papers bring to our doors the news of the world, while their strong leading articles are affecting both Japanese public opinion and that of all nations. In fact, the past fifty years have made Tokyo a world city.

The emperor no longer remains shut up in his Kyoto palace, unseen by his people, while a shogun arbitrarily administers his realm, but has come to

his own, removed to Tokyo, abolished feudalism and given his people a share in the government. With the constitution came religious liberty, a liberty that has been officially emphasized since the war began; and now instead of the prohibition of Christianity and the death penalty hanging over all Christians, we see government sanction of the Christian Association army work, and the emperor and empress themselves giving \$5,000 to this object. Christian churches mingle with the 275 shrines and 1,349 temples, and with them share the freedom from taxation. Mission schools exist side by side with Japanese private and government schools, receiving government recognition with its many attendant privileges. Treaty revision has given freedom to the foreign resident, who now is as safe in Tokyo as in any city on earth.

The old moats and castle walls tell of the time when spears and bows were the main defence; while the naval and military schools, the barracks and the arsenal and military hospitals, tell a different story. In the latter is seen



the secret of the esteem in which Japan is held by the nations. How lamentable it is that the world's standards are such that progress in art and mechanics had to be announced by shot and shell before the world recognized it.

A leading factor in Japan's strength is her system of education. The schools, with the army and navy, are leveling class distinctions and remodeling society on democratic lines. True worth is found in humble walks of life. The civil and criminal codes have been revised; woman is being educated and her legal status advanced; old class distinctions are growing less marked; social relations are improving.

Those who have the religious welfare of their country at heart are made apprehensive by the fact that the schools, while causing a breaking away from the old religions, have given nothing in their place. The terrible struggle with Russia has, however, revived the religious spirit and shown that learning, whether scientific or philosophical, falls far short of satisfying man's deepest needs. This is Christianity's opportunity. The heart

of the people is more than ever open to Christian truth. Its influence was never greater. Never as now has it leavened thought and custom. The outlook is most hopeful. Old Tokyo is becoming older; and New Tokyo, newer. As of Tokyo, the capital and metropolis, the political and educational center, so of the empire.

Christian War Leaders

GENERAL OYAMA, while not personally a professing Christian, is heartily in sympathy with Christian work, and constant in his favorable words and generous gifts. Mrs. Oyama, as is well known, was noted for her love of the Church while in America, where

she took the highest honors at Vassar College. Admiral Togo and Vice Admiral Uriu are Presbyterians, the latter being an elder. These two men, with the late Serata, for a time president of the successful Young Men's Christian Association in Tokyo, have done much to forward the interests of Christianity. General Kuroki and General Oku are also

members of the Presbyterian Church.



TODAY IN JAPAN

Does Japan Need Foreign Missions?



JUST now this is a vital question to the native Christians of Japan. It is well known that there is among them a radical party, who, while not asking the missionary to withdraw, insist on his being a less important factor in the work of the native church. The leader of this party edits

a journal; and last autumn a theological school was launched as an "organic embodiment" of the radical position. On the other hand the moderate party, still in the ascendant, asserts strongly that the missionary is greatly needed, and that independence and self-support will sooner be reached by sympathetic cooperation. They have founded a new monthly, named *Dai Nichon*, that aims to make the divine Saviour and his teachings the foundations of the nation's life, to conserve all that is good of the spiritual heritage of old Japan, and blend it with the new thought of the West in such a way as to enrich both; to develop Japanese national literature; and to be a Christian paper for the use of believers and the propagation of Christianity. Its editors are men of worth and ability. The *American Oriental*, quoting from the *Japan Evangelist*, gives the following on the conditions in Japan today:

The outlook for Christianity in Japan was never before so encouraging as it is today. But it would be a serious mistake should the churches at home, adopting the views of the radical independent party, withhold their support and cooperation in the further evangelization of Japan. The real work of Christianizing this nation is still before us. The conflict between Christianity and heathenism is to be fought over again in Eastern Asia, as it was in Europe in the early centuries of our era, and the chief battlefield will be Japan.

The Pivotal Hour

AT the recent session of the International Missionary Union in Clifton Springs, N. Y., very important resolutions were adopted concerning the crisis in Japan. A full preamble reviewed the extraordinary providential preparation as seen in her intimate relation to Christian nations, universal education, absolute religious liberty, together with the growing sense of the utter inadequacy of her present religions, and the "earnest inquiry of her best people as to the adequacy of Christianity to meet the moral and religious needs of the nation." It also recalled the fact that the Japanese were both the leading and growing oriental nation, and the only one that had a twentieth century occidental civilization. With a view of this critical condition the Union declared:

First, That we regard as the paramount and immediate duty of the several churches (denominations) here represented to at least double their mission forces in Japan during the next five years.

Second, That we deem it necessary, in this special emergency, that the missionaries be supplied with a very large increase of funds to enable them to carry on a much more aggressive campaign than they have hitherto been able to do, and

Third, That we regard it as incumbent on the churches to engage in a concert of prayer to Almighty God that he, by his Holy Spirit, may enable the missionaries, the Japanese pastors and evangelists, and all his people in Japan, so successfully to plan and work that this great opportunity for the speedy evangelization of the Japanese may be fully utilized and that the nation may be thus fitted to use her full influence for the establishment of Christ's kingdom.

The nation's need, the Master's command, the Christian's privilege are clearly seen in the focus of the present crisis. Both our successes and the shortness of the time emphasize our sublime opportunity: now is the day of salvation.

THE "FUKUIN MARU" OF JAPAN

BY REV. F. C. BRIGGS

KOBE, JAPAN

A CRAFT depending on sails, in waters with uncertain charts, and with currents that have kept a boat struggling two days to escape from their whirlpool grasp, with winds that within one mile can blow both east and west at the same moment, is indeed a vain thing for safety. But with a thirty horse-power engine ready in case of need, ordinary wind and tide are robbed of their power to delay and endanger. Therefore, rejoice, friends of the Gospel Ship; for, thanks to generous donors, this new equipment nearly doubles her usefulness.

For five years, beside his mission work, Captain Bickel has tried to supply from his own apparently unlimited energy, the extra power needed to safeguard and forward the ship. About a year ago it was found there was a limit even to *his* strength, and that already it had been exceeded. What could be done? Aye, 'twas hard for the captain; his craft grounded on shallow sands of physical weakness, with waves of responsibility and winds of zeal urging him on, while sensitive nerves like jagged rocks made every movement torture. But just before complete wreck a blessed wave lifted

him over the bar into good water. It was the gift of the engine that filled the captain with new hope and made him willing to rest while alterations were being made in the ship. Now, with the work completed and the element of danger lessened materially, he looks forward to a larger service.

God is ever good. Even with the captain and the ship out of commission the work has gone on. Seed sown has been graciously blessed and first fruits already gathered. We indicate a few: The converted schoolmaster at Shozushima, tested and tried, stands fast; opposition at Setoda changed to cordiality; two bright young men just baptized, the first in this island, others waiting; Toda San and Fujinuma San doing faithful work in the two centers already manned; earnest efforts to tell the gospel by members of the ship's crew, during the captain's absence; a gospel newspaper prepared by Captain Bickel received and read with eagerness; a gradual dawning of intelligence concerning Christianity. The island population is in the millions — there is *one* Gospel Ship; but with God's blessing it will bring these people into the knowledge of the living God.



Photo by F. C. Briggs

THE "FUKUIN MARU" IN SHOZUSHIMA BAY

THE SUCCESS OF MISSIONS

THE WORK SEEN IN SEVERAL LIGHTS

Christianity Recognized by the Emperor and the Press

IN the August number reference was made to the notable gifts of the emperor for Christian work (see page 309). Commenting upon the imperial recognition of the Young Men's Christian Association *The Japanese Weekly Mail* makes the following quotation from the *Jiji Shimpō*, a leading Tokyo daily:

Though the Christian religion is of recent introduction, the improvement it has effected in the moral condition of the nation and the influence it has had on the minds of the people are very great. No one can deny the great good accomplished by the believers of that religion in establishing many charitable institutions, in assisting the progress of the nation and in promoting the happiness of the poor and helpless. There are already in the country many schools and colleges for both boys and girls, which are supported entirely by the Christians. As for the charitable institutions, excepting those which are established by the public, it is not too much to say that all are the result of Christian enterprise. These had their origin during the time of peace. Now in the time of war, the Young Men's Christian Association, an association of Christians, was the first to send its members to the front in order to comfort the soldiers by various means, and the good it has done for them cannot be estimated. Such enterprise needs money as well as ability. However earnest they may be, if they are not supplied with enough funds, their effort cannot bring ample results. It is very likely that this is what the emperor feared and consequently it induced him to make this donation.

The Gospel's Vitality and Vigor

WE have reported many instances of the conversion of soldiers through ministry on the field and in the hospital; but that is not all that the gospel is doing in Japan. The following, an extract in the *Japan Weekly Mail* of June 3, 1905, from a Buddhist Journal, the *Kyokuai Jiji*, May 3, 1905, is perhaps as clear a testimony as can be found to the fact that the power of Christianity cannot be measured or

counted; it is vital and is moving nations as well as individuals:

Numerically speaking, Buddhism far outranks Christianity; but by reason of actual work accomplished, the balance of power is in favor of the Christians. General hatred against Christianity is passing away, and the belief that it is better adapted to the new condition of things is daily gaining ground. Buddhist customs and rites are becoming more and more alien to the interests of society, and priests are often the subject of public ridicule. The war correspondents declare the unfitness and inability of the Buddhist priests and the more thoughtful of these priests who are at the front lament bitterly their co-workers' ignorance, senselessness and idleness, which have caused the soldiers to ridicule them and also to become tired of them. On the other hand, the quarters of the Christians are regarded as a paradise for the soldier, and they are welcome everywhere. The enormous amount of 200,000.00 yen has been expended by the Honganji, the largest Buddhist sect in Japan, for the work among the soldiers, but it is far inferior to the work of the Young Men's Christian Association, whose expenditure amounts only to a few thousand yen. The work of the Christians has attained such success that it has reached the emperor's ear; while that of the Buddhists is always attended by debts and disturbances.

Doubt has been expressed as to the expenditure of so large a sum by the Buddhists.

The Prevailing Religion

THE following figures by Dr. Roberts in the *Church Economist* may surprise many; but it will be an encouragement to see that Christianity, long the religion of the dominant nations, is now the prevailing religion of the world, in point of numbers:

Its adherents amount to 477,080,138. The next religious faith in point of numbers is Confucianism with 236,000,000 adherents. Hinduism is third with 190,000,000, and Mohammedanism fourth with 176,834,372. Buddhism is given 147,900,000. The various smaller heathen faiths count up only 118,129,470. This is on the basis of a population of the globe of 1,430,000,000. In other words, the adherents of Christianity comprise just about one-third of the world's population.

The two thirds might soon be won if the one third were all in earnest!

OUR WORK IN KOREA

BY REV. F. W. STEADMAN

CHOFU, JAPAN

OUR annual conference over, and final language examinations nearly completed, I listened to the desire of my heart and the repeated invitation of the people, and made a brief visit to my former mission field in Korea, it requiring, by the new Seoul-Fusan railroad, only a night and a day to reach the center of our work. En route, I stopped two days with five of our Japanese Christians in Fusan.

A brisk ride in a real American cart, a tramp of about twenty miles, and I was in Kongju, the capital of Chung-chong Province — back to our first mission home. I had hardly reached the house before being surrounded by old friends and neighbors, many of whom are now rejoicing in Jesus as their Saviour. A walk of thirty miles brought us to Kanggangu, and ten miles more by boat to Chilsan. In these three centers we held eight well attended meetings, which was a pleasure beyond description.

There are today in and near these three places over 200 professing Christians. Besides these there is a church in Wonsan and a small company in Seoul, which would swell the number of Baptists in Korea to about 300. This work is now under the care of Rev. M. C. Fenwick of Wonsan; but his field is much too extensive, hence our work today is necessarily in a neglected and undeveloped condition.

The opportunity for work in Korea is great and the need pressing. The rushing flood of Japanese, with their many reforms, is awakening a sense of need in the Koreans, and they are turning to the missionary for instruction and help. Furthermore, the seed that has been sown in past years is springing up on all sides, so that today the missionary has more than he can do to instruct those who profess faith in Jesus Christ.

No money is needed for building churches for the Koreans; they will do that themselves; and they will more than meet their running expenses. With a little effort on our part we might lead into the kingdom of God thousands of the waiting ones. I see no reason why there should not be strong Baptist churches in Korea. Later we will require well-manned schools and hospitals; but today the need is for a missionary evangelist. We are losing a great opportunity, which will soon be beyond improving. The work today is sadly neglected. We might have a fine following and be the means of leading many to Jesus if we had even one or two men on the field. God grant that this open door may soon be entered!

[A Southern Methodist missionary in Korea writes to the *Go Forward* of Nashville, that God is pouring out a spirit of revival, producing a result that compares favorably with the great blessing in Wales. May we not share in distributing the bread from the hand of the Master? — EDITOR.]



DOCTOR OF WRITING, AND PUPILS, JAPAN

THE MISSIONARY AS A TEACHER

BUILDING MEN TODAY FOR THE CHURCH OF TOMORROW. SOCIAL CONDITIONS: NEED OF A MORAL GUIDE

BY PROFESSOR W. ST. JOHN, Ph.D.

RANGOON, BURMA

THE end sought by the missionary teacher is distinctively moral. Probably in theory it is no more so than is that of the teacher in the denominational schools at home; but practically he is never allowed to lose sight of it. Truth, for truth's sake, does not appeal strongly to one who thinks of his pupils as the leading factors in the salvation of millions of people. He has an interest in his pupils similar to that which the business man has in the clerk he expects soon to take into partnership. All of the powers developed and valuable habits gained is so much capital for the cause that is all important to the teacher. If, as in some cases, the pupil is not a Christian, the teacher in instruction and attitude is an advocate who in all his training is pleading for the soul's submission to Christ.

The missionary teacher's pupils are in general devoid of healthful home training; their parents had no advantages. Several of those baptized by Dr. Judson are still alive. So the present Christian parents can hardly be removed more than one generation from oriental or aboriginal ignorance and vice. Then the descendants of these earlier Christians comprise but a small portion of the pupils in the missionary schools. A considerable proportion comes from families that are either stout non-Christian religionists, or indifferent to all religions. Nor is this raw material to be thought of in comparison with the crude, country-bred American lad. The vigorous physique of the American, together with the habits of toil which produced it, are often, if not generally, lacking to the school boy with which the missionary deals. He is liable to disease



Photo by A. C. Rice

MA LONE MA, OF MOULMEIN

She is one of the four still living, all women, who were baptized by Dr. Judson, and is the mother of Ah Sou, a teacher in Rangoon Baptist College.

and consequently frequent interruptions in his school work; the loose morals of his native village are thrown off with difficulty when he takes up his abode at the mission; his previous utter mental stagnation makes intellectual tasks distasteful and difficult. Then the aspirations which the American child has from the very conditions which surround him must be created in the missionary's pupil. As artificial aids to breathing are often necessary to begin respiration in the infant, so this intellectual infant must be acted upon



Photo by W. Pettigrew

KABUI NAGA GIRL CATCHING FISH, MANIPUR

from without that mental life may be produced. To these children of ignorance and sin, the soul's awakening is also the awakening of the mind. All this suggests that these students are not ready thinkers and that they memorize far easier than they analyze or synthesize.

Again, the missionary instructs those who are poor in language. He has not only to convey his thought, but often must make a channel through which to convey it. Either he must use the pupil's language, poverty-stricken as it is, or he must teach his own. In the Chin language, for example, there are said to be no words to express the ideas of truth, holiness or virtue. If you work in the student's vernacular there is hope of giving him access to but little of the world's best thought, since his language, though its literature be considerable, has little but trivialities. But to the teacher, the fact that neither the pupil nor his ancestors have ever had the advantages of a wholesome or stimulating literature, is of greatest importance. So the

missionary's best means of ministering to his pupil's intellectual needs is to teach his own language, which is rich in moral as well as scientific expression, truth and literature.

The results of the missionary teacher's labors are more than ordinarily uncertain. Even under these difficult conditions many pupils develop substantially and rapidly; but they are in the midst of temptations that are impossible in enlightened countries. They are eagerly sought for government and commercial positions in which they are apt to be related to those who are licentious; and many a hopeful student has been wrecked in the official maelstrom. On the other hand the home surroundings and the former associates, from which they cannot entirely free themselves, lure them to return to the ease and looseness of their former lives. These things tend to increase the missionary's solicitude and to give him an interest in his pupil's moral life that ordinary conditions would not.

To secure for the pupil any real development he must be afforded a retreat from his former companions; this necessitates the boarding school. It is the hotbed system, but it is unavoidable. To secure substantial development a certain freedom of choice and action is necessary. To gain the desirable combination is no easy task. Neither the Roman Catholic system of sequestration nor the opposite practise of disregarding the pupil during the hours he is without the classroom is near to the method which will solve this problem.

Finally, the significance of his task fills the missionary teacher with awe. The Spirit of God works through him to construct the framework of the rising church. The schoolroom is the place in which its sinews are wrought. The Christian school stands for permanence and progress. In it the pupil may be held as a recipient until he has imbibed the spirit of the missionary. The work of the evangelist may perhaps be evanescent; but his is abiding. Its quality should be the best.

MANIPUR: A PIONEER WORK

II. WORK FOR THE MANIPURI SCHOOLS FOUNDED; TWO GOSPELS AND THE ACTS TRANSLATED

BY REV. WILLIAM PETTIGREW

UKHRUL, MANIPUR

(Continued from the September number.)

IN January, 1894, receiving permission from the political agent of the state, but not from the government of India direct, I arrived at the capital after seven days' journey over mountains ranging from two to six thousand feet above the sea. My knowledge of the Bengali and Manipuri languages enabled me to commence preaching the gospel in the bazars and to individuals. After a few months I procured a house, in which a small school was started. This soon became so largely attended that I could not carry it on alone.

It was nearly eighteen months before permanent permission was obtained from the government for my remaining. Although direct evangelistic work was prohibited and the school was taken out of my hands to be managed by the state, I took the opportunity of translating and publishing the Gospels of Luke and John, and the Acts of the Apostles. Before I left for furlough I had the joy of knowing that every copy printed was in the hands of Manipuris who could read and write.

Another result of enforced waiting was my giving further attention to educational work. When I arrived in 1894 nothing of any importance in this line had been attempted. No text-book in the Manipuri language had been prepared. The few boys who were studying at the only school in the state were being taught languages foreign to them, Bengali and English. Hence they were very backward, and the work

of the teachers — there were only three — was very perfunctory. It was eventually decided by the political agent that I should have charge of this work, and a sum of money was budgeted annually from which I was able to produce excellent results. For nine years I served as honorary inspector of schools in Manipur, during which time the first school grew into a higher grade school, and in addition twenty-nine other primary schools were established in the town, larger villages of the valley, and in the hills to the north and north-east, with about 2,000 pupils in attendance. Education became so popular that it was considered necessary to have the children taught in their own vernacular. This meant preparing text-books, and now, after much arduous labor and with the help of translators, these primary schools and the higher grade school have text-books in their own tongue. At the time of leaving for furlough twenty-three of these books had been put through the press. As far as this branch of the work is concerned, the outlook is very bright.

(Concluded in the November number.)



Photo by W. Pettigrew

MANIPURI GIRL SPINNING

FROM THE WORLD-WIDE FIELD



FROM BURMA

Good Cheer from Bhamo

THE school is larger than for years; Christians are more ready to bear burdens for the Lord and converts are asking for baptism every month. I have never seen such a general interest in spiritual things. My health was never better. I feel the heat and am not able to work as many hours as I did when younger; but I rode twenty miles and preached twice last Sabbath and was up and at work at 5.30 Monday morning. — REV. W. H. ROBERTS, Bhamo.

A Jungle Trip

AT the last association meeting at Myingyan, arrangements were made for five evangelistic bands to make ten-day trips from the five chief centers — Mandalay, Sagaing, Meiktila, Pyinmana and Myingyan. There was deep interest in the prospect, although there was evidence of the Burman, non-American spirit, "I do not care whether we accomplish our purpose or turn back half way." This, however, was a remarkable trip with many indications of favorable reception of the gospel and of the divine leading in the work. — REV. H. E. DUDLEY, Myingyan.

A Doubly Profitable Vacation

THE eyes of the writer of the following were opened by experience and interest:

Our hot-season vacation Mrs. Ingram, our baby and myself spent at Myitkyina. On our way we passed through Sagaing. Among countless pagodas there is but one small chapel shining in the darkness of heathenism; among thousands of Buddhist priests, Dr. and Mrs. Sutherland and Miss Lemon stand alone, pointing the people to Christ. Amid all the beauties of nature there is so much blackness and ugliness of life. We enjoyed seeing what God has done among the Kachins, and especially meeting among them, two or three foreign missionaries, who were young Karen pastors. We now return to our work with renewed vigor of body and spirit. — PROF. J. F. INGRAM, Rangoon, Burma. (Condensed from the *Baptist College Argosy*.)

FROM ASSAM

Four Phases of Missions

AT Impur *Medical missions* have had another strong affirmative argument: Mrs. Dickson wrote of her anxiety in the case of her husband's sudden attack of illness. He is improving, although not yet well.

School work gives evidence of its helpfulness as an evangelistic agency in the reports from Tika, where Mr. P. E. Moore has since his return baptized nine school boys (equal to the number of Mr. Carvell's baptisms in the tea gardens in February); also in the report from Golaghat in which Mr. Swanson tells of new converts and baptisms each Sunday for some time, these representing eleven outstations. Of special encouragement was the baptism, July 2, of seven school children, representing three tribes besides the Assamese and Mikirs. He is thankful also for a good degree of health, notwithstanding the trying heat.

Evangelistic touring, which has occupied Mr. Petrick during most of the recent months, shows the encouragement of growing churches, with a large number of baptisms, and schools with hopeful outlook. In one of the tours he found the son of a Naga chief at Nansang, where sixty years ago Dr. Bronson for a short time did work that is still remembered. Although outside of British territory, a missionary would be safe in this region.

Building work has been carried on both at Sibsagor, where the month of May was given to extensive repairs, making the church beautiful; although emphasizing still more their need of an organ, and also in Jorhat, where Mr. Boggs reports the building of their mission house as progressing very well, considering that he was obliged to be absent two months on account of Mrs. Boggs' illness. He rejoices both that she is improving, and also that he expects to be able to dismiss the carpenter early in September.

FROM SOUTH INDIA

Extension in the Telugu Mission

BECAUSE of our having 101 missionaries and 58,898 members among the Telugus, some are apt to think that the land is well occupied and the work nearly done, forgetting in this, that some of the fields contain a population of 500,000, 600,000 or even 1,400,000.

"Telugu Extension" is the special topic of the June number of the *Baptist Missionary Review* of India, as it was also of the last annual conference of our Telugu Mission. The report on new stations contained an urgent appeal for twenty-one new missionaries to occupy as many new stations, whose locations and conditions were clearly described. This is a field to which we, as American Baptists, claim first rights, but, as is well stated by the editor of the excellent *Review*, "according to the principles of missionary comity, a society has no right to claim preemption over a larger territory than it can consistently undertake to provide for." Hence we are morally bound either to undertake the work in proportion to its magnitude and meet the pressing demands for enlargement and more practical provision, or else to make way for some other society. Of the twenty-one new stations needed Dr. Boggs makes a special plea for Janumpetta, thirty-two miles northeast of Palmur, where the field is exclusively our own, and Peddapalli, the headquarters of a populous zemindary in the Nizam's dominion. Do they really worship idols and need help, one might ask? He replies:

Yes, they are in a worse condition than their ancestors, sinking to a lower level. Witness the despicable, gross idolatry, and the senseless practises at the feast of the village goddess, or attend a *jatara*, where men frenzied with drink, their necks garlanded with the entrails of slaughtered victims—parade, attended by a noisy crew with dances and drums and drunken shouts, and this in the name of religion and upheld and defended by orthodox Hinduism; and these people are simply heathen Telugus.

Non-Christian Telugus, including the Sudras, the great middle class, outnumber our church-members a hundred to one. As Dr. Boggs further argues in his article, which is deemed so important in India as to be published in leaflet form for general distribution, we are especially summoned to the evangelization of the caste people. Christianity, with its spiritual aggressiveness, has met Hinduism on the battlefield. To cease our advance or to retreat would be as out of place as for the Japanese

while besieging Port Arthur to retrench and withdraw.

The Prospect of Famine

THE ardent hopes for the monsoon due in June have been blasted; the grain sowed after an earlier rain has withered in the terrific heat. "WE WILL NEED HELP." Such are the words of Rev. George H. Brock of Kanigiri, who is pained to see the schools closing and the people scattering, and fears the situation will continue to grow worse.

Rev. W. L. Ferguson, D.D. of Madras, reports the same appalling condition:

The famine is pressing the people very hard. Thousands have flocked in from the country thinking to be kept from starvation by work or alms in the city. To the north, many villages are all but deserted. I have been relieving our Christians in three villages for the past three months and suppose I shall have to continue the work for some time to come. They are deepening their wells, repairing their schools, etc. For this I pay them famine wages. Cholera has broken out in many places in the city. A number of people have died in the streets during the past week. Plague has come in and reports indicate that it has become indigenous. This is the hot season, and so the mortality is low; but the authorities fear an epidemic during the coming months. It will be marvelous if they succeed in stamping out the disease entirely.

Salt Water becomes Sweet

REV. J. S. TIMPANY of Kazipetta, South India, writes of how God wonderfully led them into Peddapalli, enabling them to secure a little piece of land, sending money from unexpected sources and helping build a house for two workers and their wives. He sends us a translation of a letter from one of these workers, who had been digging a well. His words will delight us as well as the missionary, and give us the assurance of a divine blessing:

We began to dig a well, and after spending eight rupees it caved in owing to a big rain. When we were in this condition the caste people who were allowing us to take water from their well have now told us that we should not take any more water, therefore we had to dig again. Though we had some loss from our well first caving in, still we had good results. When Sampson had it first dug there were two springs, one from the east, and one from the west, so the water was somewhat saltish. But when it was opened again the spring from the west was stopped up entirely, leaving the east one from which we are enjoying by the favor of God, sweet water. Not only ourselves, but the whole populace of this town are wondering about the change in the water. As we think about it, your words come back to our remembrance, that salt water would not change into sweet, except by prayer. We know that God will not make anything short to his children. Now the house and well are finished. We have a good house, good well, good field, and a good work is being done.

FROM CHINA

Chinese Conditions: God's Cure

MR. TONG KAI SON, writing in *China's Young Men* an appeal to Chinese Christians for the evangelization of their own land, shows a clear conception of the conditions in that empire:

The present degradation is due not so much to the system of education and traditional and military ideas or non-development of manufactures and similar causes, but to the lack of moral force in the Chinese character, both as individuals and as a nation. Moral force must be regenerated and then when it permeates the Chinese national and individual character, national permanence and greatness will be assured.

Could any one give a clearer illustration of the need and result of the gospel's work or the call for earnest, living testimony on the part of Chinese Christians?

An Ancient Custom Declining

A LITTLE over a year ago I wrote you about the anti-foot-binding movement in China. A short time ago another meeting of this society was held, and our hearts went out in praise to God that the work had grown to such an extent. During the past year many of the highest officials in the land, several viceroys and governors, have put out proclamations against foot-binding. At first the society met with a good deal of ridicule, and its promoters were told that they were interfering unnecessarily with the customs of the people. But it cannot now be denied that these efforts have assisted very materially towards elevating the women of the East to the position which the women of the West have attained, and which is one of the redeeming features of Western civilization. It was reported that 85,868 tracts had been sent from Shanghai alone during the year, and for the first time the society had some of its printing done in the north of China at Sinanfu and Chengtu. This has saved considerable expense for freight. Among the reports from district secretaries were many of really remarkable success; entire companies of women have abandoned the practise of foot-binding at once. All but three of China's viceroys have now issued anti-foot-binding proclamations. The president supplemented the reports from the interior by giving particulars of her own meetings recently held in Shangtung. Among other places the great college at Weih sien was chosen for a meeting and gave a very encour-

aging reception. It is especially noticeable that the Chinese themselves are taking up the matter seriously, and that women of education have written in praise of natural feet. Last year I had the proclamation hung up in our churches; I also had the reports translated into the Ningpo dialect and put them into the hands of the pastors' wives, so that they might use them at their stations. The result has been altogether beyond what we expected. At one of the stations forty-eight have unbound their feet and all the stations but one have reported good results. — MRS. J. S. GRANT, Ningpo.

Since the above was in type, the associated press has published the fact that Mrs. Wu Ting Fang, wife of the former Chinese minister to the United States, is now enjoying the ability to walk quite easily, as a result of a surgical operation performed while in America. Dr. Elizabeth Reifsnyder, formerly of Philadelphia, now at the head of the hospital at Shanghai, expects soon to see thousands of high caste Chinese women having their feet unbound in American hospitals.

FROM THE PHILIPPINES

New Churches and Deacons

I HAVE just returned from my first tour of five days on the island of Negros with Mr. Forshee. We traveled on horseback, following many foot paths and fording many rivers, and visited a large number of towns and plantations. We had two colporteurs and three other men to carry our Bibles, gospels and tracts.

That which interested me most was the organization of two churches and the appointment of a deacon in each. The first one was on the plantation of Fonciano Marivilla, who was baptized about one year ago. For the sake of the gospel he was obliged to leave one of the wealthiest homes on the islands; but God has prospered him, and he now has a large tract of land, employing forty laborers and thirty carabaws. Because of the gospel two years ago, he gave up the use of opium. He has been teaching the Christian truth and songs to his men, some of whom have been baptized; and his influence is extending to the adjoining plantations. Because of his zeal in the cause of Christ and the great respect and love of his men, he was chosen deacon.

He furnished me with a horse, and went



CEREMONIOUS METHOD OF PRESENTING A GIFT IN JAPAN

with us for two days, visiting neighboring towns and plantations. While we were busy selling gospels and distributing tracts I often saw this man engaged in conversation, showing to others the way of life. He seemed interested in all alike. With gentleness he told the poor people of the love of Christ; and with great earnestness he reminded the plantation owners of their personal responsibility to God and their duty toward the men in their employ. I saw him at one time standing in the crowd as the people were buying gospels and slipping the price of one into the hands of a poor man who desired one but had not the money to buy. He did not know that any one saw him; but God surely did. And best of all, at the end of service one night, after a hard day's work, in a tone of deep regret he said, "We are poor workmen for the Lord." On another plantation where we have some Christians we baptized five of the eight who were examined by the members, colporteurs and ourselves. If the corner-stones are carefully selected, there can be no doubt but that in these islands in a few years there will be many intelligent, strong Christian men and women. Although the owner of this plantation is not a Christian, he is friendly. One of his best workmen, a good Christian, was appointed a deacon and will continue to teach the gospel to those who gather in his home. There are 140 men on this plantation.

Many owners are Roman Catholics and will not permit us to work on their plantations; but God is opening the doors for us faster than we can enter, and we are praising his name for our great privilege and his abounding grace. — REV. CHARLES L. MAXFIELD, Bacolod.

FROM JAPAN

Great Hindrance to Oriental Missions

MR. J. MORIKUBO, a learned Japanese, educated in our California schools, in an article in *The American Oriental*, well says:

The records will bear out the statement that there are less numbers of criminals among the Japanese in California than among other foreign residents, and that the number of Japanese who came to America last year was equal to one for every thirty immigrants from southern Europe; and the fact is that no Japanese laborer has displaced a white man when the latter was really anxious to work. The complaint comes from those who want higher wages with less work.

And yet politicians, seeking senatorships, arouse prejudice and hostility both in America and Asia.

News from Tokyo

MISS WHITMAN writes of prosperous work, a number of new pupils in the school and five awaiting baptism. ¶ Mr. Hamblen reports: The native brethren are praying that their land may be saved from pride, and that the Russians may be blessed of God (is not this an antidote to the "yellow peril"?); the kindergarten work is proving its excellence, and the regular mothers' meetings with Mrs. Hamblen are of great value; many Christians are loyal in their observance of the Lord's Day. Although this is a government holiday and a rest day for schools, the business and social life go on as throughout the rest of the week. We are trying the experiment of helping the spiritual life of our Christians by spending one Sunday a month at the chapel, bringing lunches, and having a glad, social fellowship and worship. ¶ Professor Clement

reports that the students in the academy have been industrious and are inspired with loyalty. \$ Mr. Brand tells of interesting meetings at the Shiba preaching place, hundreds hearing the gospel and many being converted. These new converts include old and young, a business man, a soldier and a bank clerk, who are now rejoicing in their newly found Saviour.

A Choice Graduating Class

THE Ella O. Patrick Home at its eighth annual commencement gave diplomas to eleven "lovely Christian girls, the largest class we have graduated and in many respects the best." So says Miss Annie S. Buzzell, who writes also of the hopeful beginning of a fund for the new church building and the deep interest shown by earnest young men.

The Generous Japanese Giver

AS has been frequently noted, the war has given a new field for Christian service, which our missionaries, to the limit of their time and ability, and beyond the limit of strength, have faithfully tilled. A cheering word, similar to reports from our own workers, comes from one of our southern Baptist brethren:

Our brethren among the naval men give frequent testimony of the help from their faith. All of them regularly send a part of their pay for church support. One of the deacons, as a Christmas offering, sent two thirds of a gift of money which he had received from the emperor as a reward for meritorious service. Notwithstanding the advance in cost of living, the contributions to the churches, in many cases, have been largely increased.

Surely such fruitage is an honor to our Lord, and a stimulus also, to ourselves.

FROM EUROPE

Prayer for Persecutor Answered

REV. PETER DOYCHELL of Bulgaria sends the glad news of "Christian joy as a result of answer to prayer." A father-in-law cruelly persecuted a daughter and son-in-law because of their evangelical faith and sympathy. Earnest prayer and patient forbearance bore fruit in the conviction and conversion of the bitter persecutor, God working in his heart through a dream on the afternoon of the day in which he had threatened, with cursings, to destroy his children's house.

FROM AFRICA

Now is the Accepted Time

ONE of the best ways of really seeing the work on the field is through hearing the actual words of the native preachers.

An extract from a letter received from Rev. Joseph Clark, Ikoko, Africa, gives a vivid example:

Tonight one of my young preachers spoke on the subject of the results of belief and unbelief. Referring to the final judgment of men by the Eternal Judge, he used an original illustration. He said, "When the Judge will say, 'Depart from me,' his word will stand forever. Do not think that you can do with him as you do with our teacher here. You take offence at your work and will not do it and he says, 'Go away from me.' You go and sit in your village for some days and you are sorry you have lost your work and your master. Then you write 'Please, Mr. Clark, let me come back to my work and I will do as you tell me.' You go to him and say, 'Forgive me,' and he says, because he pities you, 'Yes, you can return to me.' You cannot, from the place of the Evil One, write a note to God or to Jesus Christ, nor can you go and say, 'You are the Saviour of men and I want now to come back to you.' No, now, now, NOW, is the time to come to Him — then will be after the day of mercy has passed.

FROM SOME FIELDS OF OTHER SOCIETIES

Japanese Girls: The September number of the *Assembly Herald* has Japan as the special topic for the department of foreign missions. Nearly twelve pages are devoted to the work among soldiers and students, and special notice is made of the self-mastery and readiness of appreciation and reply among the girl students and graduates, which is so removed from the usual painful timidity of Japanese girls. The editor regards as the most hopeful fact in Japan today, that so many are listening with new eagerness to the message of the gospel.

Treasury Surplus: It is refreshing to notice that the Reformed Church of America closes its year with a surplus of \$2,800 in the treasury.

The North China Mission of the American Board of Commissioners have made a strong appeal for help through all the Congregational churches that they may improve the phenomenal opportunity for evangelistic work in the great empire.

Progress in Uganda: Bishop Taylor of the Church Missionary Society (England) reports much to cheer and encourage in the remarkable progress visible on all sides. During 1904 more than 9,000 persons, more than 6,000 of whom were adults, were baptized. There are now 18,484 pupils and 50,574 baptized Christians in the whole Uganda Protectorate. Last year 1,331 Bibles were sold; 2,755 New Testaments; 3,927 gospels and portions of Scripture; 35,750 first readers.

Fighting Superstition: Dr. MacCandless writes to the *Assembly Herald*: All those in evangelistic work in China take pains to point out to the people the evils and loss of life due to superstition. Some maintain that eight tenths of all superstition is due to the advent of disease. The burden of the fear of the dead and of evil spirits is enormous. Deaths, marriages and births often involve a household in ruinous debt for years (entailing often the sale of the girl children).



THE YOUNG MISSIONARY

BY the time a missionary gets his first furlough to the home land he is usually nearly forty years of age, and the next time he comes he is a middle-aged man. So it is not so very strange if our young people at home fail to realize that there is always a certain proportion of our workers in foreign lands who are young men and women, with the hopes and aspirations, the experiences and trials of youth, and whose work and progress specially appeal to the young people of our churches.

For when a missionary first goes to the field he must be young. Experience has taught the necessity of this. Some societies will not appoint candidates over thirty years of age; the younger the better, provided their qualifications are satisfactory.

One of the first things that a young missionary has to tackle is the language. As one young missionary lately wrote, "The work is most encouraging — the language is most discouraging." Another says, "The very next day after my arrival I began the study of the language. My teacher is exactly the one for a beginner. He likes to talk. He volunteers information about all phases of Chinese character and life. All I have to do is to touch the button, and I can hear all the Chinese sounds I want from his lips."

One qualification for a good missionary is cheerfulness, a sense of humor, and this is likely to find something to feed upon in the young missionary's first attempts to use the new language. Henry Richards thought he was going to say something very gentle about "mother," but he used the word which meant "a full grown man." Still another young missionary advised the

first native couple he married to "bite and scratch," when he supposed he was exhorting them to "love and cherish" each other.

But the passion for souls that impelled him to leave his home and native land moves the heart of the young missionary to active work. He feels the bondage of the unknown tongue as a galling chain. Rev. Randall Capen, of Swatow, China, lately expressed this feeling, "My fortune for the voice! I could tell them the time of day, but never a word of Jesus. My heart yearned to utter its burden from the Saviour to those earnest souls."

"The voice," however, is now beginning to come to this young missionary, and he is entering upon his special work as a teacher of boys. "I have always felt," he says, "that I should spend the greater part of my evangelistic work among the children, and the mission schools provide me the best opportunity. Here I can get into the lives of the boys as I could not in any other way. I long through my influence over them as teacher and friend to help them to a loyal, devoted Christian manhood."

A young man teaching boys in China about Christian manhood: carry this picture in your minds, young Americans, as one of the features of our mission work, and remember also that there are always young men and women facing the problems of our mission fields, and appealing by their very earnestness and courage to your prayers, your sympathy and your support. Yes, and for more than that: "*If our young men at home appreciated how much they are needed by waiting souls, I should not long study here alone.*"

EDMUND BURKE CROSS

BY REV. EDMUND F. MERRIAM, D.D.

EDITOR OF THE WATCHMAN, BOSTON, MASS.

THE tidings of the death of Dr. Cross at Toungoo, Burma, which came by cable August 14, carries us back to the earlier days of our missions. He was born in Georgetown, N. Y., June 11, 1814, less than one month after the Baptist General Convention for Foreign Missions was organized. Appointed a missionary of the General Convention November 28, 1842, he sailed from Boston in the ship "Arno," October 30, 1844.

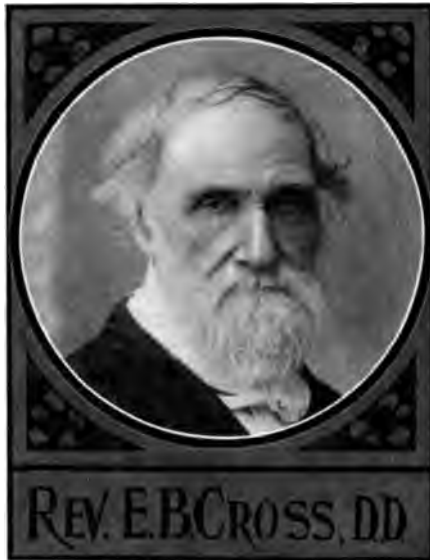
It is interesting to note that Dr. Cross' missionary service spanned the time of the separation of the Baptists in the northern and southern states of this country in a general organization, for he lived to see the General Convention which was disrupted in 1845, revived in the new Baptist General Convention, organized last May.

In 1861 he was transferred to the Paku Karen Mission in the Toungoo field, with which he continued to the day of his death. Aside from regular missionary effort in the oversight of native helpers, schools and churches, he devoted himself to literary labors, especially in his later years, and accomplished a great work in revising the Karen Bible, first translated by Rev. Francis Mason, LL.D., and in preparing several commentaries in Karen. He was in all his life and work modest,

careful, faithful and able to an eminent degree.

Burma had become to Dr. Cross his home. Twice in his earlier missionary career he visited America, once for the health of Mrs. Cross; but for thirty-five years his face has been unknown

to his Baptist co-workers and supporters in this country. His first wife died in 1875, and in 1876 he was married to Miss Clara L. Baldwin, who has been his faithful, devoted, inspiring and efficient companion in life and service, and who survives him. For a long series of years he has enjoyed the assistance in his missionary work at Toungoo of his son-in-law, Rev. A. V. B. Crumb. His son, Rev. B. P. Cross, is also a



missionary, now at Maubin, Burma.

Dr. Cross was the last living link which bound us to the earlier days of the missions in Burma. With his passing we enter upon a new era of associations in the personnel of the missionary force. The later days may lack something of that glamour and romance that enshrine the names of the honored fathers and mothers of the mission, but they are brightened with an increasing splendor in the shining of the Sun of righteousness in Burma, the glory of which will continue and increase until all the land shall be flooded with the eternal day.

WILLIAM A. MUNROE

WILLIAM A. MUNROE, President of the American Baptist Missionary Union, died at the Flume House, N. H., August 26. His loss will be felt keenly in every circle that has known his presence and by every organization that has profited by his generosity and his counsel. He attained a position of recognized eminence in his profession.

In his relations with many public and denominational institutions he exerted an influence proportionate to his clearness of insight, soundness of judgment and known integrity. His nature shrank from publicity and display and, as a rule, he studiously avoided the prominence naturally associated with so wide an influence.

Mr. Munroe was born in 1843 in Cambridge; was graduated from Harvard in 1864 and soon after began the practise of law in Boston. He took an active interest in the social and religious institutions of Cambridge. In the First Baptist Church of Cambridge he was one of the strong burden bearers. In 1866 he became a member of the Boston Baptist Social Union. He was a trustee of Colby Academy and president of the Board of Trustees of Newton Theological Institution. At the time of his election as president of the Missionary Union, in 1904, he was a member of the Committee of Reference chosen by the three denominational societies and had been one of the Committee of Fifteen. He was one of a

committee of seven for securing an endowment fund of \$500,000 for the support of the Union's educational institutions in mission lands.

The life of Mr. Munroe was the realization of a high type of Christian stewardship. He was ever unostentatiously generous. Positions of responsibility were accepted not for their

honor but as opportunities for rendering service to One whose claim upon his life he acknowledged unhesitatingly and gladly. His spirit was beautifully exemplified at the meeting in Boston last April in the interest of the endowment fund. It was evident, from his brief address as presiding officer and from his remarks in introducing the several speakers, that the subject lay close to his heart. Referring to the plan



for endowment, in its relation to the permanence of native Christian institutions, he said that by sharing in such an effort we become participators with Christ in the work of the kingdom "till he come." The words touched a responsive chord and, while not minimizing the practical value of strong educational institutions in all mission fields, linked the movement at once to the eternal purpose of the living and present Christ. The death of Mr. Munroe removes one more from that noble group of men, of the generation now passing, who have sought to administer with fidelity their stewardship until the day of the Master's coming.

HELPS *for* HOME WORKERS



PRAYER CYCLE FOR OCTOBER

MANY have used the Prayer-Cycle pamphlet in family and church worship, finding it helpful in making thanksgivings and petitions more definite and effective. Instead of publishing a new edition in pamphlet form, the MAGAZINE plans to furnish, for a time at least, several topics for special intercession each month.

We praise God for (1) the declaration of peace with its honorable magnanimity; (2) the long and faithful ministry of the late Dr. Cross; (3) the noble life testimony of the late President Munroe, faithful steward of ability and money; (4) the good news from our fields (see news columns in this issue); (5) the high ideals and earnest spirit of our missionaries' children; (6) the faith and heroism of the newly appointed missionaries.

We present below a special subject for prayer for each day of the month:

1. More men to fill vacancies in the ranks.
2. The missionaries en route to their fields.
3. Japan: For a candid and open mind toward the gospel.
4. The faithful band of Baptist converts in Korea.
5. Japan: For special wisdom among the missionaries on the field at this time.
6. Homes for missionaries' children.
7. The development of strong native leadership in Japan.
8. Parents separated from their children.
9. For the progress of anti foot-binding movement in China.
10. China: The awakening empire.
11. State conventions and associational meetings in America.
12. Medical work in China.
13. Chinese evangelists.
14. Advance: The fifty per cent. increase in offerings from our churches.
15. Advance: The Educational Endowment Fund.
16. Our missionaries in China.
17. Famine stricken parts of South India.
18. That pastors in America may be the missionary leaders.

19. Missionary and native teachers in all our schools.
20. The Christians in Manipur and Mr. Pettigrew.
21. Missionaries on furlough.
22. Leaders of mission study classes.
23. Isolated workers.
24. Africa: Dr. Leslie's second expedition to the Kwango region.
25. Our District Secretaries.
26. Deliverance of the Congo from misrule.
27. Work among the caste people of India.
28. African mission stations *by name*, with the workers.
29. More missionary teaching in our homes.
30. Officers and helpers at the Rooms.
31. The Philippine Islands, to which American Christians, as trustees, owe the gospel.

Dividing with His Neighbors

THIS paragraph from a letter written to the Literature Department by a veteran farmer in a western state has the right ring in it:

I was so interested in the leaflets received today that after reading them I had to go over to my neighbor's and read some to them. Think I'll go to some other neighbors this evening and read more.

This is suggestive in several ways: In the first place, it is encouraging to hear from one of those who are interested themselves. It would help us very much if those who receive our literature would sometimes let us know what they find most useful.

But the best thing about this paragraph is its revelation of the method which our thoughtful, unselfish brother took to extend missionary knowledge and interest. He did not send the leaflet in a wrapper; he took it himself, with all his own enthusiasm, neighborly kindness and friendly tact, and read it in his neighbor's home. He did not impose it on others; he took it as a good thing which he wanted to divide with his neighbors, just as he would a basket of early pease or a rib of beef. That

put into it the personal element which counts for so much, and no doubt the good news came in that way to some who would not have read the leaflets.

Let everybody divide the good news of the Kingdom with his neighbor; that will add many to the workers, and multiply the influences that are at work for the world's redemption.

One Young Lady's Way

HERE is one good way for any missionary committee. Bulletins, posters, samples of literature for sale are helpful.

Our Baptist Young People's Union expect to have a table in the church where they can keep tracts and leaflets for free distribution and sample copies of all our denominational periodicals and thus increase our subscription lists to these valuable helps. — Mrs. M. P. HUDSON, Pres. of B. Y. P. U., Grand Island, Neb.

This is good. Let us not expect it, however, to take the place of a personal canvass. The methods of the modern merchant in the commercial world illustrate the value of definite, personal appeals, hand-to-hand work. Even the mail-order merchant must use follow-up methods diligently.

Good, Better, Best

AMONG our large list of subscribers are those individuals and clubs that renew their subscriptions very soon after notice of expiration has been received; better yet, there are others who send in the money and names before the notice has been sent from this office; and best of all, is the method of those who write as follows:

Enclosed please find check in payment for subscription; also list of names of our new club for the **MISSIONARY MAGAZINE**, containing all the old subscribers who are still on the field and as many new ones.

Our ideal is: The Magazine in Every Home.

Pass It On

ANY readers who wish to do some missionary work by passing on their **MAGAZINES** to those who may not be able to subscribe for them, will be glad to know that Miss E. E. Howlett, Wakefield, Mass., is conducting a literature mission, under the auspices of the Woman's Baptist Home Mission Society. Through, her some may be able to sow the gospel seed.

HELPS FOR THE STUDY OF JAPAN

IN place of the regular monthly program for the missionary meeting we append a list of helps for the study of Japan, which we hope may prove suggestive to many, especially those who may be entering upon a thorough course of study of this phenomenal little empire. Although Japan was the topic for last year in the study classes, doubtless there are many who did not take the course then who may be ready to do so now. Those who desire any help or suggestions concerning the organization of study classes are requested to write us. Address Rev. F. P. Haggard, Box 41, Boston, Mass.

1. **CHRISTIANITY IN MODERN JAPAN**, by Ernest W. Clement, 1905. \$1.00 net; postpaid \$1.12.

2. **SUNRISE IN THE SUNRISE KINGDOM**, by John H. DeForest, D.D., paper 35 cents, cloth 50 cents.

3. **MISSIONS IN JAPAN: A SKETCH OF BAPTIST MISSIONS**, 5 cents.

4. **MISSION STUDY REFERENCE LIBRARY No. 2.** Nine of the best books on Japan, in uniform binding. Sold for \$5.00, express extra. Send for descriptive leaflet. It includes:

A Maker of the New Japan (Neesima): Davis.
Japan and Its Regeneration: Cary.
Japan — Country, Court, and People: Newton.
Evolution of the Japanese: Gulick.
Dux Christus: Griffis.
A Handbook of Modern Japan: Clement.
A Maker of the New Orient (Brown): Griffis.
The Gist of Japan: Peerv.
Japanese Girls and Women: Bacon.

5. **THE JAPAN SECTION OF THE ANNUAL REPORT OF THE MISSIONARY UNION OF 1904.** Sent on receipt of two cents for postage. The Annual Report of 1905 will be sent for fifteen cents.

6. **THIRTY ORIENT PICTURES** (Japan Series), 35 cents. One cent each in lots of 10 or more.

7. **MAPS: SPECIAL MISSIONARY UNION MAP OF JAPAN**, cloth, 3 by 4½ feet, \$1.00. **MAP OF ASIATIC MISSION FIELDS**, 9½ by 7 feet, cloth, \$2.00. **OUTLINE MAP OF JAPAN**, paper, 28 by 32 inches, 10 cents.

8. **LEADERS' HELPS.** (a) Printed suggestions for conduct of each session of the class; (b) report letters; (c) special aid through correspondence. Free to each class leader on receipt of enrolment card.

THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

TERMS

Free to pastors of churches which contribute to the American Baptist Missionary Union.

Thirty-five Cents in clubs of thirty or more in one church.

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Editorial

The Conclusion of Peace

The war long expected has finished its course, and the peace earnestly prayed for seems to be an accomplished fact. The representatives of Japan and Russia have signed the treaty and the two nations are again on friendly terms. The daily papers will exploit the spectacular and political features of the event, and doubtless in both Japan and Russia considerable discontent will at first be shown; but what are the aspects of this great conclusion from the standpoint of the kingdom of Christ? Through this war and its peaceful issue the cause of Christian missions will undoubtedly be greatly furthered. Japan's success means her own nationality safeguarded, the "open door" in Korea and Manchuria maintained, and many incidental values secured in her closer relations with China. Russian aggressions have received a severe check; especially such ideas as a representative of the Greek Church recently expressed to an American missionary, saying, "Of course, we shall remove the Roman Catholic missionaries first, and then as the country becomes settled, we

shall naturally expect to evangelize the heathen by means of the priests of the Russian Church." Different results, however, may now be looked for. Wherever the best influence of Japan extends, the work of Christian missions will be unhindered. The kindly feeling which has been strengthened of late in the minds of the intelligent Japanese towards evangelical missions is especially fortunate. Providentially, the great mass of evangelical missionaries are English and American, representatives of those countries that have been peculiarly sympathetic with the higher purposes of the Japanese. The gift of \$5,000 by the Emperor of Japan to the Young Men's Christian Association, and the cordial reception given to Christian workers in the army and navy add to the promise of hospitality toward the gospel. These very circumstances, however, and the tremendous financial burden which will rest upon Japan for a long time to come, call for increased liberality on our part; and the entire Christian Church which has long prayed for such wide open doors must rise to meet the opportunity in the spirit of the Master.

Some Far- Reaching Values

The moral values for Japan in the terms of peace which have been accepted, if not disturbed by reactionaries, are undoubtedly great. But we are of those who cherish the hope, even the confidence, that similar values, although in a different way, may come to Russia also, in the retrospect after her plenipotentiaries shall have returned, and the full force of M. Witte's increased prestige makes itself felt in the home government. It must be remembered that M. Witte was the leading statesman who, before the war, was opposed to Russia's aggressive exploiting of Manchuria, and was not in sympathy with the war itself. Doubtless on this account he lost sympathy with the bureaucracy for a period. When, however, Russia fell in with the appeal of President Roosevelt for an attempt at peace, she turned to this very man, her most sagacious statesman, and the one man likely to win favor in the United States, to negotiate for her. Now that her envoy returns with fresh *éclat* and, we may hope, with a better understanding of the spirit of our American civilization and its moral power in the world, we venture the belief that Russia will more readily find her way towards a representative government and will be far more open than before to the animating spirit of Western Christianity. Thus most valuable reforms for Russia herself may ensue, with untold benefits for her own people and for Christendom.

The Guiding Hand of God

We cannot doubt that Japan, in agreeing to the treaty as framed, will in the end find in it values for herself to which some of the reactionary elements in her empire are yet blind. She has seemed up to this point to put herself in line with the ideals of the civilization represented by her natural allies, Great Britain and the United States. We cannot doubt that that divine hand which is especially present in all great

crises of international history and in the interests of Christ's kingdom, has been leading all parties more wisely than the best statesmen knew. How could Japan, especially, be in a better moral position before the world for pursuing the legitimate and advanced tasks of the new period now before her?

God's hand was so in this event as to prepare such a situation for Russia as filled even M. Witte with amazement, and without which no diplomatic settlement whatever would have been possible. Even President Roosevelt himself, with all his extraordinary sagacity, does not appear to have foreseen the ultimate position which the mikado would assume. Thus again, "Man proposes but God disposes." In the last analysis all glory is to be given to the Most High rather than to any earthly potentate. The God of missions as well as of nations has been back of all. *Laus Deo!*

The Living God

Those who have read the vigorous and stimulating book of Dr. Alonzo Bunker, "Soo Thah," will remember the story of two little boys, stolen from Christian homes by wild enemies, the long, earnest prayer meeting of the Christians of the villages, the rescue party going more than once to demand the release, finally the release of the children without ransom money and the wonderful praise meeting which followed.

The most striking feature, other than the living faith of the Christians, is the illustration of the nature of our God, who is the living and present one, in contrast to the heathen conception of the absent and even dead Deity. Both the Christian and the heathen Karens took the prayer as a test of the reality of the new religion and the power of the new God. "If he does not help, we know that he is dead, and we will eat the Christian villages," the enemies said. When the prayer was answered, all thought: "This is the one we want for our king, the one who is alive and takes care of his people."

Ours is the only God who is the living God, near to his children, their Father. Let us share the knowledge of him and the joys of our home and fireside with our brothers and sisters across the seas, who are in the night of heathenism. Such is the reality of their need and the reason of our response.

Hindu Caste and Outcasts

"The Bearing of the Influx of Panchamas (outcasts) into the Church on the Evangelization of India" is the title of a paper read before the Madras Missionary Conference by Rev. W. L. Ferguson, D.D., and published in a number of the *Baptist Missionary Review* of India in which he treats of the Panchama "as unevangelized; as evangelized; and as possible evangelizers." As hitherto the great majority of converts in India have come from this class the theme is very practical; and the name of the author insures discriminating, comprehensive treatment. Dr. Ferguson discerns the stirring of a new life and a decided rise in the social scale, as products of Christianity; and finds the conditions quite similar in some ways to that of the Church of the first century in the Roman Empire. We wish that every one might read this luminous article, and see through it a clear vision of the future of our mission work. We must quote some of the concluding sentences:

The testimony of missionaries seems to be quite uniform that where the most and best results have been obtained among the Panchamas, there also have the most converts been gathered from the castes. If there are hindrances to the progress of the gospel in India today, they lie not in the caste or lack of caste of the preacher, but in certain deficiencies of his character and equipment. Among these may be mentioned too low a tide of spiritual life and consequent weakness as a moral force; a lack of independence, initiative and enthusiasm; and a too great reliance on foreign missionaries and foreign money, producing a dearth of benevolence and self-sacrifice and retarding the faith from becoming indigenous. When these defects are overcome it will not matter to any one in whose hand the torch of truth is borne; whether he be a convert from the Brahmins or the Panchamas, his life will tell its own story and his testimony will have its own power. In that day will be

fulfilled the vision which some of us now have, when all castes and outcasts unite in one faith, feeding upon Christ's word and fellowshipping each other in his name.

The Best Things in History

The following statement finds innumerable illustrations in mission history — both in the sacrifices of missionaries and confessions of converts. We quote from the *Michigan Christian Herald*:

In his excellent book on "The Varieties of Religious Experience," Professor William James, of Harvard University, says, "The best fruits of religious experience are the best things that history has to show." That is a bold statement, surprisingly bold coming from a writer who is accustomed to express himself with judicial moderation, therefore all the more worthy of attention. History displays a record of so many illustrious things, so many praiseworthy things, so many patriotic and heroic achievements, so many sudden bursts towards liberty and enlightenment, that to put the fruits of religious experience, not among the best, but as eminently "the best" things that history has to show, is to give to experimental religion the chief place among the beneficent forces that have shaped the progress of mankind. But bold though the statement be, reflection confirms it.

China Is Awake

It has often been said that the "dead hand rules China," but surely the grip of the past is loosening. Those who have followed the late progress of railroad building in this vast empire, will be interested to know that the Peking-Hankow Railway, about 750 miles in length, is almost completed. It is, even now, possible to travel over the whole length by using construction trains for 150 miles. The great bridge over the Yellow River, two miles long, with 102 spans, is being rapidly pushed toward completion. By means of screw piles, modern engineers are conquering the great sands of the "Chinese sorrow." Readers will be interested to notice the present lines of railway and proposed lines, as given on the new map in our Annual Report. Even China is falling in line with modern progress, and the day will come when she will keep step in the forward march of civilization.

Missions in the Sunday School



LESSON II. DANIEL 6: 10-23. OCT. 8

Daniel in the Lion's Den

Servant of the Living God

And the king spake and said unto Daniel, O Daniel, servant of the living God. Vs. 20.

TWENTY-FIVE centuries ago the king of Babylon recognized the decisive point of difference between the God of Daniel and the gods of Babylon; Jehovah was a living God, the fountain of life was with him. The other gods were dead.

This same difference is prominent in mission work today, and especially in connection with Buddhism. Its first principle is that there is no God, and Buddhistic idolatry leads only to the atheistic belief, with Nirvana as the end sought. "The missionary of the cross," says Mr. F. D. Phinney, "goes to the Buddhist and tells him of a just and yet merciful God. 'Nay, there is no God,' is the quick reply. 'Therefore I cannot sin against him.' 'Yes, you have sinned, but the Son of God has made atonement for you.' 'Atone-ment! Impossible. A Saviour? No one can in any wise help or hinder me; I must myself alone reap the full harvest of my doings in this present woful life. Countless ages hence I may lose sorrow by losing the power of sensation.' Such is the hopelessness of the devout Buddhist, and such is the end for which he seeks to lay up merit in this life."

The mighty power of God is needed to awaken the people out of this death. That power is not the taming of lions or the handwriting on

the wall, but the gospel that tells of Jesus who brings to light life and immortality.

LESSON III. EZRA 1: 1-11. OCT. 15

Returning from Captivity

The Call to Build

His God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel. Vs. 3.

THE groves did not long remain God's only temples. They that worship God must worship him in spirit and in truth; yet God himself gave special directions for building the tabernacle and the temple. The disciples of Jesus have found him present wherever two or three have met in his name; and yet there has always been a deep feeling that calls for a special, dedicated place for the united worship of God's people.

It is interesting to watch the progress of this idea in our mission fields. The pioneer missionary preaches in the village street or underneath a spreading tree. When a few converts are gathered, they want a place of meeting, and



CHAPEL (REBUILT 1903) AT UNGKUNG, CHINA

a tent is pitched. Then comes, it may be, a temporary building, and at length a permanent one suited to the country and the people. Hence the building of churches and chapels is a part of the work of our Missionary Union, as an assistant to the native churches. For instance, in one of the churches of the Kiaying field the Chinese Christians have raised \$1,400 for a new chapel, and an appropriation of \$400 from the Missionary Union enables them to complete it. And thus in all our mission fields there are coming to be church homes which in time will gather associations as precious as those of our own home churches, where in childhood we sat with father and mother.

LESSON IV. EZRA 3: 10-4: 5. OCT. 22

Rebuilding the Temple

Weakening their Hands

Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose. Vs. 4, 5.

BABA BHARATI, a Brahman sage, formerly of India, now of Boston, has been "saying things" about our civilization in *Public Opinion*. Incidentally he makes a startling revelation of the attitude of mind which our missionaries have to meet among the higher caste people of India. He says:

To the Eastern student, life in the West is an open book. To the Western student, life in the East is still a mystery. The reason is not far to seek. Life is generally lived almost upon the surface here, while in the East life is lived in its depth. They have based everything on business principles, these wonderful Americans, including religion. "The Only Best Soap," advertises the soap-maker; "The Only Genuine Whiskey," shouts the wine-seller; "Christ Is the Only Incarnation of God," proclaims the religion trader. Millions upon millions of dollars are spent by these deluded Christians to send missionaries for saving the souls of Asiatics whom they call "heathens," not knowing that Christian missionaries are regarded by these Asiatics as the biggest jokes.

It is such men as Baba Bharati who argue with our missionaries and evangelists when they preach in the villages of India, and incite the mob to break up the meetings. But calmly, confi-

dently, patiently, they have continued to preach the gospel until even some of Baba Bharati's class have accepted Christ, as the only incarnation of God, and the Saviour of men.

LESSON V. ZECH. 4: 1-10. OCT. 29

Power through God's Spirit

Bringing Forth the Headstone

And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Vs. 7.

ON a winter's night God spake many things to Zechariah in dreams. The prophet's doubts and discouragements were answered by a series of visions of power and triumph. "Despise not the day of small things," said the angel. The time is coming when the work shall be completed and crowned with songs of rejoicing.

Volumes of illustrations of the truth symbolized by this vision could be gathered from the story of our missions. When at last word came from Judson that one heathen soul had been redeemed, people went from house to house with songs of rejoicing, crying, "There's been a convert! there's a convert in Burma!" "Can I ever conquer this dreadful conglomeration of sounds?" asks the young missionary as he begins the study of the language. But the day comes when, in some instances, like Mr. Thomas of Rangoon, he can conduct a convention of all the races of Burma and speak to nearly every one of them in their own tongue. "Not by might, nor by power, but by my spirit." Not in this generation, nor in any other generation of our figuring, but before the olive trees fail, before the lamps go out, other nations besides the Telugus shall come by thousands and tens of thousands; the living Christ shall take the place of dead Buddha; and where gilded pagodas stand, Christian churches shall be dedicated with songs of rejoicing.

Loud songs of praise resounding,
Low songs of happy peace,
Glad songs of love abounding,
Songs that shall never cease.



TYPES OF WOMEN: TELUGU, VISAYAN, KAREN

LESSON VI. ESTHER 4: 10-5: 3. NOV. 5

*Esther Pleading for Her People***Esther and Noble Womanhood**

And so I will go in unto the king, which is not according to the law: and if I perish, I perish. Vs. 16.

THE element in the story of Esther which gives it perennial charm is her noble and queenly self-sacrifice. If she had remained simply the king's favorite, like some Nourmahal of the vale of Cashmere, her story never would have been written; but amid influences that made woman the plaything or the slave of man, Esther clothed herself with a robe of honor more glorious than royal apparel, took her place beside the true women of all ages, and proved the possibility of the uplift of womanhood.

This is a principle which we need to keep constantly before us in all our mission work; for paganism does not know such a thing as noble womanhood. In a strong article on "Pure Womanhood" Cardinal Gibbons has lately said:

In pagan countries, with rare exceptions, the history of woman has been an unbroken record of bondage, oppression and moral degradation. She had no rights that the husband was bound to respect. In many of the ancient empires of Asia, the wife was bought as a slave in the market-place. Her life was one of abject misery and unrequited toil.

In many lands the gospel of Christ is leading forth, not one, but many Esthers into a noble womanhood, and is giving them the first place of honor and love in a court that Esther did not know, a Christian home.

PERSONAL & OTHER NOTES

Birth:

To Rev. and Mrs. E. E. Silliman of Nar-saravapetta, South India, June 19, a daughter, at Coonoor.

Home Addresses:

REV. AND MRS. M. C. MASON, of Tura, Assam, 32 Pelham St., Newton Center, Mass.

MRS. W. R. MANLEY, of Madras, South India, 633 Oak St., Ottawa, Kansas.

REV. AND MRS. B. P. CROSS, of Maubin, Burma, 29 Portland St., Providence, R. I.

REV. AND MRS. A. LOUGHRIDGE, LL.D., of Vinukonda, South India, Mt. Pleasant, Iowa.

REV. AND MRS. S. A. PERRINE, of Impur, Assam, care of Rev. M. T. Lamb, Trenton Junction, N. J.

OUR missions have again been honored by the bestowal of the degree of Doctor of Divinity upon one of its members. This time it is Rev. C. K. Harrington of Yokohama, who receives the degree from his Alma Mater, Acadia College.

§ THE *Japan Mail* reports that the property of the well known Buddhist temple Hongwan, Kyoto, had been seized by the Kitahama bank for heavy debts, and was to be sold by auction on June 1.

§ REV. G. A. HUNTLEY, M.D., writes from Kuling of unexpected difficulties in acquiring land for the new hospital in Hanyang on account of prohibitive prices and opposition of some natives; but he says, "we are not disheartened."

§ REV. F. C. BRIGGS of Japan spent a few weeks in Boston and vicinity upon his return from a brief visit to the Orient, and received a cordial welcome from many friends. He returned to Japan the last of September.

§ THE *Madras Mail* of July 6 contains a long editorial on the "American Missions in Telugu Districts," which is composed largely of favorable comments on the last report of our mission. It especially commends the educational and industrial work.

§ FRIENDS of Rev. J. L. Dearing, D.D., and friends of the work will be glad to hear that he is recovering splendidly after the recent surgical operation of June 21. He anticipates complete recovery and return to Yokohama from Karuizawa at an early date.

§ WE have been glad to add to our collection of foreign books a copy of *Sermonizing and Preaching from the Pulpit and by the Wayside*, in Karen, by D. A. W. Smith, D.D., published by the American Baptist Mission Press, Rangoon, for use in the Karen Theological Seminary.

§ REV. J. G. FETZER, reporting for the churches in Hungaria, Austria and Bulgaria for the second quarter of 1905, records 69 baptisms, 8 deaths, 14 exclusions, 15 withdrawals and 15 emigrations. Faithful evangelistic service even with great self-denial marks the work in many fields.

§ "THE contracts have been let" for a new building at Hangchow, China, writes Rev. W. S. Sweet. The building will include a dining hall and five teachers' beautiful rooms. It is hoped that a

teachers' house may be erected later. Constant attention to the building has prevented Mr. Sweet getting away to the hills for rest.

§ Rev. J. Dussman of Gurzalla is making extensive repairs at the mission compound and is also securing work for famine relief in repairing government tanks.

§ SOME curios from the Congo are for sale at the rooms of the Missionary Union. They include knives, battle axes, neck and ankle rings, bows and arrows, ranging in price from three to seven dollars. Inquiries may be addressed to The Literature Department, A. B. M. U., Tremont Temple.

§ REV. H. UNRUH writes from South India of busy months in touring, of suffering from famine, of hopeful signs pointing to the breaking of caste, and of the increase of brotherly love and willingness to suffer for Christ's sake. Some Christians who were suffering persecution say: "Even if they kill us we shall not leave this religion."

§ MRS. JULIA E. HARRIS, wife of the late Rev. Norman Harris, a missionary of the Union at Shwegyin, Burma, and mother of Rev. E. N. Harris of the same station, passed away at her home in Hamilton, N. Y., September 6. She had been in feeble health for a long time, and while for her to depart was "far better," we extend our sympathy to the bereaved ones of her family.

§ REV. A. E. STEPHEN of Goalpara, Assam, has recently made two tours on the north bank of the Brahmaputra River, selling many gospels and preaching to many people. One day, eclipsing any previous record, he sold 453 gospels; and one evening he preached with the help of a stereopticon to 1,100 people, "the largest stationary heathen audience," he says, "that I have ever addressed."

§ REFERENCE was made in the September number of the MAGAZINE to the precarious condition of the health of Rev. H. Morrow of Tavoy, Burma. We are sorry to state that a cable message received September 6, announces his death. Our deepest sympathy is extended to his bereaved wife and to the Karen Mission which he

served so long and faithfully. We hope to make more detailed reference to his work in a later issue.

§ **ALTHOUGH** generally understood, it is necessary occasionally to emphasize the fact that our club rates refer to subscribers in one church only, not allowing a combination of several churches.

§ **REV. H. W. MUNGER**, Jaro, P. I., baptized five, the first week in July, in the Concepcion District. The colporteur thinks that there may be a hundred ready for baptism — this is all the result of his work. An Aglipayan priest, once a Spanish friar, was eager for a New Testament, and gave assurance that most of the population would become Protestant if a chapel were built.

§ **REV. F. J. BRADSHAW** writes from Kiating of very successful preaching by native evangelists, but also of very serious disturbances to meetings in the villages near Chenwei, by frequent attacks by the Red Lantern Society. The workers were delivered from a recent attack through the providence of God, who, as they felt, knew their danger and opened a door of escape, while they knew it not; an inquirer came to his fellows and warned them to escape.

§ **REV. W. H. S. HASCALL** of Thonze, Burma, during the traveling season has been viewing so many interesting scenes in his field that he "fits his glass to our eye" and gives us some glimpses of springless ox carts with a "folding organ, two folding chairs and two folding missionaries." The interested congregations, the eagerness for teachers and preachers, the gratitude of Christians for the cheer of the gospel message and the comfort of the missionary's visit, made the tours memorable.

§ **PHILIPPINE ISLAND** missionaries tell of the welcome visit of Rev. A. W. Rider, the District Secretary for the Pacific Coast. On the summit of the mountain at Kabanbanan, near Capiz, a neat bamboo chapel has been built, without a word from the missionary or a cent of help from outside. For many miles a fine American flag is seen floating from a tall pole in front of the chapel, inviting the people to the service. There has been considerable persecution near Capiz, mobs shouting "Down with

the Protestants"; but the Christians stand firm.

§ **WATCH** the label of your **MAGAZINE** wrapper. In view of several corrections coming to our notice through non-receipt of letters and typographical errors, we make the request that within a reasonable time after remittances are sent, subscribers should carefully note that proper credit is made in the date of the label. Delay often means the loss of one or two issues when our stock is reduced.

§ **THE** names of the new missionaries sailing this season were published in the July number. In the November number we plan to show their faces and give a brief sketch of each. All will be interested to know that during the week previous to the sailing a large number gathered in Boston, for a conference on subjects pertaining to their work and life abroad. There have been many evidences of the practical helpfulness of the initial conference held last fall, in fitting missionaries for their work and giving them the consciousness of deep, strong fellowship with each other and the home workers. The meeting this year will, we trust, prove equally helpful. A full report of the farewell services will appear in the November **MAGAZINE**.

§ **MISSIONARY** periodicals have been full of appreciative words of the service of the late J. Hudson Taylor, the founder of the China Inland Mission. Mr. Eugene Stock, secretary of the Church Missionary Society, speaks of him as a noted pioneer and as a man of wonderful simplicity, faith, courage and prayer. He had such a world-vision of need and salvation and such large heartedness as caused him to put the work of Jesus Christ before that of any man or organization. *The Chronicle of the London Missionary Society* presents a significant picture taken just before his death, showing him in a group with Dr. John and Dr. Martin — three remarkable pioneers.

It certainly seems a fitting close to the life of this noble man that he left his field of service for his heavenly home from Changsha in Hunan. In this, once the most brutally, fiercely hostile province of all China, he was permitted to see the fulfilment of the vision of his early years; for it is now a prosperous mission field. This is truly an encouragement for others to follow the example of this man of prayer.

The Literature of Missions

CHRISTIANITY IN MODERN JAPAN. By Ernest W. Clement. Philadelphia: American Baptist Publication Society. Price, \$1.00 net; postpaid, \$1.12.

Among the many books about Japan there is plenty of room for this volume by the principal of Duncan Baptist Academy, Tokyo. The title is a truthful statement of the theme and purpose of the book, and by sticking to his text and by his freedom from the microbe of prophecy which has wrought havoc with so many recent writers on Japan, Professor Clement has been able to treat his subject with clearness, completeness and interest. His analysis of the periods of Christianity in modern Japan is excellent. After the beginnings connected with Perry's coming in 1853, he treats in successive chapters of the periods of Preparation, Foundation, Popularity, Reaction, Revival. About one third of the volume is taken up with an account of each denomination and organization doing mission work in Japan. It is a book which will be of especial value to mission study classes. We most heartily commend it to all students of oriental missionary and political problems.

THE WHITE PERIL IN THE FAR EAST. By Sidney L. Gulick, M.A., D.D. New York: The Fleming H. Revell Company. \$1.00 net.

This book is to be regarded from two different points of view: The sub-title is, "An Interpretation of the Significance of the Russo-Japanese War," but in reality this occupies but a small portion of the volume. The greater part is taken up with a clear statement of the development of Japan, step by step, from ancient times to the fall of Port Arthur. Here the author is upon sure ground. He has gained an intimate knowledge of the Japanese people by long residence in their country and he has carefully studied their history. The chapter on the "Reaction" against foreigners and missions in the early nineties is especially enlightening.

But when we come to Dr. Gulick's estimate of the "White Peril" and the future of Japan, we can only say that the time has not come when he or any other man can be sure in his judgment. It will be a marvel, as great as any Japan has shown us, if she is not her own greatest peril, after such tremendous successes.

TAMATE: The Life Story of James Chalmers told for Young People. By Richard Lovett, A.M. 322 pages, with maps and illustrations. Fleming H. Revell Company. Net, \$1.50.

"He was as true a hero as any English man who has ever been honored by the nation for victories won in the field or on the sea." To show this fact through the missionary's endurance of hunger, fever, shipwreck and toil, is the purpose of the author; in this we think he has succeeded. A vigorous, fun-loving Scotch boy, an unconventional young man, converted, and consecrating his noble energies to the lofty service of the Master, James Chalmers was sent by the London Missionary Society in 1866, on board the "John Williams" for labors in the South Sea. For ten years he worked on the island of Rarotunga, "the gem of the Pacific." The last twenty-five years of his life were spent in New Guinea where he was murdered by the cannibals in April, 1901. Eager for hard work, of noble restlessness, he reminds one often of David Livingstone or James Hannington. The meeting with innumerable dangers; the many critical periods in his work; the masterly dealing with the natives, often suggest the story of that other great hero, John G. Paton. So large was his nature, so splendid was his work, that many could truly say, "I count it one of the great joys of my life to have known James Chalmers." In this book the author helps us, also, to know him.

THE CHURCH OF CHRIST. By a Layman. New York: Funk & Wagnalls Co. \$1.00 net.

"By a distinguished layman, of wide commercial and political experience," is the additional information given by the publishers about the author. It may also be said that he takes strong Baptist grounds in regard to doctrines and ordinances. He makes very clear the difference between Christianity and all other religions in teaching the fatherhood of God, and in its promise of pardon and eternal life. He shows that the New Testament Church is complete, adapted to all mankind, and the only one for the world. The author emphasizes Christian union very strongly. The book is encouraging as an evidence of the strong defenders that are ready to stand for the religion of Christ.



FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN AUGUST, 1905

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. a. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, \$139 84		MASSACHUSETTS, \$1 182 56		Cambridge, Old Cambridge ch.		\$1 92
Damariscotta, 1st C.E.	\$10 00	Wollaston, 1st ch., t. s.		Rowe ch.		1 31
Sedgwick, 1st ch.	3 20	J. C. Robbins	\$5 97	Readers of "Record of Christian Work" for the Congo.		5 00
Thomaston ch.	28 53	Waltham, Beth Eden ch.	35 00	Quincy Sw. ch. Sewing Society for s. n. p.		20 00
Harrington C. E.	5 00	Waltham, 1st ch., Geo. H. Case & wife, t. s.		Quincy Sw. ch.		8 68
Nobleboro S. S. for Pa. Hah or successor.	9 00	Maw Oo, c. Dr. Bunker.	6 00	Fall River, Second ch.		150 00
Morrill ch.	4 25	Winthrop S. S., Miss A. R. Spear's class.	1 00	J. H. Bigger, t. s. Kiating.		5 00
Portland, Central Sq. ch.	6 61	Campello, John Johnson, t. s. Malay.	15 00	J. T. Horton's S. S. class, t. s. Bansa Manteke.		8 00
Warren ch.	6 33	Roslindale S. S., t. s. Tsao Kan Kin, China, c. J. S. Adams.	25 00	N. Abington ch.		2 86
Skowhegan, Bethany ch.	9 79	Southbridge, Ella M. Cole, of wh. \$10 is for famine relief and \$5 for hospital wk. in Japan.	15 00	RHODE ISLAND, \$123 25		
Rumford Falls ch. & Bible school.	6 01	Salem, 1st ch.	100 00	Phenix, Mrs. E. C. Capwell, Dollar Bond.		\$1 00
Norway ch.	3 00	Newtonville, Mrs. M. W. Wood, for educational wk. at Mukimvika, c. Mrs. Thos. Hill.	10 00	Phenix C. E.		6 25
S. Paris Y. P.	11 16	Dorchester, a friend, t. s. Sungiah, c. W. S. Sweet.	10 00	Narragansett Pier, 1st ch.		10 22
Westbrook ch.	6 25	Dorchester, Temple ch.	60 00	Providence, Fourth ch.		44 63
Passadumkeag ch.	8 00	Fall River, Mrs. E. M. Boomer.	300 00	Providence, South ch.		10 00
Kenduskeag ch.	8 00	Chicopee, Central ch.	1 60	Watch Hill, Mary L. Howard for wk. of Yachow sta.		50 00
N. Lamoine, Mrs. E. D. Bragdon.	2 00	Gloucester, 1st ch.	15 74	W. Tiverton, Temple Chapel C. E.		1 15
N. Vassalboro, G. A. Newhall.	1 00	Weymouth, 1st S. S.	2 43	CONNECTICUT, \$118 47		
Kennebunk Village ch.	6 71	Worcester, Pleasant St. C. E. for wk. in China.	3 00	Hartford, South ch. Benevolent Soc.		\$29 00
Waldoboro, Melvin Welt, for widows and orphans in India.	5 00	Avon ch.	4 00	S. Woodstock ch.		3 00
NEW HAMPSHIRE, \$88 62		Westfield ch.	30 47	Jewett City ch.		10 50
Nashua, 1st ch., t. s.		A friend.	15 00	Hartford, a friend, for wk. of J. L. Dearing.		2 00
H. I. Marshall.	\$25 00	Dighton, 1st ch.	2 38	Meriden, 1st C. E.		25 00
Hudson Centre S. S., Dollar Bond.	2 80	Dighton, 1st S. S.	2 20	Stamford, 1st ch., Nancy Smith Trust Fund.		16 66
Keene, 1st S. S. for wk. in China.	20 87	Boston, 1st ch., Sam'l N. Brown.	300 00	Winsted ch.		5 81
N. Conway, 1st ch.	6 66	Boston, J. M. Forbush, for wk. in Japan \$10; wk. in Phil. \$10.	20 00	New London, H. St. ch.		26 50
Plainfield, 1st ch.	10 24					
Bradford, 1st ch.	5 90					
Manchester, 1st ch.	7 65					
Concord, Edw. A. Tuck.	9 50					
VERMONT, \$39 65						
Fairfax ch.	\$12 65					
Plainfield, Mrs. A. Betsey Taft.	27 00					

NEW YORK, \$896 00

Troy, Fifth Ave. ch.	\$85 02
Troy, Mem'l ch., Hat-	
tie Wiley	5 00
Clifton Springs ch.,	
Mrs. A. C. Lyon	27 50
Buffalo, Mrs. Harvey	
Rodebaugh	12 50
Ransomville S. S. for	
Podili sta.	25 00
Ransomville ch.	2 25
Albany, 1st ch.	70 78
W. Oneonta ch.	5 00
Glens Falls, 1st ch.,	
"Sunlight Miss. Cir-	
cle"	3 00
Lebanon ch. in mem-	
ory of Mrs. Susan	
N. Campbell	13 20
Parkville ch.	5 00
Newark, 1st ch., John	
C. Brookins	5 00
Walworth ch.	7 88
Belmont S. S.	2 37
Dundee ch., D. E.	
Sprague	1 95
Lowville ch.	10 00
Union Springs ch.	10 00
Afton ch.	23 00
Bainbridge ch.	2 50
Cincinnati ch.	14 25
Cincinnati Y. P.	5 00
Cortland ch. for El-	
more fund.	\$98 76
Leansing & Grooten ch.	15 30
Milan ch.	6 72
Westport ch.	6 00
Nyack ch.	40 00
Rondout ch.	198 15
Brooklyn, Central E.	
D. Y. P.	40 00
Brooklyn, Euclid Ave.	
ch.	5 00
Brooklyn, Fourth Ave.	
ch.	24 00
Patchogue ch.	4 00
Rochester, Park Ave.	
ch.	78 67
Whitesboro Y. P.	7 25
Holley ch.	9 39
Ballston Spa, ch.	28 25
Ballston Spa S. S.	1 33
Oswegatchie ch.	11 00

Less amount received
in March from the
church, No. Hector,
paid to Home Mis-
sion Society

\$910 00

14 00

\$896 00

NEW JERSEY, \$234 90

Haddonfield, J. D.	
Lynde	\$50 00
Arlington C. E. for	
wk. in Phil. Ida.	2 00
New Brunswick, Liv-	
ingston Ave. ch.	53 50
Mt. Holly, Mrs. H. A.	
Rhees	7 50
Butler S. S.	61
Camden, 1st ch. t. s.	
J. Taylor	25 00
Upper Freehold ch.	11 00
Hightstown ch.	55 26
Princeton, Ladies'	
Miss. Soc.	8 18
Hamilton Sq. ch.	21 85

PENNSYLVANIA, \$528 87

Cherry Tree ch.	\$1 00
Hydetsown ch.	1 65
Plum & Troy ch.	55
Monongahela, Effie J.	
Collingwood	10 35
Forest City ch.	5 15

Glen Ridge ch.	\$40 87
Dudley St. ch.	4 00
Dudley St. S. S.	2 98
Gold ch.	4 00
Ulysses C. E. for Jaro	11 00
Ellwood City ch.	5 00
Unity ch.	10 93
Unity B. U.	3 00
Three Springs ch.	1 15
Franklin Union ch.	10 20
Union ch.	8 25
Curwensville ch.	90
Lawrence ch.	50
Greenville ch.	5 00
Scottdale B. U. for	
Jaro	12 50
Montgomery ch.	18 02
Bethany ch., Fox	
Chase	27 43
Bloomsburg B. U. for	
Ungkung, China, c.	
J. W. Carlin	15 00
Lock Haven ch.	15 00
Spruce St. ch.	78 40
Epiphany C. E. for	
Yachow	35 70
Great Falls, W. F. M.	
S., special for n. p.	
Nowgong	48 00
A friend, for W. China	20 00
Dotterer Mem'l for	
Kiating	3 50
Logan ch. Q'y	9 80
Bellevue ch. Q'y	12 45
Homestead ch. Q'y	23 95
Wilkinsburg ch. Q'y	53 09
Wilkinsburg, W. C. for	
three orphans, c. H.	
Huizinga	22 50
Alleghany, Emmanuel	
ch.	8 00
Hasleton ch.	10 00
Aldenville ch.	3 05
D. D. Phillips	1 00

Less amount received
in July from B. U.,
Frankford, Pa., re-
turned

\$543 87

15 00

\$528 87

WEST VIRGINIA, \$225 00

Freeman's Creek ch.	\$10 85
Hopewell S. S.	2 00
Little Capon, C. M.	
Pulps	50
Albright ch.	3 00
Kingwood ch.	1 00
Mt. Nebo ch.	1 00
Pleasant Grove ch.	1 70
Barboursville ch.	5 78
Enon ch.	3 72
Huntington, 20th Ave.	
ch.	25 08
Gilboa ch.	8 50
Mill Creek ch.	7 00
Two Runs ch.	3 52
Big Island Run ch.	2 00
Bond's Creek ch.	2 00
Central ch.	37
Harrisville ch.	4 80
Horn Creek ch.	3 90
Indian ch.	50
Oxford ch.	30
Prosperity ch.	3 00
Smithville ch.	2 92
South Fork ch.	4 20
Spruce Creek ch.	5 00
Standing Stone ch.	6 00
Tanner's Fork ch.	6 10
Union ch.	6 35
Zoar ch.	78
Big Sewell ch.	1 86
Salem ch.	8 61
White Oak ch.	5 50
Briscoe Run ch.	2 70
Central Hill ch.	1 50

Elizabeth ch.	\$11 08
Good Hope ch.	5 00
Kanawha ch.	50
Mt. Zion ch.	6 00
Murphytown ch.	2 50
Pleasant Valley ch.	2 00
Pleasant View ch.	50
Pond's Creek ch.	50
Sarepta ch.	1 30
Tygart's Creek ch.	3 00
Union Valley ch.	3 08
Williamstown ch.	5 70
Willow Dale ch.	2 50
Willow Island ch.	10 00
Breckenridge ch.	7 00
Crystal ch. of Godfrey	2 00
Rock Castle ch.	6 30
Centerville ch.	6 00
Beulah ch.	8 00

DISTRICT OF COLUMBIA, \$32 55

Washington, 2d S. S.	\$25 00
Washington, 1st ch., t.	
a. A. C. Darrow	7 55

INDIAN TERRITORY, \$17 98

Ada ch.	\$7 83
Coalgate ch.	10 15

OKLAHOMA, \$7 67

Reed ch.	\$5 00
Capitol Hill ch.	1 52
Center ch.	1 15

WISCONSIN, \$153 16

Beaver Dam, 1st ch.	\$41 20
Waukan ch., Mr. Noble	5 00
Pound, Second Polish	
ch.	7 00
Brooklyn ch.	2 40
Marshland ch.	16 00
Lake Nebagama B. U.	5 10
Grantsburg Society	10 17
Grantsburg, E. W.	
Erickson, special for	
Mrs. P. Frederick-	
son, Kifwa	1 00
Stockholm, N. A. Er-	
ickson	2 50
Lodi ch.	20 60
Lodi S. S.	5 79
Memorial ch.	24 00
Memorial S. S.	1 80
Fall River ch.	1 60
Mt. Ida ch.	3 50
Lancaster ch.	1 00
E. Delavan ch.	4 50

MICHIGAN, \$405 18

Detroit, North ch. for	
wk. in China	\$7 00
Saginaw, 1st C. E.	21 00
St. Louis, 1st ch.	8 00
Grand Blanc ch.	26 50
Grand Blanc B. U.	6 00
Flushing ch.	10 90
Orion ch.	10 00
Ortonville ch.	5 00
Oxford ch., of wh. \$50	
is for Ikoko, \$50 for	
new sta. in Japan	
and \$50 for new sta.	
in India	200 00
Deekerville ch.	5 00
Speaker ch.	1 00
Cass City ch.	4 00
Marquette ch.	8 37
Ishpeming ch.	6 01
Alma, 1st ch.	59 65
Bay City, South ch.	12 50
Bay City, S. S.	10 00
Bay City, Jr. C. E.	2 50
Aged Ministers' Home,	
Individual Gifts	1 15

ILLINOIS, \$583 50

Chicago, Centennial ch., Henry S. Tibbits	\$25 00
Seward, N. S. Chapin	4 00
Galesburg, 1st B. U.	5 00
Normal B. U.	25 00
Woodstock S. S. for Beliah	13 00
Upper Alton B. U.	1 54
Nebo S. S.	2 07
Auburn ch.	10 50
Salem ch.	1 75
Austin, 1st B. U. for Yachow sta.	10 00
Chicago, Calvary ch.	16 90
Maywood Lethish ch.	5 00
Chicago, Lexington Ave. ch.	48 14
Chicago, Forty-eighth St. ch.	12 78
Murphysboro ch.	10 00
Reynoldsville ch.	1 00
Walnut ch.	12 54
Liberty ch.	3 80
Antioch ch.	3 65
Rockton, 1st ch.	5 00
Rockford, 1st ch.	27 98
Roseville S. S.	12 50
Carthage S. S.	3 90
Providence ch.	6 65
Oreana ch.	7 36
Oreana B. U.	87
Jacksonville ch.	70 00
Jacksonville Jr. B. U.	5 00
Union ch.	1 95
Clarksville ch.	10 43
Chicago, 2d Sw. ch. for Rev. Gopal & wife, c. O. L. Swanson	20 00
Chicago, 2d Sw. ch. for n. p., c. Dr. East	35 00
Moline Sw. ch. per Alpha Soc. for wk., c. O. L. Swanson	50 00
Ravenwood Sw. ch.	50 00
Lake View Sw. ch.	20 00
Austin, Sw. Y. P. for lady missionary in Spain	12 50
Chicago, Elim Sw. Y. P. for wk., c. O. L. Swanson	25 00
Chicago, 1st Sw. John Berg, for Phillip, c. O. L. Swanson	3 00
Chicago, Colored ch.	5 00

INDIANA, \$255 15

Seymour, 1st ch., Mrs. M. C. Carpenter	\$10 00
Aurora, 1st ch.	30 00
Enon ch.	2 35
Brownstown ch.	11 00
Indianapolis, River Ave. ch.	12 48
Sand Creek ch.	10 00
Lett's Corner ch.	6 59
Larwill ch.	1 25
Fairmount ch.	1 53
Fairmount S. S.	3 24
Fairmount B. U.	64
Fairmount Jr. B. U.	1 09
Marion ch.	13 00
Alexandria, 1st ch.	5 55
Markland ch.	5 00
Vevay ch.	3 77
New Marion ch.	4 05
Hebron ch.	10 76
Dupont ch.	28 80
Dupont B. U.	1 20
Walcottville ch.	12 00
Kendallville ch.	5 00
Warren ch.	13 30
Dunkirk ch.	3 00
Dunkirk B. U.	2 00
Zenas ch.	2 25
Rock Creek ch.	2 00

Poston ch.	\$4 40
Union ch.	5 25
Bear Creek ch.	1 60
N. Vernon ch.	9 50
Hopewell ch.	4 00
Liberty ch.	3 85
Sand Creek, Asso. B. U. coll.	2 50
Concord ch.	5 00
Cambridge City ch.	1 10
Rosburg ch.	2 00
Pipe Creek ch.	1 25
White Water Valley, Asso. churches	7 35
Individual gifts at Association	5 50

OHIO, \$791 27

Dayton, 1st B. U.	\$200 00
Cincinnati, Columbia S. S.	5 00
Cincinnati, Columbia ch. Pri. Dept.	2 12
Cincinnati, W. N. Thomas	3 50
Madison ch. & S. S.	18 29
Lima, Mrs. Abby Crippen	1 00
Adamsville ch.	2 85
Byesville ch., completing L. M. for Mrs. Rebecca Bliss	31 00
Ch. in Cambridge	22 64
Old Cambridge ch.	10 55
Wills Creek, Mrs. J. M. Forney, t. making her husband L. M.	10 00
Cleveland, Immanuel ch.	3 78
Cleveland, Dr. G. H. Quay, t. const. Rev. Millard Brelsford and Miss Margaret Quay, H. L. M.	100 00
Columbus, Mem'l ch.	2 40
Sunbury ch.	16 00
Canal Lewisville ch.	1 00
Clark Township ch.	1 51
Coshocton ch.	18 00
Dresden ch.	13 60
Pleasant Hill ch.	2 87
Springfield, Blessed Hope ch.	10 00
Tippecanoe City ch.	10 00
Clyde ch.	4 00
Sandusky, 1st ch.	10 00
Wellington ch.	6 00
Good Hope ch.	1 00
Lower Salem ch.	1 00
New Harmony ch.	1 50
Torch ch.	30
Troy ch.	1 00
King's Mills ch.	27 50
Middletown, 1st ch.	25 00
Franklin, U. S. Craven for wk. on the Congo	1 00
Martinsburg ch.	1 03
Mt. Vernon, 1st ch.	79 61
Owl Creek ch.	7 86
Radnor ch.	40 70
Palestine ch.	17 37
New Straitsville ch.	3 00
Warren, 1st ch.	43 14
Newman ch.	1 50
Zanesville, Fair Oaks ch.	21 90
Martins Ferry ch.	5 25
Springfield, Sinking Creek ch., for A. J. Tuttle of Assam, for use at his discretion.	4 60
Madison, Jr. B. U.	90

MINNESOTA, \$192 80

Clinton Falls ch.	\$5 00
Walcott, Union S. S.	1 80
Spring Valley ch.	5 00
Spring Valley B. U.	2 00

Swedish Asso., collected by P. W. Headman	\$5 00
Braham ch.	10 00
Milaca ch. for Phil. Ids.	15 00
Winnebago Valley ch.	2 00
Reynolds Y. P.	8 00
Willmar ch., for Thomas & Rungiah, c. W. A. Stanton	10 00
Cokato, O. S. Lindberg, for H. L. M.	50 00
Rush City, P. Lovene	2 00
St. Paul, 1st Sw. "Ebenezer," for Congo	50 00
McIntosh, Mrs. H. Person	3 00
Dover ch.	5 00
Little Falls ch.	2 00
Clark's Grove ch., for orphans, c. P. Fredrickson	6 00
Brooklyn Centre, A. D. Williams	11 00

IOWA, \$608 78

Des Moines College Y. M. & Y. W. C. A.	\$8 00
Castana, Harriet J. Perrin	10 00
Des Moines Miss. Study class, Forest City S. S. for Jaro, c. G. W. Briggs	6 25
Winterset ch.	43 62
Renwick ch.	60 00
Estherville ch.	6 50
Webster City ch.	19 20
Goldfield ch.	3 00
Eagle Grove ch.	30 55
Eagle Grove B. U.	2 00
Eagle Grove Jr. Union	3 00
Eagle Grove S. S.	73
Spirit Lake ch.	8 81
Sibley ch.	8 50
Sioux City, Immanuel ch.	12 64
Mt. Olive ch.	10 00
Matlock ch.	2 46
Storm Lake ch.	22 75
Le Mars ch.	20 30
Le Mars B. U.	55
Le Mars S. S.	3 00
Pilot Mound ch.	2 50
Kendrick ch.	3 00
Grand Junction ch.	7 00
Ripley ch.	5 92
Perry ch.	7 50
Boone ch.	29 00
Ogden, People's B. U.	5 00
Beaver ch.	5 40
Rockwell City, Ed. W. Burch	20 00
Hamburg ch.	33 05
Malvern ch.	37 45
Camanche ch.	5 00
Union ch.	12 17
Howard Grove ch.	4 00
Grinnell ch.	22 35
Grinnell, O. J. Worcester	2 00
Carroll ch.	10 00
Missouri Valley ch.	1 50
Logan ch.	15 00
Bedford ch.	50 00
Forest City, Lars Person	3 00
Beacon, J. L. Barton	5 00
Waterloo, 1st ch., Geo. Brown	25 00
E. Grand River Asso. coll.	6 08
Harlan, W. S., for orphans, c. P. Fredrickson	10 00

N. DAKOTA, \$10 30

Kenmore ch.	\$6 30
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Fargo, Mrs. O. Larson,
for orphans, c. P.
Frederickson \$1 00
Fargo, Mrs. C. O. Har-
win, for orphans, c.
P. Frederickson 3 00

S. DAKOTA, \$35 36
Big Springs, Mrs. Pe-
tersen \$15 00
Irene, S. C. Jensen 5 00
Lake Norden ch. 15 36

NEBRASKA, \$160 90
Osseo ch., for orphans,
c. P. Frederickson \$3 00
Gothenburg, Mrs. J.
Promberg, for Phil.
Ida, c. E. Lund 5 00
Stromsburg, Y. L.
Miss Circle, for E.
Lund 20 00
Estina, Lad. Aid Soc. 10 00
Sterling ch. 3 00
Burchard B. U., for
W. M. Young 3 00
Brook ch. 8 50
Lincoln, East ch. 17 00
Holdredge S. S., for
W. T. Elmore 5 00
Loup City ch. 11 00
Fair Haven S. S. 3 00
Hampton, Bethany ch. 58 00
McCool Junction ch. 2 00
Beatrice ch. 8 55
Hoag ch. 1 00
Good Hope ch. 2 85

KANSAS, \$375 55
N. Topeka B. U., for
Tokyo sta. \$12 50
Hutchinson ch. 10 00
Lyons ch. 5 18
Lyons S. S. 25
Lyons Y. P. 57
Bowman's Grove ch. 6 50
Frederick ch. 7 87
Immanuel ch. 1 40
Albion ch. 16 75
Belpri ch. 9 04
Belpri Y. P. 1 96
Peabody S. S., for
Tura sta. 3 75
Morgan S. S. 1 00
Gypsum, J. M. Mc-
Nickle 1 00
Marion ch. 4 00
Strong City ch. 2 00
Salina ch. 10 00
Canton ch. 3 08
Wellington ch. 8 00
Clearwater ch. 12 75
Conway Springs ch. 6 22
Milan ch. 8 50
Argonia ch. 16 62
Locust Grove ch. 4 12
Neodesha ch. 19 00
Fort Scott, 1st ch. 21 25
Mt. Orum ch. 3 01
Wamego ch. 1 50
Eakridge ch. 6 00
Ottawa, 1st Jr. Union
Kansas City, 1st ch.,
t. s. Mg. San Oo, c.
C. L. Davenport 9 00
Yates Center ch. 1 05
Friendship ch. 8 00
Highland Station 2 00
Elgin ch. 3 25
Elgin S. S. 4 00
Elgin, Mr. & Mrs. R.
W. Black, for Tura
sta. 15 00
Caney ch. 27 26
Wayside ch. 3 00
Hewins, I. W. Harris 50
Altamont ch. 17 82
Colfax ch. 29 50
Brantford, Sw. ch. 16 00

Belle Plain ch. \$2 25
El Dorado ch. 11 55
El Dorado Y. P. 1 00
Derby ch. 4 05
Winfield ch. 12 00

MONTANA, \$10 00

Great Falls, Sw. Y. P. \$10 00

COLORADO, \$135 00

Center ch., to const.
Rev. Ira Daniel \$50 00
Hall H. L. M.
Center ch., t. const.
Mrs. Sarah R. Pur-
vis H. L. M. 50 00
Trinidad ch. 35 00

NEW MEXICO, \$10 00

Las Vegas ch. \$6 00
Las Vegas S. S. 4 00

IDAHO, \$73 75

Boise ch. \$60 00
Payette ch. 7 50
Weiser ch., for 1/4 share
in W. China 6 25

WASHINGTON, \$73 66

Washougal, Miss L.
Carpenter \$1 00
Bellevue ch. 1 00
Vancouver ch. 5 25
Vancouver Y. P. 5 00
Vancouver S. S. 2 41
Delta, Busy Bees Sew-
ing Soc., for wk. of
O. Hanson 25 00
Pearson, Sw. ch. 5 00
Tacoma, Sw. ch. 16 50
Dayton, Miss Circle,
for Faith Orphan-
age, c. H. Huizinga 12 50

OREGON, \$24 73

Heppler, Ladies' Aid \$2 50
Pendleton ch. 2 23
Portland, Sw. Y. P. 20 00

CALIFORNIA, \$123 19

Willits ch. \$6 50
Willits Y. P. 1 00
Willits S. S. 1 00
Willits Ladies' Aid
Soc. 1 50
Ceres, Mrs. Etta Man-
ley, for Bansa Man-
teke sta. 10 00
Oakland, 23d Ave. ch. 31 25
San Francisco, 1st ch. 15 25
Los Angeles, Sw. ch. 12 18
E. Los Angeles B. U.,
t. s. Bansa Manteke 6 10
Whittier, a friend, t. s.
n. p. A He 12 50
Carpenteria ch. 4 31
Hueneme ch. 21 60

MISCELLANEOUS, \$7 50

A. A. Thompson \$7 50

Total \$7 665 23

LEGACIES

Cambri d'ge,
Mass., Est.
F m m a
Goodnow \$4 000 00
Pitts field,
Mass., Est.
Sarah L.
Sandys 811 81
Spring field,
Mass., Est.
O. H. Green-
leaf 100 00

Providence,
R. I., Inc.
Jac k s o n
Fund ... \$28 12 \$4 939 93
\$12 605 16

Donations and lega-
cies from April 1,
1905, to August 1,
1905 60 299 46

Donations and lega-
cies from April 1,
1905, to September
1, 1905 \$72 904 62

**DONATIONS RECEIVED TO
SEPTEMBER 1, 1905**

Maine \$402 47
New Hampshire 354 34
Vermont 115 04
Massachusetts 3 845 92
Rhode Island 496 49
Connecticut 1 347 56
New York 10 565 03
New Jersey 3 728 01
Pennsylvania 8 287 11
Virginia 92 23
West Virginia 572 72
Maryland 13 05
Delaware 13 35
District of Columbia 290 21
N. Carolina 5 00
Alabama 15 00
Kentucky 1 10
Louisiana 23 71
Indian Territory 98 68
Oklahoma 163 57
Wisconsin 821 77
Michigan 1 876 66
Illinois 2 897 49
Indiana 1 326 36
Ohio 3 424 79
Minnesota 1 160 43
Iowa 1 999 22
Missouri 285 64
N. Dakota 12 75
S. Dakota 158 76
Nebraska 1 219 44
Kansas 1 156 61
Montana 15 85
Colorado 416 37
New Mexico 30 00
Idaho 107 24
Utah 5 00
Nevada 1 50
Arizona 60 71
Washington 501 82
Oregon 270 34
California 2 211 04
Ontario 156 00
Canada 5 00
Denmark 300 00
Scotland 1 000 00
India 10 00
Africa 10 00
Miscellaneous 313 75
\$52 155 13

**LEGACIES RECEIVED TO SEP-
TEMBER 1, 1905**

Vermont \$300 00
Massachusetts 6 933 81
Rhode Island 28 12
New York 7 634 23
New Jersey 500 00
Pennsylvania 1 250 00
Ohio 3 333 33
Illinois 100 00
Minnesota 620 00
Missouri 100 00
\$20 799 49

Less amount received
from Michigan 50 00

\$20 749 49





ONE OF THE NUMEROUS SHRINES, CONNECTED WITH THE SHWÉ DAGON PAGODA, RANGOON, BURMA

THE BAPTIST·MISSIONARY·MAGAZINE

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No. 11

A WORD TO LEADERS *

BY REV. HENRY C. MABIE, D.D.

Corresponding Secretary, American Baptist Missionary Union

THE "Leaders"! But who are they? Not necessarily those who chance to be in official position, but rather those who in the deepest sense have come to be followers of "the Lamb whithersoever he goeth." No human power can *create* interest in so sacrificial a thing as missions. Probably the human attempt itself to create has oftenest brought failure. He who is to be the partner of the missionary undertaking, as every pastor should be, will find his power in some anterior form of divine energy that previously has laid hold of and constituted him, in part at least, Christ-like. We probably oftenest really lead, when we are least thinking of leading. Of course, it is well in our prayers and efforts to seek out those gifted to lead; but if we place primary emphasis upon human views of leadership, or foster ambition to be greatest, our efforts will prove futile.

The Reincarnation of Christ

Let us rethink our question. What is the essential problem of foreign missions? Is it aught less than the extension of the incarnation of Christ among men? Are not missionaries like Timothy Richard and Griffith John, like William Ashmore and Henry Richards, in their respective measures and spheres, so many reproductions of Christ's earthly life? It is only in so far as these are such repetitions of the Christ, that they are real missionaries.

They are "prisoners of Christ," and all the more free with him on that account. When Dr. Gillison of Hankow, China, explained to a poor patient in the mission hospital: "It is not I, Gillison, the foreigner, but the Christ within me who constrains," I was sure he had the right conception of the missionary. When the Brahmans of Ongole were describing the devotion of Clough and others who walked among them as ministrants of mercy in times of famine and pestilence, and added, "Such persons must have come from another world," I was further assured that I had the clue to the understanding of the missionary concept.

Copartnership and Crucifixion

It has been easy since knowing types like these on the field, to make the missionary's task my own. I could no more deny copartnership with the real representative of Christ in any land, than I could be indifferent to the ministries of my Lord himself at Capernaum or Bethsaida. The missionary undertaking is not a mere "enterprise"; it is a part of the corporate process of the divine redemption of mankind. If I am a Christian at all, I am organically connected with this process. Then if I am to lead in the interpretation to men of a movement like this, I must myself be controlled by the spirit of Him who said, "Lo, I come to do thy will, O God." Unless I really embody Jesus Christ afresh in my life, I assume an artificialism both deadening to me and dishonoring to Christ. No one even in thought can

* Part of an address given at the late Baptist Congress in London, on "How to Create a Deeper Interest in the Home Churches in Foreign Missions."

follow Christ into the missionary realm except as he abdicates to his new master, the Master Missionary. How can any one ask the child of any other parent for missionary service, unless he himself is willing to surrender his own child, and himself also, should God call him? Otherwise one is in danger of becoming a pretender and a hypocrite. How can one train the church to real loyalty to its Master, and so bring to them the bright consummations of Christian experience, unless the teacher himself, the leader of the flock, is passing through the stages of self-crucifixion he appeals for in others? It is in the knowledge of the cross, in the benefits therefrom consciously accruing to oneself, in the explanations afforded in the cross of what God is and of what sin and salvation are, it is in these respects that the Christian's case differs from that of the heathen. And it is only to the extent that one realizes what the values of the cross are to oneself, that he will be strongly moved to impart those values to others.

The Throne-Room

Still further, if we are truly to lead the thought of the Church in respect to missions, it is essential that our view of Christ's kingdom become Copernican. For the most part, the natural, human first view tends to be Ptolemaic, that is, to make some earthly center like Jerusalem, London or Boston, the capital, the real base of operations, as if Christ's kingdom were a nation or a railroad company. The capital is not even in Canterbury. Hence the difference between the sacramentarians and Baptists. It is an error to estimate how far from the assumed base line we can afford to send the light, as if in danger that our sun itself will go out in night. Of course, the sun is neither *where* nor *what* we thought it to be. It is here that our thought needs to be renewed into the vision of Christ. The throne-room of Christ's kingdom is not on earth at all, much less in any single earth-capital, English or Italian cathedral; it is in the heavens, "at the right

hand of the Father." There he sits, the central sun. There is no danger of exhausting his light or heat. We ourselves upon earth, and all our earthly societies and establishments, often assumed to be more essential than they are, are at the best but so many reflected lights of the great primary, the risen Christ, who occupies the one cathedral chair in the universe. From that throne-room the distance to Calcutta, Peking or Matadi, is no greater than to London or New York. The Christian, then, works outward from the heavenly center to every part of the earth alike, and as far as possible simultaneously. Failing thus to view one's relation to Christ, and Christ's real relation to mankind, one is likely to set up in lieu thereof some artificial contrivance, missionary in name only, and so reduce his missionary zeal to a mere matter of ecclesiastical politics.

In the view we are now suggesting, however, all those artificial distinctions as between mere societies (whose very names so often prove adapted to provoke jealousies and partisanship) vanish. In our view, then, he who would wisely and truly lead the thought of the Church into the realities as the enthroned, expecting Christ sees them, needs to give himself with real abandon to the divine patterns of power displayed on the day of Pentecost—give himself into the control of the enthroned Christ, and receive the corresponding endowment which that great day provided and promulgated. Even Calvary without Pentecost is a mere potentiality. If we are to *lead on from* Pentecost, we must first *be led into* Pentecost.

What of It?

How are we to make the truly biblical and deeply Christlike principles of the above article of real service to our spiritual lives and to the kingdom of God? Only by a practical, personal application to our own study, prayer and giving. The results would assure real advance on every field. The following pages may help in this. — EDITOR.



Photo by C. S. Keen

TYPICAL BOATS USED BY MISSIONARIES IN TRAVELING. NEAR HANGCHOW, CHINA

AFTER THE FAREWELL—WHAT?

THE PART OF THE HOME CHURCHES IN FOREIGN MISSIONS

BY REV. SUMNER R. VINTON

RANGOON, BURMA

THE farewell meetings have been held. The missionaries have sailed. (See pages 434-436.) The few have gone; the many remain, a million strong, at home. Just what is our part in the work?

At the very outset let us remember that this work of foreign missions is our work just as really as it is theirs. It is the work of the whole Church of Christ, not of any section of it. These missionaries who have gone forth are our agents. We have sent them to do Christ's work for which he has made us responsible. Too often, here at home, church members look on the missionary as a well-meaning but rather impractical enthusiast, who has a great scheme of his own manufacture, for which he and his partners (the board secretaries) are continually appealing for money. The missionary is, forsooth, a beneficiary; and missions rank simply as one of many charitable objects! Such a classification is unjust and untrue. World-wide missions is an integral part of regular church work—one and the same in aim and purpose with the support of the gospel at home. God loved *the world*, Christ died for *the world*. The leaves of the tree of life are for the healing of *the nations*.

Granting the foregoing, the personal question that must be raised and answered by every individual Christian, whether pastor or layman, old or young, is simply this: How shall I personally and actually have a share in this work?

1. *Some must go.* No amount of activity in giving and praying for missions will take the place of going. There are individual Christians, both pastors and laymen, whose Christian lives are barren and joyless because they have at some time evaded the duty of going to the foreign field. The question must be faced. *Some must go—ought I?* Many are of an age or in circumstances that the question is no longer an open one; but oh, you pastors recently out from the seminary; you students, you young people in the churches,—you whose age and circumstances are such that you *could* go, ought you to go? Men have fallen at the front. Some stations are actually unoccupied today—others ought to be opened. Will you go?

2. *Most can give.* Ought we not to say *all* can give? As collateral, the stock of any wholesale jeweler is not worth one half its regular market



value. The reason is simply that the value of a single precious stone is fixed by the intensity with which some individual cares for it. At what do we value the blessings we have received in Christ? the advantages of life in a Christian country, and the rich blessings of fellowship with him? Are these blessings so real to us that we cannot bear to think of fellow men not having them? If we all could have such a sense of their value, we would not hesitate to say not only all can give, but all *will* give. The trouble is, "all don't, and most *won't*." We talk of the average of — cents a year that each Baptist gives. It means that a very large proportion of Baptists give absolutely nothing for missions, not because they cannot, but because they care not and will not. All the readers of the *MAGAZINE* are doubtless givers; but we suggest that the only way to remedy present conditions is for every one already giving to keep on, to give more, and, in addition, to multiply his gifts by inducing others to give. What we need today is a great personal-work campaign on the part of regular missionary givers to induce those Christians who as yet give nothing, to give, and to give generously.

3. *All can pray.* Much has been said and written about prayer and missions — much that has become classic. Christ told us that by prayer workers were to be thrust forth into the harvest field, and Paul shows how much the missionary feels the need of the prayers.

S. D. Gordon writes suggestively, in "Quiet Talks on Prayer":

Prayer opens a whole planet to a man's activities. I can as really be touching hearts for God in far-away India or China through prayer, as though I were there. Not in as many ways but as truly. . . . A man may go aside today, and shut his door, and as really spend a half hour of his life in India for God as if he were there in person. He may turn his key and be for a bit of time as potentially in China by the power of prayer, as though there in actual bodily form. He may give a new tongue of flame to the preacher or teacher. He may make it easier for men to accept the story of Jesus — yonder men swept and swayed by evil spirits, and by prejudices for generations — make it easier for them to accept the story, and, if need be, to cut with loved ones, and step out and up into a new life.

The missionary on the field can add personality to prayer as we at home cannot do. But we can pray, and prayer is mighty in its influence.

All *may* pray. But *can* we? There is, indeed, far too little praying. And there is also much that fails to be effectual prayer because of iniquity regarded in the heart, or lack of earnest longing. To come to God with verbal requests for things which are really immaterial to us is rankest formality and an insult to God. "Surely God will not hear an empty cry, neither will the Almighty regard it." (Job 35:13.) Let us indeed live close to Christ; let us realize in ourselves Christ's willingness and power to save; let us realize the needs of the great mass of humanity who are without Christ and then some will go, all will give and all will pray.

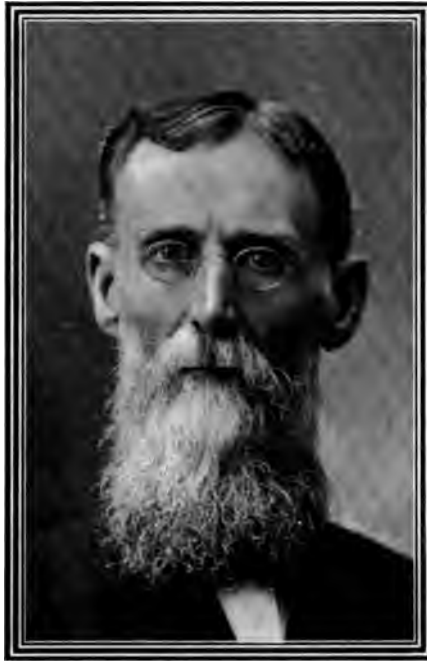


A BURMAN ELEPHANT CARRYING A LOG

A NOBLE WORKER CROWNED

THE death of Rev. Horatio Morrow at Tavoy removes a strong personality from the missionary force in Burma. For some twenty-nine years he was closely identified with the interests of the Karens of Tavoy and Mergui, giving himself without stint to every phase of the service. Mr. Morrow was not an old man, having been born in 1843, but such was his self-forgetful nature that he literally wore himself out in the service of his Master.

In the last personal letter received from him, he wrote:



MR. MORROW

I think you know that I was not well all last rains; but I kept going all the same. In November I fell to pieces and for many weeks was very ill; as soon as I began to gain I left in my boat for Mergui, 120 miles down the river.

But he has finished his course, and we confidently believe has heard the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." But who will take his place in Burma?—*A tribute by Mr. E.P.Coleman.*

Rev. W. F. Armstrong, who was present at Mr. Morrow's death, writes of the closing days of peace, and of the "vast concourse

of all nationalities" present at the funeral services.

"How beautiful are the feet of him that publishes salvation."

IN THEIR OWN HANDS

BY REV. WILLIAM ASHMORE, D.D.

WOLLASTON, MASS.

MY good friend would not tell the name of the place where it occurred, "For if I did," said he, "you would know all about it, since it was within a dozen miles of Boston. I would rather you would not know, but the facts are these."

The church had had a good missionary pastor who always observed the monthly concert, and built them up

wonderfully, telling them of the progress of the Kingdom. The members all liked it, and turned out nobly. But that pastor was a growing man. Other churches got eyes upon him, and drew him away. After waiting a while they got another man. He was a good enough preacher, but he took no particular interest in missions, and was not much for having monthly concerts.

The night devoted to that work was turned into an ordinary prayer and confession meeting. Several months passed away, and nothing was heard from the mission fields. The members did not like it. They reminded the pastor that such and such a night had always been monthly concert night. But he would not take the hint, and kept up his own style of doing things. It was plain he did not mean to have missionary concerts. •

Well, several of them put their heads together, and decided they would have a concert whether or no. So, as usual, some one said: "Pastor, tonight is the regular monthly concert night." They hoped he would propose something, but not he; he was not to be done out of it in that way; but as usual with him also, he read a portion of Scripture. It was all about home and self. When he got through, he said: "Brethren, the time is in your hands; I hope you will improve it, and not allow any long pauses."

And long pauses there were none, nor short pauses either, for that matter. Immediately some sister called out, "Let us sing 'The Morning Light is breaking.'" "Tunk, tunk," went the piano with astounding promptness, as if the young lady had the page open at the right place to begin with. And off

they went, the whole crowd of them. They sang with gusto. The pastor gave a little start, but nothing more, and joined in with the rest. Then up jumped a brother, and pulling a missionary magazine out of his pocket, said, "I have been much interested in an account of a wonderful awakening on the Congo," and he read about a column. Then an old deacon said, "Let us pray"; and how he did pray for the Congo and for all the missions! As soon as he got through, how they did sing, every man, woman and child! By this time the pastor's eyes were darting about from one side of the room to the other. Then another man read an extract from the mission field out of some newspaper; then another prayer for missions.

The next month it was the same way. The pastor was reminded beforehand, but he seemed a bit gritty. Again he took a non-missionary subject, but again the old missionary hymns were sung, and again the missionary papers were quoted from, and again they prayed for missions.

The third month the pastor himself in giving out the notice said, "The regular monthly concert for foreign missions will be held this evening at the usual hour."



Photos by W. Pettigrew

TANGKHUL NAGAS (A CHRISTIAN, ON THE LEFT) AND UKHRUL VILLAGE, MANIPUR, ASSAM

MANIPUR: A PIONEER WORK

III. MISSION FOR THE TANGKHUL NAGAS THE NEW ALPHABET AND NEW GOSPEL

BY REV. WILLIAM PETTIGREW

UKHRUL, MANIPUR

(Concluded from the October number.)

WHEN the government of India's final instructions were received it was decided that I should be allowed to remain in the state, on condition that I confined my mission work to a hill tribe to the northeast of the capital. I was to understand, also, that they would not hold themselves responsible for any action of these people towards myself or my property. At the same time negotiations with the American Baptist Missionary Union led to their taking over the work which Mr. Arthington had hitherto supported. The mission to the Tangkhul Nagas, as the hill tribe is called, was therefore begun, and has since been carried on by the American Baptists. They also commended the continuation of the educational work in the valley. This latter has been done by quarterly and half-yearly visits to the capital and regular correspondence.

After a tour of inspection, we made a new home three days' journey from the capital, at Ukhrul village, situated on a mountain top 6,400 feet above the sea and in the midst of the villages of this tribe. In February, 1896, I began work alone, and after the first year there came a co-worker in the person of my wife. We are the only missionaries allowed in the state.

It would, perhaps, be interesting to give a few particulars concerning the Tangkhul Nagas, who exceed in numbers all the other fourteen tribes inhabiting Manipur. About 20,000 in all, according to the last census, they are a distinct people with language, customs and habits peculiar to themselves. The people of this district are by nature in a state of active feud, and when free from foreign interference,

they devote all their energies to their quarrels. When their quarrel is of the bitterest nature they kill one another, wherever and however they can, the killing of a woman or child then being esteemed more than the killing of a man. When passions are not so heated, they confine themselves to certain fixed bounds, and their women and children pass to and fro uninjured. In some cases in the eastern section, government expeditions have been obliged to burn villages: this seems to be the only sure preventive of outbreaks. They, like some of the Nagas in Assam proper, are head hunters. Whole rows of human skulls are hung up in the chief's house, to show their bravery and success; and many of the warriors wear necklets with human hair attached.

The Tangkhul Nagas, like all other tribes in these hills, believe in a supreme being, known by them as *Varivara*, who made the world but is not much interested in its inhabitants. Far more important to the average man are the numerous *Kumyas*, "demons," who are supposed to inhabit every hill and stream. Every illness and every failure of crops is put down to the influence of some demon; propitiating them consumes the whole of a hillman's existence. The inhabitants are believed to have come out from a cave, the position of which is supposed to be under a large stone, situated on the police parade ground in the capital.

Unlike the Manipuris, the Tangkhul Nagas had no written language, not even the rudiments of an alphabet. Therefore, like brother missionaries of Assam, I had to reduce the language to writing. This was an interesting and yet an arduous task, taking daily



toil for three years, to furnish a vocabulary and grammar. Toil was forgotten, however, when I was able to preach the gospel in this hitherto unknown tongue. As one pertinently said, "You must be the only white man in the world who can speak it," and this is true. With help from the state, a school was opened the year after our settlement, which has been used of God in propagating the gospel among the people. Furthermore, with the assistance of the more intelligent students, the Gospels of John and Luke, and the Acts of the Apostles (the same portions as in Manipuri) have been translated. They are being published by the British and Foreign Bible Society, at their expense. On my return I expect to take them for distribution.

Four years ago a number declared their faith in God and his Son, Jesus Christ. It was a memorable day when the first converts came forward before the assembled village, confessed their faith and were baptized. Since then

a church has been organized and the converts have increased. Besides this evangelistic work, we have been able to alleviate physical suffering. These degraded and superstitious people have little or no idea of sanitary principles, consequently their bodily ailments are many; and when superstitious rites have failed, we have been permitted through medicine and other means to give relief. We hope to do much more along these lines.

The pioneering work has been done, and now there is the task of making the gospel known in the villages. During our absence four earnest converts are holding the ropes by seeking to extend the knowledge of the Lord, and attending to the spiritual needs of the other converts. We anticipate receiving much help from these men in the years to come, trusting in the Lord's abundant blessing. Who will help us, both by prayers and gifts in this great work of preaching the gospel to these benighted hill tribes?



Photos by W. Pettigrew

THE MISSION HOUSE IN ITS SETTING, UKHRUL, MANIPUR

The house is built on brick pillars with iron-wood beams, and a frame work of yellow pine, secured in the forest close by. The roof is covered with American tin shingles, and the walls filled in with dried mud and straw. This house furnishes a fitting illustration for an article in *Climate* (London) by Col. T. H. Hendley, on "The Health of Europeans in India."

THE MISSIONARY ENTERPRISE

MR. ROBERT E. SPEER, secretary of the Presbyterian board, in a contribution to the *Churchman* on "Illusions about Christian Missions," states many practical truths and principles. We quote a few:

Missionary work began by reaching men, one by one from the old systems; now we are running great seams of disintegration through the old institutions and organizations. . . . We are beginning to feel the gathered momentum of the past.

In speaking of the maligning of missions, some claiming that they are futile because the religions of Asia are impregnable, and others that it is presumptuous because their institutions are superior, and others that it is weak because their faiths have equal rights, Mr. Speer says:

So long as these people do not understand or sympathize with evangelical conviction, from which missions spring, it is desirable that it should be so, and it will continue to be so. . . . We know what we are doing; we know how we are winning the love and transforming the lives of the Eastern people; we know that all other forces are puerile in comparison with the force of the gospel, and knowing all this, we can accept in tranquillity the self-satisfied judgments of newspaper writers, who pretend that they think they know.

And then he adds a word which is helpful to us who sometimes are prone to be discouraged because so few, if any, in our home churches, realize the greatness of the missionary enterprise and make scarcely more than a beginning in improving its opportunities. In this age, as in the past, the work does not depend upon the whole church, but upon our doing our duty. Wonderful, indeed, would the results be should every church and every individual take the place his God has assigned him; but as Mr. Speer says:

The vision of the awakened church, with all our members alive to the joy of the missionary obligation, and the bending of all our energies to the enterprise of the evangelization of the world, is a noble dream, but the prosecution of the enterprise does not need to wait for the realization of the dream.

Ours is but to obey with the alacrity

of loyal love. "Blessed are they who hear the word of God and keep it."

Income and Deficits

IT will be of interest to our readers to notice reports of receipts for foreign missions during the past year, by leading missionary societies:

The Presbyterian North	\$1,184,778
The Presbyterian South	226,284
Methodist Episcopal (Foreign)	987,567
American Board (Congregational) ..	725,315
Reformed Church in America	119,012
The Church Missionary Society (Evangelicals, Church of England) (Expenditures)	1,643,582
The London Missionary Society (Congregational)	864,835
American Baptist Missionary Union,	737,978

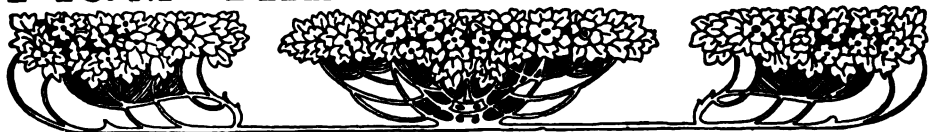
The lack of sufficient income for doing the enlarging work of the societies is noticed in the following list of deficits:

Church Missionary Society (nearly) .	\$300,000
London Missionary Society	129,843
Paris Missionary Society	30,000
Berlin Missionary Society	125,000
American Baptist Missionary Union,	11,368

This shortage does not come so much from falling off in interest as from the increased work; it is due to tremendous pressure, caused by the very success of the work itself. As the secretary of the Paris Missionary Society says, "Missions mean sending." Christians belong to an enlarging organization and the Kingdom must be established; this is the Christian's burden, from which he cannot and does not wish to escape. It is heartening to notice that the Church Missionary Society, according to *The Church Missionary Intelligencer*, faced the accumulated deficit of \$300,000, squarely, as men, without panic or timidity. They see in it not a warning but a call.

In this same spirit, the Baptists of the north are, we believe, hearing God's call to us. It is the call of need and opportunity. If all hear and heed, the result would be the hoped-for advance in the work of the Union.

FROM THE WORLD-WIDE FIELD



BURMA

On the Frontier: First Converts

TWO and a half years ago I visited Gagam, a Kachin village, notorious for robbing Chinese traders. They received me kindly, brought presents and asked for a teacher. Some months later Kan Gyi, who is supported by the Bassein Karens, went to live among them and let his light shine for the Master. Three weeks ago I received an invitation to come and baptize his first converts. Being the rainy season travel was most difficult, yet I rejoiced to go. After a thorough examination eleven were baptized. It was a great joy to hear their experiences and it strengthened my faith in the ultimate triumph of the gospel here. We had some good meetings; and I believe others will follow soon. — REV. G. J. GEIS, Myitkyina.

Pioneer Karen Evangelist

LETTERS just received from Burma tell of the death of Thra Yai Paw, the senior Karen pastor of the Rangoon Sgaw Karen Mission. (His photograph, with that of Rev. S. R. Vinton, was published in *Around the World*, June, 1903.) Thra Yai Paw was the last one of those who, with the first Dr. Vinton, did the early pioneer evangelistic work in the Rangoon field before the war. He was often in danger of his life for Christ's sake. He has been so closely identified with the work in Rangoon, that to write a complete history of his life would be to write the history of the Rangoon Karen Mission. But his was a life that it was a benediction to have known, and a splendid illustration of the power of the gospel on the foreign field. REV. S. R. VINTON.

Growth at Thayetmyo

AN increase of nearly 100 during the past year in the number of Christians among the Chins at Thayetmyo causes the heart of the missionary to rejoice. Rev. H. W. B. Joorman in charge of this station is meeting with encouragement also in an effort to settle large numbers of Chins on good land near Pegu.

ASSAM

First Fruits from a Naga Tribe

MR. DOWD has just baptized two Mozunger Nagas, the first of another tribe to confess Christ. The "hard, hopeless savages" are yielding to the Master.

Ingathering at Tika

ENCOURAGING word comes from Rev. J. M. Carvell of the work among the Mikirs. Since the opening of the year thirteen have been baptized, this being more than twice as many as have been received in any one year before. The Christians are about to organize themselves into a church and erect a permanent building for worship.

SOUTH INDIA

From the Famine Districts

WE are engaged in famine relief work. We are giving strict famine rates, three cents a day for men, two cents for women, yet I cannot find employment for more than a small fraction of those who wish to come. — REV. E. E. SILLIMAN, Narsaravapetta.

JUST a line to let you know that the outlook is growing worse and worse. The numbers coming for relief are increasing and the ability to help grows daily less. REV. G. H. BROCK, Kanigiri.

THE famine gets worse and worse. We are giving work at much less than government famine rates and still we cannot give to nearly all who come. We pay in grain and require work from every one. Brick making has been the chief work thus far. The unremitting heat, the great crowds of hungry people, the burden of the work from daylight until after dark are very trying. — REV. W. T. ELMORE, Podili.

Challenge to the Churches

AMONG the many testimonies concerning the movement of the Sudras toward Christianity, is one given by Dr.

Ferguson just before leaving Ramapatam for his new work in Madras. He speaks of both the men and women of this caste as being especially attentive and earnest, and believes that a great work can be accomplished by one well fitted and specially set apart for that service.

The door for whose opening we prayed stands more than ajar. Shall we enter?

CHINA

Chinese Boycott

THE Chinese papers and missionary letters are still full of news concerning the boycott. Indications are that relief is being found in some places; but still it is feared that injury may be even greater than from the Boxer Movement. For, as Mr. Groesbeck says,

The Chinese are learning fast the ordinary treatment in America. It is really surprising how much feeling they are capable of. An old sewing woman declares that she will sew by hand or by some other country's sewing machine.

The New Missionary and the New Seminary

WE are at work on the site for the first building of our new theological plant, located on the hillside by the new dormitory. . . . Mr. Capen a few days ago took the optional examination that comes at the end of the first six months on the field; he acquitted himself well, as was expected. The fact that he enjoys his study and mingling with the people prophesies splendid and practical service.

REV. WILLIAM ASHMORE, JR., D.D.

A Joyful Return

IT is with sincere gratification that I am able to report again from Kiating. The year during which we were absent from our station seemed very long, but it was crowded full of the Father's love and countless mercies. Returning to China this time by the Indian Ocean we saw new places and peoples. It was all very interesting but I was impressed as never before with the greatness of the world's need of Christ. Our trip up the river was much the same as the other five or six we have made. Our boat was pulled in just the same way by men clambering along the shore over boulders, sand and cobble stones, holding a long rope in their hands and pulling with all their might. We reached Kiating in forty-five days from Ichang, a distance of about 1,000 miles.

The prospect is very bright. — REV. W. F. BEAMAN, Kiating.

Success of Recent Years

REV. HARLAN P. BEACH, of the Student Volunteer Movement, has made an interesting study of statistics of missions in China. In the October *Missionary Review of the World* he states that just previous to the Boxer outbreak of 1900 the foreign missionaries numbered 2,785, native workers 6,388 and communicants 112,808. Only four years later, in spite of the fact that nearly half of that period was involved in recovering from the awful outbreak, and that many thousands of Christians had suffered martyrdom, the numbers had increased to 3,107 missionaries, 8,313 native workers and 131,404 communicants.

JAPAN

Christian Work at Port Arthur

THE difficulties, of undertaking needed work at Port Arthur seemed well-nigh insuperable. Only the Young Men's



THREE VETERAN MISSIONARIES TO CHINA

In Dr. John's garden, May 24, 1905

Beginning on the left: Rev. J. Hudson Taylor, founder of the China Inland Mission; first arrived in China, 1854, died in Changsha, Hunan Province, June 3, 1905. Griffith John, D.D., of the London Missionary Society, who has done an incomparable work in opening central China to the gospel; first arrived in China, 1855; still strong and active. W. A. P. Martin, D.D., for many years president of the Imperial University in Peking; first arrived in China, 1850.

Christian Association was allowed to do work there; and no Christian workers, except Japanese, were allowed even to go there.

After much search and prayer the right man was found in the person of Takeda San, who had just come from Morioka to the pastorate of the Naniwa (West) Baptist Church, Osaka. He gained the good will of those in authority; and the large Greek cathedral was turned over to him. This fine building had been badly damaged by shot and shell, its windows all broken, its roof and walls badly riddled.

By his winning manner, his zeal and ability, he soon had secured the help of a large number of officers, soldiers, carpenters, masons and others. A number of Chinese, even, became interested in the work. Some contributed money, others work. In all, over 700 had a part in the effort. . . . Soon they had a very fine place for public meetings, a reading room, office, etc. There have been large meetings and a deep interest.

Certainly all Christians must rejoice in this very promising opening; and all Baptists must rejoice in the fact that the leader in this movement was a Baptist evangelist, a man who was led to Christ by one of our Baptist missionaries, who had his training in our Baptist seminary, and who has given himself to the work with a zeal, determination and consecration that have been an inspiration to all associated with him. — REV. J. H. SCOTT, Osaka.

Japan's Success and Missions

IN an article in the October *Missionary Review* entitled "The Probable Effects of Japan's Success on Missions in Asia," Rev. William Ashmore, D.D., clearly states three things which he believes to be of great importance: (1) The menace of a Greek Church dominance in China is suddenly taken away; (2) the aggressiveness of political Romanism has received a permanent setback; and (3) the popular heathenisms of China and Japan have ceased to be the protégés of the state. The old religions have had their day in

Japan. Just now she is seeking to exploit a new system of ethics for her children without any religious substratum. In this they will certainly fail; and when that becomes manifest the full opportunity will come for the message of the missionary.

Ministry For and By Young People

A CLASS of twenty nurses have recently passed their government examination at Sendai; all of them have requested baptism, and twelve of them I baptized (together with two young men) in Sendai, on the last Sunday in August. These, with twelve more who have requested baptism, are pupils of Mrs. Sumikura, a very zealous believer. Out of about 250 nurses applying for examination, her twenty graduates all passed, although about 100 failed.

At Kisenuma, an outstation of the Sendai field, work was carried on this summer by Iwagami San, a theological student, whose wife, besides four young men, have just been baptized there. The Northeastern Association has just met at the same place. — REV. A. A. BENNETT, D.D., Yokohama.



THE GREEK CATHEDRAL, PORT ARTHUR

AFRICA

Pioneering on the Kwango River

IN accordance with plans which have been entertained for some months, Dr. W. H. Leslie of Banza Manteke, Africa, recently went again to the Kwango region. The February number of the *MAGAZINE* contained an account of his first trip in this direction, stating that because of the unfriendliness of the people he was unable to reach the actual part of the country he wished. We have received a report of the second trip which helps us to appreciate the heroic nature of the undertaking. Thinking that he was an officer of the state, the people in the region east of the English Baptist mission station of Kibokolo, were again very hostile, and the dreadful drunkenness to which the men all seem to be addicted made it almost impossible to reason with them and so counteract this

impression. Especially difficult was it to secure food for the caravan, as the people refused to sell. The country is very mountainous and the climbing of steep ravines, crossing swift rivers and tramping over hot sandy roads under a tropical sun proved arduous indeed.

However, Dr. Leslie was greatly cheered by the hospitable reception accorded him by the Portuguese officer in residence at Kuilu, a town in the borders of the Kwango country, and by his assurance that he would do all in his power to help him secure a desirable location for a station. He told him that the country further east was very hilly and hard to traverse, excessively hot and unhealthy; so the plan of opening work in the district first contemplated may not prove practicable. Careful investigations were to be made, and the clear leadings of Providence sought in any final decisions. The doctor says: "I know some of you are praying much for me and this work. We need it; how utterly weak and insufficient we feel ourselves to be, surrounded by this darkness and death."

THE PHILIPPINE ISLANDS

Some Tours: Converts, Teachers, Pupils

MR. FORSHEE and I made a tour into the extreme southern part of our field on the island of Negros, holding forty-five meetings, baptizing three converts, selling hundreds of books. Our first stop was at Bago, where we were joined by Mr. Lund and held a series of three days' meetings in Visayan, English and Spanish. A large, unfinished church building, begun by the friars and now in the possession of the town, is located here. It is about 200 feet long, 80 feet wide, and the walls are 22 feet high and 3 feet thick, made of brick and cut stone. The town is anxious to give us this building if we will establish an industrial school, combining religious instruction. They are endeavoring to get a sure title to the property and will then offer it to us. We shall then present the matter to the reference committee here and the Board at home. It is a great opportunity. I should have said that the building has cost fifty thousand pesos, or half that many dollars, and that we will be required to roof and floor it and that the people of the town are planning to give us some land near by to help support the school. In Bago we held ten meetings, attended by from fifty to

three hundred persons. Mr. Lund returned by boat to Iloilo and we pushed on to the south. — REV. CHARLES L. MAXFIELD, Bacolod, Negros.

We add a telling word from Mr. Forshee:

We found the large town of Himamaylan utterly abandoned by the Romanists and Aglipayans. It is a wonderful opportunity awaiting our denomination. The Roman Church will not wait always. The fact occasioning the desertion of this field was that the "fathers" were not getting enough to live on and so left. This is quite different from the former days when slow, short payment, meant prompt, long jailing. We have formed the first Baptist association in the Philippine Islands on Negros, having a three days' session. These meetings are to be held semi-annually. For this advance step we praise God.

Mr. Forshee enclosed with his letter the third number of the mission quarterly, the *Pearl of the Orient*, containing an appeal by the reference committee to the friends of the Union. None but those who have studied the field in great detail can realize how deep are the needs of the people for Bible, industrial and high schools and school buildings, of medical men and dispensaries, as well as of a mission press. Every report is an appeal, and every appeal is urgent.

EUROPE

The Story of Philippus

ONE of the notable features of the Baptist World Congress in London was an address by the Russian nobleman, Baron Uixkiull. He related an incident that reminds one vividly of earlier centuries:

A sister came to me, and asked to be received into the Baptist community, as she wished to quit the Greek Orthodox Church. Now until last Easter it was a crime to quit the Orthodox fold. The person doing so was liable to imprisonment or exile, and the same punishment would fall on us if we baptized her. On finding in an interview with the sister that she was truly born from above, I decided to take the risk of baptizing her, but some of our brethren said, "No, Baron, it is too dangerous; leave the matter to us, we will make it!" So they asked the lady to walk in the evening by the seashore, and there would meet her a brother. To him she was to say, "Are you Philippus?" He would answer, "Yes"; and by that she would learn that he was authorized to perform the rite of baptism. But she would never know who had baptized her, and if the police asked questions she could truthfully say, "I heard no name but that of Philippus." That story was a revelation of the reign of terror under which the brave Baptists of Russia have been living. What a picture for an artist — these lonely figures by the Baltic shore, communicating by passwords and signs, with the sea for baptism — the sea that tells no secrets to the czar.

HELPS *for* HOME WORKERS



How She Taught Missions

"YES," she said in response to our question, "I teach missions to my Sunday school boys and girls constantly. Every Sunday I make use of the illustration on the current lesson which is published in *Around the World*. That is the best method of introducing missions regularly which I have seen. It is a great help to me, and interesting to the children. Then, on the first Sunday of each month, I give a portion of the time especially to missions."

"What methods and literature do you use?" we asked.

"Almost invariably I tell some missionary stories," said the young teacher, growing more animated as she continued, "I go to the Rooms and get some book, like 'Little Folks of Other Lands,' and I read the stories until they are perfectly familiar to me, so that I can tell them just as if I had come from one of these other lands. When I can do that, there is no trouble in keeping the children interested."

"Do you ever use pictures?"

"Always, when I can get them. When I show the children pictures, like the Orient Pictures, for instance, to illustrate something I am talking about, the boys will often stand up and eagerly snap their fingers for permission to ask questions."

"Do you take any collections?"

"Of course we do. Every month the children bring their pennies, and we carefully plan about sending the money."

"What kind of literature can you use best to distribute to the children?"

"Stories, always stories," was the quick reply. "Why, everybody likes a story. Children are severe critics. If a paper isn't what they want, they cast it aside, and nothing can induce

them to take it again. Remember that literature for Sunday school classes of boys and girls must not be too deep; it must be made like real life."

"We will try to remember that, if you will answer one more question: How does it happen that you are so enthusiastic about teaching missions in your Sunday school class? We find some teachers who seem to have very little interest in missions."

The teacher was silent for a minute, and then she said,

"My first thought was to say that I did not see how any teacher could help bringing missions before her class; but perhaps if it had not been for one thing I should have been like these other teachers you have spoken of. I was trained up in missionary interest from my childhood. We had a mission band among the children of the Sunday school, and there has never been a break in my interest in missions from that time until today."

If there is any part of this interview which we would like to emphasize it is this last statement of the teacher. Those Sunday school teachers who are teaching missions in their classes now are training up the best supporters of mission work for a generation to come.

Woman's Leader: Mrs. Besant or Jesus Christ?

AT the Baptist World's Congress Mrs. N. M. Waterbury, Home Secretary of our Woman's Baptist Foreign Missionary Society, who was the only woman on the public program, made an address that lifted the Congress not only to its feet in its cheering, but to a fuller appreciation of the worth and dignity of our work. As reported in the *Baptist Times and Freeman*, Mrs. Waterbury, speaking of the effect of missionary work upon the women at home,

made the following telling remarks, which are a strong plea for study class work:

There is nothing, after disease, indigence and a sense of guilt, so fatal to health and the life itself as the want of a proper outlet for active faculties. Broad, uplifting, spiritual work is absolutely necessary. Women will read. Should it be the fashionable papers and novels, or the splendid books on missions? Women will meet for various ends — self-improvement, social pleasure, diversion of various kinds. It is better for the kingdom of God when they meet for missionary study and work than for bridge and whist. Women will follow leaders. Shall it be such leaders as Mrs. Besant, who in London last week held spell-bound a great company of women — Christian women, many of them — as she expatiated on the beauties of Hinduism and the mysteries of Theosophy? The united study of missions among a million women of America is going to make it more and more difficult for such ideas to make advance. It is a strange anomaly that a religion which had been condemned as the only religion that is worse than none at all, that has cursed childhood and crushed womanhood, should have as its high priestess a woman from a Christian land who owed her powers to Christian training. Annie Besant was not married in childhood, widowed and accursed in early girlhood, denied an education, imprisoned in a zenana, or robbed of her womanhood in a Hindu temple. [Hear, hear, and applause.] Women of England and America need to know what they owe to the gospel of Jesus Christ, and a study of heathen lands will help them to understand.

A Little Girl's Beautiful Service

THERE came to one of our District Secretaries the other day \$2.30 from a whole church of 147 members.

The same mail refreshed him by the evidence of a sweet perfume of devotion; it was a letter from a little girl, with \$3.50 for the "missionaries of Jesus." She had earned the money by hard work. This was a dollar more than she gave the previous year. Success means beginning with the boys and girls. Here is a suggestion to those who give this year five dollars or fifty, because they "always have given so much."

The India Block Investment

THE *Missionary Herald* (Congregational) recently gave a suggestive illustration of a business man's investment for missions. It is a practical case of doing business for God:

We present a picture of a business block in Oakland, Cal., which reveals how one man plans to support a missionary abroad. The proceeds he means to devote to the support of his daughter, Miss Lydia Gertrude Barker, at Madura, India. Miss Barker is now in this country on account of sickness in the family, but expects to return soon. The block is appropriately named "India," and we trust it may suggest to others the propriety and satisfaction of making specific investments in behalf of foreign missionary work.

Children may well be encouraged to give for missions the products of a garden plot or a tree cared for by themselves, of an ear of popcorn or a hen — the best one. Then why may not older people make prudent investments for the same work?



Photos by J. E. Ingram

TWO "NATIVES" OF BURMA WHO ARE HOME HELPERS: EMERSON INGRAM (LEFT) AND RICHARD DUDLEY

The Contribution Trebled

MANY self-supporting churches of Burma are also self-propagating, giving generously for Burman and world-wide missions. Mrs. John McGuire of Rangoon writes of a collection for associational missions in a native Burman church. The announcement for the offering was not made clearly, many thinking as a consequence, that it was a collection to help care for the people at the associational gathering. The amount raised was only thirty rupees. On the next Lord's Day the missionary took occasion to make a clear statement of the purpose of the offering. Ninety additional rupees were collected. This incident not simply shows that the Burmans do give generously, as Mrs. McGuire says; but also illustrates the universal need in America, as well as in India, for a clear statement of the purpose of any offering and the definite presentation of the claims of the work. This would result, in many other cases also, in a trebling of the contributions. Offerings, as well as people, perish for lack of knowledge.

Bi-Pocket Collection Envelope

IN the endeavor to emphasize Christian stewardship of money and the culture in the divine art of giving,

many have found very helpful, the duplex-envelope system, the money for current expenses being put in one pocket, and the money for missions in the other. A new and improved form of this envelope, a very convenient and secure one, has been prepared and published by Lyman R. Swett, 69 Richmond St. (Dorchester District), Boston, Mass., who will supply them at a reasonable rate.

An Opportunity for Travelers

THE *Missionary Review of the World* makes a very practical suggestion as to how tourists and travelers may be of great help to the home churches: Let the churches, whose members will be traveling in Europe and Asia during the coming season appoint their members to make an official visitation of the missions connected with their own and other denominations, and report by letter from the field and in person on their return. The travelers will feel special responsibility to look carefully into the work; those on the fields will be brought into closer touch with the workers at home; and the church will be aroused to take keener interest in the work.

We would also remind the traveler of the real service he may be to the missionary by sympathetic fellowship and personal friendship; by attendance at the services and cooperation in the work, and by living a consistent Christian life as a witness for the Master.

PROGRAM: HOME WORKERS FOR FOREIGN MISSIONS

I. THE NEW FORCES ARE OUR REPRESENTATIVES, pp. 434-436.

1. Other Workers Needed:

- (a) To Supply Vacancies, p. 421.
- (b) To Relieve those Overworked, p. 426.
- (c) For Old and New Work on every Field.
2. Some Must Go, pp. 419, 440.
3. The Rest Must Support the Work, pp. 420, 436, 423.

II. PRINCIPLES OF MISSION SERVICE.

1. The Work of Each Christian, p. 419.
2. Debtors to those who Need Help, p. 436.
3. Prompt Obedience and Hearty Loyalty, pp. 439-441.
4. The Secret of Leadership, p. 417.

III. ENCOURAGEMENTS TO SERVICE.

1. The Nature of our Religion, p. 417.
2. Success Inspires, pp. 426-429.
3. Need Challenges, pp. 423-429, 444.
4. Call for Advance, pp. 418, 425, 442.

IV. METHODS IN SERVICE.

1. Monthly Meetings, p. 421.
2. Woman's Work, p. 430.
3. Study Class Work, pp. 438, 439.
4. Teaching Missions, p. 430.
5. Use of Curios, p. 437.
6. Investment of Money, pp. 431, 432, 425, 448.
7. Investment of Prayer, pp. 433, 443.
8. President Roosevelt's Suggestion to me, p. 439.

DECEMBER TOPIC: THE PRESS AND THE WORLD-WIDE GOSPEL.

JANUARY TOPIC: THE MAKING OF NEW CHINA.

PRAYER CYCLE FOR NOVEMBER

MANY have used the Prayer-Cycle pamphlet in family and church worship, finding it helpful in making thanksgivings and petitions more definite and effective. Instead of publishing a new edition in pamphlet form, the MAGAZINE plans to furnish, for a time at least, several topics for special intercession each month.

DAILY TOPICS FOR UNITED PRAYER:

NOTE: The general subject for Sunday, in full face type, gives the theme of the week, the daily topics being subdivisions.

1. The Hague Conference and the nations.
2. The prosperity of our American churches.
3. For missionaries en route, on land and sea.
4. The salvation of our home churches from the deadly sin of indifference and neglect.
5. Burma:
Deliverance from the plague and from sin.
6. The Ko San Ye Movement: wisdom for native leaders.
7. Hensada and Maubin: faithful women alone.
8. Mrs. Harris and any who have been ill.
9. Tavoy: Mrs. Morrow and Mrs. Hancock alone since Mr. Morrow's death.
10. New and returning Burman missionaries, expected to reach Rangoon today: for joy, wisdom and strength (pages 434-6).
11. The first converts and first teacher, Kangyi, at Gagan (page 436).
12. The Home Field of the Union:
The workers in the churches.
13. The Executive Committee and officers of the Union.
14. District, state and associational workers.
15. The "fifty per cent increase" — beginning in our church and with ourselves.
16. The Woman's Societies.
17. Christian stewardship work: Rev. C. A. Cook, Superintendent.
18. American Evangelistic Forward Movement:
Dr. Woelfkin, leader.
19. South India:
The famine stricken and laborers.
20. Men and means for expansion (October MAGAZINE).
21. Over-worked, unrelieved workers.
22. The women of India, including child widows.
23. New and returning missionaries (pages 434-6).
24. The Telugu Mission in Natal.
25. Native preachers and native teachers.
26. Europe:
Vital religion for Lutheran, Roman and Greek.
27. Real freedom for Baptist and Jew.
28. Russia's use of her opportunity.
29. Norway and Sweden: spiritual revival.
30. *Thanksgiving*: especially for new Christian homes in the Orient.

EVERY fear and hope, every sorrow and joy, every temptation and opportunity, every aspiration and vision of service is a call for prayer.

SPECIAL THEMES FOR THANKSGIVING:

Safe voyages thus far; recovery of Mrs. Fisher, Japan; baptisms in Burma, Assam and Japan (pages 426, 428); faithful pastors with the world-vision; churches ready to hear calls for service; special opportunities, for example in Japan and the Philippines; freedom from injury to our work in the Tokyo riots

A MODEL THANKSGIVING

"Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared. The joy of Jehovah is your strength." — Nehemiah 8: 10.

God, the Father, has now "prepared" the bread of life, put it into our hands and said: "Give ye them to eat."

Gratitude for Services a Century Ago

THE London Missionary Society has received a letter from a Christian community in Cape Colony, expressing gratitude to the society for having sent Dr. Vandercamp to preach the gospel to their ancestors in 1805. There are now 10,000 communicants in Cape Colony. With the years, blessings are increasing and likewise we trust the gratitude. It would be well for us to think frequently of the same debt we owe to missionaries of a few centuries earlier. What we are in America is not so much because of what we have done, as what others, foreign missionaries, have done for us. Our condition, then, is a matter not of credit, but of debit.

Inspiration from Facts: An Example

THE reports from the field continually astonish us. At the dedication of a missionary chapel the aged minister began his prayer thus:

Oh, Lord, thou hast chosen to astonish us in this village to the end of our days. With a people who have nothing thou hast created a church building; on this field, where our fathers offered their senseless worship, thou hast built thy temple.

1905 NEW MESSENGERS OF LOVE

The Year's Recruits

Once more the Missionary Union has sent forth its annual reinforcements to the fields abroad. As we saw them before us they appeared like a goodly number, and we thanked God for their courage and devotion. In the minds, however, of those who continually are receiving the urgent calls for help, the dominant thought has been, not of the large number going out, but of the many places still unfilled and of the many over-burdened workers who must turn again to another year of service without the assistance for which they have longed and prayed. There is still urgent need to pray for more laborers to enter the fields, which are "white already to harvest."

The Second Annual Conference

The conference with new appointees and returning missionaries held during the days previous to departure was most uplifting. Words of experience from older missionaries were reassuring; matters of a highly practical nature were discussed; a clearer understanding was gained of what is expected of a missionary and of how he is to meet the problems with which he will so soon be confronted. A pleasant feature of the week was the informal reception tendered at the Clarendon Street Baptist church, September 20.

The Farewell

The farewell service, as usual, was one note of joy throughout. Can any one be more truly happy than he who is conscious of being in harmony with God's purpose concerning his life? Oh, that, indeed, is what makes it possible to say goodbye to all that is dearest in home and country! Nothing less would suffice. God grant that such a consciousness may but deepen with each passing year.



Back Row

Rev. A. J. Weeks, Rev. G. W. Lewis, Rev. J. E. Rhodes, Rev. A. L. Fraser, Miss I. Petterson, W. A. Loops, M.D., Rev. J. H. Hannah.

Middle

Front Row

¶ Just a word of introduction to our recruits; first the Kalamazoo College and Newton Theological Institution, and wife, from Chicago, go to the frontier station of N Rochester Theological Seminary. Rev. and Mrs. J. T. I from Michigan and Miss List from Kansas probably go to land, Ohio, will reinforce the work at Toungoo.

¶ ASSAM has only one new man, but we are glad that a

¶ JAPAN: Rev. C. B. Tenny has the pleasure of not a pleasure. Miss Accock and Miss Petterson will joyfully ex

¶ AFRICA: Rev. and Mrs. Metzger are already at Ikoko been a pastor of experience and will be a helpful additi

¶ SOUTH INDIA is the field of Rev. J. H. Hannah, a gr school work in Madras.

¶ CHINA receives only eight laborers, far less than is ne Seminary, and wife, an experienced nurse, go to East Chi Inland Mission, now return to China. Rev. and Mrs. Geo Seminary. Miss Covert of Kansas goes to Ningpo, and

DEEDS OF THE GOOD NEWS

1905



Border, commencing on the left: Mrs. C. B. Tenny, Rev. J. O. Gotaas, Miss M. C. Covert, Mrs. Latta, Mrs. Metzger, Rev. P. C. Metzger, Rev. J. T. Latta, Mrs. C. G. Lewis, Emilie Bretthauer, M.D., Miss A. A. Acocck.

A. J. Weeks are from Michigan. He is a graduate of his choice of a life work. Walter Rittenhouse, M.D., from Oregon was trained in McMinneville College and been a student at Denison University. Miss Bendelow is a graduate of Denison University and Rochester Theological Seminary. Miss Peck from Cleveland is a graduate of Denison University and Rochester Theological Seminary.

last going to Impur.

rom Rochester, N. Y., anticipates life in Japan with

Henry Reed." Rev. J. O. Gotaas, also on his field, has riskers there.

Miss Preston of New Haven, Conn., goes to assist in

duate of Brown University and Rochester Theological Seminary. Miss Bendelow is a graduate of Denison University and Rochester Theological Seminary. Miss Peck from Cleveland is a graduate of Denison University and Rochester Theological Seminary.

The Sailing

The great ship "Arabic," bound for Liverpool, is astir on Thursday, September 21. A large number of friends have inspected the cosy quarters of our twenty-one missionaries and left their gifts of fruit and flowers. All gather upon the deck somewhat apart from the curious crowd; a photograph is taken of the group; hymns are sung; the senior Secretary reads once more the divine commission of our risen Lord, in the strength of which they go forth upon their great errand; Dr. R. J. Adams of Cambridge commends the outgoing party to God in prayer; another hymn follows and the benediction closes the simple services.

The bright faces and tearless eyes are in contrast to other groups of friends upon the deck whose parting may mean much less, but who, perchance, have not the same inner source of strength. Well may our friends sing:

"Peace, perfect peace, the future all unknown,
Jesus I know, and he is on the throne."

On the Pacific Coast

A similar scene occurred in San Francisco, October 12, when a party of nineteen, including several returning to the field, set their faces toward Japan, China and the Philippine Islands. A great volume of prayer will follow them from many whose hearts were stirred by their earnest words in the series of meetings en route to San Francisco. Just before their departure delightful receptions were given them in Oakland and San Francisco. Others will sail from Seattle, November 5. May God enable us to stand by these who have so bravely gone forth.

The "Arabic" reached Liverpool Friday, September 29. All the party have now sailed from England.

See the reflections of a missionary on furlough, page 419.

Missionaries Returning to the Field June to December, 1905

BURMA: Prof. J. H. Randall, Rev. Walter Bushell, Rev. A. E. Carson and wife, Rev. C. L. Davenport and wife, M.D., Rev. G. R. Dye, Rev. C. B. Antiadel and wife, transferred from Africa, Mrs. W. H. Roberts, Mrs. Ellen H. Cushing, *Mrs. C. H. R. Elwell, *Miss L. B. Hughes, *Miss E. M. Hanna, †Miss M. M. Larsh, †Miss Naomi Garton, M.D., †Miss V. R. Peterson.

ASSAM: Rev. William Pettigrew and wife.

SOUTH INDIA: Rev. A. H. Curtis and wife, Rev. A. Friesen and wife.

SIAM: Mrs. H. Adamsen.

CHINA: Rev. H. A. Kemp and wife, Rev. J. T. Proctor and wife, *Miss Stella Relyea.

JAPAN: Rev. C. B. Tenny, Rev. R. A. Thomson and wife, *Miss Eva L. Rolman, Mrs. E. W. Clement.

AFRICA: Rev. A. L. Bain and wife, Rev. C. H. Harvey.

THE PHILIPPINE ISLANDS: Rev. P. H. J. Lerrigo, M.D., and wife, *Miss Margaret Suman, transferred from Africa.

For new missionaries see the previous two pages.

* Appointed by the Woman's Baptist Foreign Missionary Society.

† Appointed by the Woman's Baptist Foreign Missionary Society of the West.

With Our Representatives

THE courage and chivalry of missions always appeal to the best that is in us. We instinctively realize that those who represent us in the foreign field come nearest to representing Jesus Christ in his sublime sacrifice for the world. What right have we, however, to ask of them or expect from them, as our representatives, any sacrifice that we are not willing to make ourselves? The obligation to evangelize the world rests upon us as well as upon them — equally upon each member of the kingdom of God so far as he has ability and opportunity. If we, then, are not called to go to the foreign field in person, we are called of God and of our own consciences to give the most generous support to those who do go as missionaries of Jesus Christ and his Church.

For the sake of men and the Master and also for the sake of business economy in our investment, we should make the best provision for healthful homes and proper facilities for all branches of the work. To compel a missionary to endanger the life of himself and his family; to cause the crippling of his preaching and teaching;

to make impossible a proper development of medical, industrial and literary lines of service — to necessitate such serious loss all because we do not give sufficient money to provide these needs of the man on the field is certainly both unkind and unbusinesslike.

It is hoped that the churches this coming year will, by a hearty cooperation in providing both the Educational Endowment Fund and in making the net increase of fifty per cent. for the current work, not only bear their equitable share of the Christian's burden in the world's salvation, but will at the same time realize in their own experience the best things that our Father in heaven has to give.

The God with Arms

HENRICH HEINE, about to die, is said to have looked up to "his goddess," Venus di Milo, as if for help, and seemed to hear her say, "I pity you, but I have no arms." To the multitudes who worship similar deities, we have the joy of making known a god who has arms. The living God, Immanuel, our Father, stretches out his hand from heaven to earth to help every living man. To tell of this help to his brother man, he that is human will not refuse to do, and he that is Christian will eagerly, joyously do. "He is nearer to us than breathing, closer than hands or feet."

A PRAYER FOR CHRIST'S SENT-ONES

Gracious Father, who sendest forth messengers of divine salvation, graciously grant, according to thy promise, to guard those journeying on land and sea, to deliver from sickness and weariness, to preserve in persecution and disappointment; to keep in perfect peace with minds stayed on thee. Anoint them with thy Holy Spirit, giving fulness of joy and greatly prospering their work for thee. Raise up for them at home and abroad, according to their great need, faithful and earnest fellow laborers. Grant unto them a rich harvest in their fields, and a blessed reward here and hereafter. For the glory of Jesus Christ, our Lord. Amen.



Help from Curios

IN the report of the Clifton Springs missionary meetings in the *Watchman* this item occurs:

J. Campbell White stirred the hearts of the young people by an impassioned appeal, displaying a prayer-wheel from India, a slave driver's whip from Africa and a fringed belt, the only clothing of an African woman, and saying, "Suppose your father knew no prayers but these, and your mother wore a dress like that, and your brothers and sisters had been driven into slavery by whips like this, what would you do for them?"

This is an illustration of the way concrete objects may emphasize spoken or written words, and we suggest that every young people's society and missionary committee should endeavor to secure a small collection of objects of missionary interest. At first this may not seem very easy to accomplish, but a little time and patient effort will bring unexpected success. For one thing, a few costumes can be prepared. A careful reading of the *MAGAZINE*, *Helping Hand* and *Around the World*, with a study of the Orient Pictures, will soon enable you to dress some boys and girls in Chinese, Japanese, Burmese or Filipino costumes, for missionary recitations. Perhaps you may not get them exactly right. A little daughter of a returned Chinese missionary said of such a costume, "Mamma, is that a little boy or a little girl? It has a boy's cap and a girl's coat." But no matter, it will be near enough to help. Try it again.

Besides, missionaries often bring home a good many curios with them. These are distributed among friends, treated as bric-à-brac for a time, and then put aside. There may be some of these in your own community. Hunt them up and use them in your meetings.

As soon as you begin to get any of these curios, see that there is a suitable place for them in the church building, and be sure to bring them into use whenever anything in the missionary meeting can be illustrated by them, and keep them where the boys and girls that are growing up can become familiar with them. In due time you will have an interesting and helpful collection.

Young People in China

THE sixth national (union) Young People's Convention of China, held in Ningpo May 12-15, was marked by large attendance and enthusiastic purpose.

One of the special features was the presence of the four highest officials of Ningpo both at the Saturday afternoon reception to the delegates and at the evening religious meeting, which they addressed. We quote from the report of Mrs. W. S. Sweet, of our mission at Hangchow, in the *Standard*:

Was not this a wonder of wonders? They urged the people to obey the instructions which had just been read to them from Paul's Epistle to the Romans, chapter twelve, and from the second chapter of the first Epistle of Peter. Evidently their hearts caught something of the warmth and glow of the convention, for they invited all the foreigners to dinner on Monday noon. Eighty or more guests, half of them ladies, were introduced to these officials one by one, and sat down with them to an eight-course Chinese dinner.

Study that Pays

MISSIONARY prayer meetings, conventions and sermons all have their place and power, and do their work; but none of them can do the work of the study class. A man to grow, must master truth for himself,

and have his own personal experience. Baptists, from the earliest times, have emphasized the Christian right of each man thinking for himself, without the domination of priest or presbyter. This right becomes in turn not only a sacred duty, but a necessary action.

Many are not willing to take the time and do the work of genuine study, but would get truth ready-made, as they do a suit of clothes or a book; but buying a book does not give knowledge or culture; nor can you take it like a quinine capsule. The history and philosophy of missions cannot be mastered without personal study any more than any other history and philosophy can. Moral: let every one interested in missions join a study class, or if there is not one in your church, help start one.

Is the Fall Class Ready?

THE new text-book on Africa, "Daybreak in the Dark Continent," and the historical sketch of our Baptist mission on the Congo are now ready, and all orders will be promptly filled. The price of the former, in cloth, is fifty cents, paper, thirty-five; historical sketch, five cents. It is time for study classes to begin the course for the year. That the class may be registered and additional helps supplied, send at once the name of the leader to Literature Department, Box 41, Boston, Mass. For other helps see the advertising pages.

African Bibliography

IN addition to the special reference library on Africa, mentioned on the page opposite the small frontispiece, the following books, commended in the text-book, "Daybreak in the Dark Continent," will be found valuable for missionary libraries. Orders may be placed with the Literature Department. Those marked * are also in Mr. Mott's list of recommended books, those marked ** Mr. Mott regards as among the best books.

GENERAL REFERENCE

(Usually to be found in town or city libraries)

- ** BEACH, HARLAN P. Geography and Atlas of Protestant Missions. 2 vols. \$4.

- BROWN, R. Africa and Its Explorers. 4 vols.
** DENNIS, J. S. Christian Missions and Social Progress. \$5. Vol. 3 in preparation.
JOHNSTON, H. H. Colonization of Africa.

NORTH AFRICA

- ATTERBURY, A. P. Islam in Africa.
BOSSIER, G. Roman Africa.
RUTHERFORD, J., AND GLENNY, E. H. The Gospel in North Africa.
SMITH, G. B. General Gordon.
WATSON, A. P. The American Mission in Egypt.
ZWEMER, S. M. Raymond Lull. First Missionary to the Moslems.

EAST AFRICA

- ASHE, R. P. Chronicles of Uganda.
* BATTERSBY, W. H. Pilkington of Uganda. \$1.50.
DAWSON, E. C. James Hannington, First Bishop of Equatorial Africa.
ELMSLIE, W. A. Among the Wild Ngoni.
** HARRISON, MRS. J. W. Mackay of Uganda. \$1.50.
** JACK, J. W. Daybreak in Livingstonia. \$1.50.
MACDONALD, D. Africana. 2 vols.
MULLINS, J. D. Wonderful Story of Uganda.
MATTHEWS, T. T. Thirty Years in Madagascar.
VIVIAN, H. Abyssinia.

CENTRAL AFRICA

- ARNOT, F. S. Garenganze.
JOHNSON, H. H. British Central Africa.
STANLEY, H. M. How I Found Livingstone.
STANLEY, H. M. In Darkest Africa. 2 vols.
STANLEY, H. M. My Dark Companions and Their Strange Stories.
STANLEY, H. M. Through the Dark Continent. 2 vols.
SCHWEINFURTH, G., and Others. Emin Pasha in Central Africa.
VERNER, S. P. Pioneering in Central Africa.

WEST AFRICA

- BELL, JOHN. A Miracle of Modern Missions.
BENTLEY, W. H. Pioneering on the Congo. 2 vols.
CHATELAIN, H. Folk-tales of Angola.
DIMMITT, R. E. Story of Madeira.
LAPSEY, J. W. Life and Letters of Samuel Norvell.
MCALLISTER, AGNES. A Lone Woman in Africa.
MILUM, J. Thomas Burch Freeman.
* PAGE, J. Samuel Crowther. 75 cents.
PARSONS, ELLEN C. A Life for Africa.
ROBINSON, C. H. Hausa Land.
STONE, R. H. In Africa's Forest and Jungle.
WILSON, J. L. Western Africa.

SOUTH AFRICA

- ** BLAIRIE, W. S. Personal Life of David Livingstone. \$1.50.
BRUCE, MRS. W. K. Story of an African Chief.
BRYCE, J. M. Impressions of South Africa.
CARNEGIE, D. Among the Matabeles.
COILLIARD, F. On the Threshold of Central Africa.
DEANE, D. J. Robert Moffat.
HEPBURN, A. D. Twenty Years in Khama's Country.
LIVINGSTONE, D. Travels and Researches in South Africa.
LIVINGSTONE, D. The Zambesi and Its Tributaries.
LIVINGSTONE, D. Last Journals.
* MACKENZIE, W. D. John Mackenzie, South African Missionary and Statesman. \$2.
* MOFFAT, J. S. Robert and Mary Moffat. \$1.50.
TYLER, J. Forty Years among the Zulus.
WORDSFORD, W. B. The Story of South Africa.

THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

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Editorial

President Roosevelt's Suggestion

Some years ago Theodore Roosevelt said in New York, what he has since been continuing to put in practise, "It is a pleasure to do things that need to be done." What is it that needs to be done in our church, mission-wise? Is it the enlistment of the Sunday school in mission study and giving? Is it a canvass of the membership for the MAGAZINE? Is it special help in making vital and vigorous the monthly concert of prayer? Is it the leading or arousing interest in the study class? Is it helping canvass the church thoroughly for the missionary offering? Or is it my own personal study, intercessory prayer and enlarged giving? The world's workers thank God for opportunity and find joy in "doing the next thing" that needs to be done.

Loyalty to the Mikado and the Christ

One of the secrets of the success of Japan — one of the greatest forces in the army and the entire nation has been the patriotism of the people, their enthusiastic loyalty to the mikado and the empire. The biographers of Na-

poleon never fail to mention that the devotion of his troops to their great leader was one of the strongest elements of his power. We see here but the illustration of the loyalty of the Christian to his Leader and Lord. Every reason for the French and Japanese soldiers' devotion is manifested in the relation of the Christian to Jesus Christ. In him are the most splendid qualities of leadership. In him is the most magnificent manhood and every quality of superb kingship. In him are vested the rights of creation and redemption, and the continued, helpful fellowship of Brother as well as Commander and King. Then, too, he is the only general who has never lost a battle and never will. Napoleon's star waned; the successes of the mikado, in the past, at least, have not been universal; we are assured that the conquests of Jesus Christ are sure and lasting, even complete and eternal.

Needed Change of Emphasis

In his admirable address before the American Baptist Publication Society last May, President Mullins, of the Southern Baptist Theological Seminary,

said that Baptists no longer needed to convince the world of the scripturalness of believers' baptism, but to convince the believer that it is his duty to be baptized. He held truly that, so far as the act of baptism is concerned, the controversy is virtually ended; but because so many make themselves believe that it is a matter of comparative indifference whether they obey the truth or not, it becomes the duty of Baptists to place more emphasis upon the duty of obedience.

The same is true of that other great and even more fundamental commandment, important for Baptists to emphasize: "Go, disciple all the nations."

The Gospel in a Word

The gospel was born in the heart of God—he who is love gave himself. The gospel, then, is synonymous with missions. Jesus Christ became the sent-one, the missionary for our salvation; the Holy Spirit came, sent of the Father and the Son; Jehovah is Immanuel.

As an echo of the divine coming, the gospel word to the world is "Come." Jesus is always inviting. The whole gospel is in that one little word. Even the going, giving, suffering, and serving mean coming close to the Saviour.

Jesus Christ stands at the world's center, as represented in Thorwaldsen's world-renowned figure in the great cathedral in Copenhagen, saying "Come." The great sculptor makes the building full of the ineffable figure of Jesus Christ. He illustrates in this the true idea of the Church, joining with the spirit of God in reechoing the invitation, of Jesus Christ to the world for which he gave his life. Who has a right to withhold the invitation from those to whom it is given? Surely not the messenger! How great is our responsibility! As great as our privilege.

The Gospel "Go"

After one has come to Christ, he goes not from Christ but with Christ. The

coming, the abiding, the going are different phases of Christian life. The first two mean discipleship; and are the necessary cause of the third, which means apostleship. How often the Master uses this word, "go": "Go, work in my vineyard," "Go and do thou likewise" in sacrificial service. How much that little word tells of the spirit of Jesus Christ as he emptied himself of glory, went about doing good, went even to Calvary. How clearly it expresses the spirit and life of the Christian who is his friend and follower.

We feel not simply the compulsion of the command, even the Great Commission, but the impulsion of the new-born principle: the law of love becomes the push of life. Love wings the feet of Christ's followers, making men messengers who bear the Master's message. The word "go" expresses the purpose of God, the spirit of the gospel, the end of the Christian life. Bushnell speaks truly of the "expulsive power of the new affection."

But this new-born love also becomes the propulsive power, the dynamic, in the Christian's soul. His renewed heart, like his Master's, is a fountain of missionary service. The result is a life of power, of manifold fruitfulness, of joyful devotion; it is indeed the life beautiful and glorious, the one that is worth while. This is the missionary life. Is it mine?

Here am I, Send Me!

"Lord, I pray thee have me excused." It is with feelings of surprise and sadness when we realize how many seemingly well qualified young men and women seem to neglect giving serious consideration to the work on the foreign field. The need is an imperative call, but seems dim, foreign to them. They pray with Moses, "Lord, send somebody else." The *Missionary Review of the World* published recently two articles: "An Experiment in Missionary Calls," and "How Some Missionaries are Called." A concrete illustration gives their gist and animus. A mis-

sionary home on furlough was anxious to find two men to return with him to the field. The result was utterly surprising and discouraging. To quote: It is as Christ said it would be in the matter of Christian faith. If men do not believe on the evidence that they have, they would not believe if some one rose from the dead. So in missions, if men do not hear the call with the light already given, they are not likely to hear, even though a missionary needing help or Christ himself came directly to them. The idea of a special call is a good deal of a fallacy. There is no more reason for special revelation of missionary duty than of Christian duty at home. . . . It goes without saying that only those are called to go who have first learned to follow, for the call to service does not precede the summons to enlist. God leads rather than drives his people.

"Where He leads, I will follow." It is true that we are not prepared to serve anywhere until we are willing to serve anywhere. "I will go where you want me to go, dear Lord," means service.

Not as a

"Christian Nation"

It is reported, we do not know how truthfully, that a prominent Hindu who had visited America said to his countrymen when he returned to India, "If you wish to cure your children of any leaning toward Christianity, let them visit America."

Of course this sneer at mission work in India is founded on the assumption that missionaries are sent from America as a Christian nation, instead of from churches of Jesus Christ that seek to obey his commands. Sometimes a similar idea is advanced here at home. Friends of missions say, "A Christian nation like our own owes something to the lands that have not received the blessings of the gospel." On the other hand, opposers of missions say: "Wait till our own country is a little better, before you try to convert the heathen, they will soon find out that we are not so perfect as we might be ourselves."

All these sayings are founded on a false idea of the origin and authority of missions. It is true that if we sought to base our message to the heathen on our purity as a Christian nation, we could proceed no further than to look

around us and hang our heads in shame. It is well for us to remind ourselves frequently that no such idea is found in the New Testament, nor was it ever in the mind of Christ. The Great Commission is not only prophetic, it was and always has been a present command. It was given to a little company of believers when the gospel had made only the mere shadow of a beginning in their own country. Mission work is more than the mere overflow of God's blessing; it is fundamental in the Church of Christ, and his Church will grow corrupt without it. And the power of missions does not spring from a comparison of "Christian" and "heathen" nations, but from the gospel message of repentance and redemption, which is the same at Athens or Atmakur.

The Cost of Men

We frequently hear estimates made of the cost of conversions in various fields. Such comparisons may be helpful in some ways, but they also suggest a mercenary standard, which is not in keeping with the meaning of our Saviour's cross. The spirit of missions is the spirit of sacrifice, that is, of the Christ. The true missionaries have not counted their lives dear unto themselves. They have re-lived the eleventh chapter of Hebrews in their lives of faith and service. The followers of Jesus Christ are to make the best possible use of life's energies, but are not to be disobedient; are to be prudent but not to be behind those who spend millions of dollars and thousands of lives to build railroads and open up markets for our Western trade. When we read of the Japanese hurling themselves against impregnable fortresses and sacrificing lives by the thousands in devotion to their country, are we to count the cost of obedience to Jesus Christ in dollars and even in men? Should business men complain while millions of dollars come to us annually as a commercial result of foreign missions? Some are coming to look upon

gifts for missions as a money-making investment. America certainly should not begrudge the thousands of dollars spent for evangelization; it is so little compared with what we spend for ourselves or what we get in return, not to speak of the immeasurable value of the men saved, of the races and nations renewed and of the Master honored.

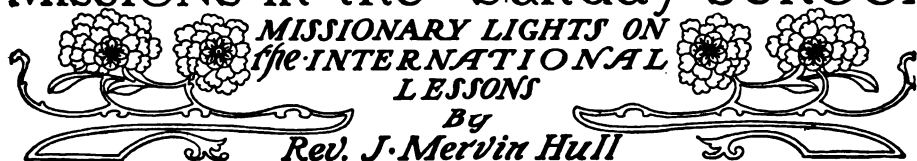
**The Educational
Endowment Fund**

Mr. S. W. Woodward, of Washington, D. C., Chairman of our Educational Endowment Committee, visited Boston October 9, and addressed the Boston Baptist Ministers' Conference. He was heartily received as a layman who has made a great success in his business,

and who also has shown substantial interest in the important movement which is being conducted by his committee. A reception and luncheon was tendered Mr. Woodward at the Parker House, at the time of his visit, the officers of the Missionary Union and about twenty-five laymen being present. While it was not designed that this luncheon should be made an opportunity for raising money, two or three liberal subscriptions were made by friends present.

Other signs of progress are indicated in the raising of the "endowment fund" and it is earnestly hoped that at least another \$100,000 may be secured this year. Friends of this movement were urged to cooperate.

Missions in the Sunday School



THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.

LESSON VII. EZRA 8: 21-32. NOV. 12

Ezra's Journey to Jerusalem

A Freewill Offering

Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. Va. 28.

THE earth is the Lord's, and the fulness thereof"; but one evidence of the high place which man, created in the image of God, holds in the mind of the Creator, is the fact that God asks men to support the work of his kingdom on the grounds of stewardship, responsibility, freewill offering and fellowship. "Give," he says, "not because what you have is mine, but because you are fellow-workers with God; because you are to make disciples

of all nations; because the love of Christ constraineth you."

A good practical illustration to use in the discussion of this point is the fifty per cent. increase asked for the support of our foreign mission work this year. How much would that mean to you, to your church? What per cent. of all your expenditures would it be if you should give one-half more for the Great Commission of Jesus than you did last year? Speaking of our churches as a whole, the word "sacrifice" is not at all appropriate to our gifts for missions, and yet there are many who have sacrificed much in order to give. This shows that one special need is to reach after those who have never stopped to think about the freewill

offering. Whoever secures a new giver has rendered a great service to the kingdom of Christ. If you want to see how some of the native churches on our mission fields have grasped the idea of the freewill offering, read the report of Mr. Harris on page 99 of the Annual Report. It is a very encouraging example.

LESSON VIII. NEH. I: 1-11. NOV. 19

Nehemiah's Prayer

Prayer Meeting Hill

Let thine ear be now attentive, and thine eyes open,
that thou mayest hear the prayer of thy servant. Vs. 6.

ONE spot in Ongole, South India, possesses peculiar interest for those acquainted with the earlier history of the mission. There are no natural features about it particularly attractive. It is a stony eminence overlooking the town, its only vegetation being some scrubby bushes of thorn and prickly pear. From the summit there is an extensive prospect in every direction over the broad surrounding plain, where scores of villages may be counted. A small plot has been enclosed with a wall and some ornamental trees have been planted. But why do we call it "Prayer Meeting Hill," and what are its sacred associations?

In the latter part of 1853 Dr. and Mrs. Jewett and three Telugu Christian helpers were itinerating in that region, preaching the gospel daily in and around Ongole and in the neighboring villages, patiently and lovingly pointing the people to the world's Saviour. On the first day of January, 1854, before the rising of the sun, they went up to the top of this hill, and gazed around over the populous plain, where there was not at that time one follower of Christ. Dr. Jewett opened the Bible and read some passages adapted to strengthen faith and inspire hope. Then they all knelt, and with very full hearts and intense desire prayed for God's blessing on the preaching of the gospel, and especially that a missionary might be sent to Ongole.

This incident is reprinted from the sketch, "Missions in South India (Among the Telugus)," by W. B. Boggs, D.D. Every Baptist ought to send five cents to the Literature Department, Box 41, Boston, Mass., for a copy of this sketch, and read not only how this prayer was remarkably answered, but the whole intensely interesting story of the Telugu Mission. Try it in your class. We are sure all will find it interesting.



THE TOP OF PRAYER MEETING HILL, ONGOLE, SOUTH INDIA, AS IT APPEARED SOME YEARS AGO
The trees were planted by Rev. S. F. Smith, D.D., Rev. H. C. Mabie, D.D., and others

LESSON IX. 1 COR. 10: 23-33. NOV. 26

*Abstinence for the Sake of Others***The Purpose and Its Motive**

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Vs. 33.

STRICTLY speaking, this lesson is a missionary lesson. The passage is often used as a temperance lesson, because the principles in it are so broad that they cover the whole ground of our responsibility for others. But the problem that called forth these principles was a missionary problem; it was a question which had to do with the conduct of believers who had just been converted from idolatry, and on most of our mission fields there is not a more vital portion of Scripture than the one used for this lesson. In some instances this identical question of the disposition of food offered to idols has to be considered, but there are others much more perplexing and far reaching. Take, for one instance, the problem of caste in India. Christianity cannot recognize the foolish, cruel and degrading laws of caste, but — how shall our missionaries deal with it? There it is, woven into the fiber of social classes for centuries. It is a question that is going to be more vital to our mission work in South India in the future than it has been in the past, because our work, which began among the lowest, now begins to reach the higher castes. Pray for our missionaries that they may have the wisdom and tact to deal with this problem to the profit of many, that they may be saved. And

when we read in the MAGAZINE that after baptism members of different castes sat down at the Lord's table together, let us try to realize what a great missionary problem is being solved.

LESSON X. NEH. 4: 7-20. DEC. 3

*Nehemiah Rebuilds the Walls of Jerusalem.***Mrs. Ingalls and the Dacoits**

I even set the people with their swords, their spears and their bows, and said, Be ye not afraid of them; remember the Lord, which is great and terrible. Vs. 12, 13.



THIS is one of the most inspiring lessons of the quarter. The qualities of devotion, tact, courage and splendid leadership displayed by Nehemiah compel the admiration of all. Our missionary history contains many instances of such development of character and leadership, perhaps none of them more striking than that of Mrs. Marilla Ingalls, so long our missionary in the remote jungle village of

Thonze, Burma. It has been said that she made a theological seminary of a banyan tree near her house, where she posted texts of Scripture. She was equally successful in winning little children and Buddhist priests. When dacoits were murdering Karens and pillaging their homes, Mrs. Ingalls organized the Karens, armed them, drilled them, and taught them to remember the Lord and fight for their families and homes. Dr. Barbour says: "The dacoits offered 10,000 rupees for the head of Mrs. Ingalls. All who know her will agree that the price was quite too small."

PERSONAL & OTHER NOTES

Births:

To Rev. and Mrs. H. E. Dudley, Myingyan, Burma, August 27, a daughter, Emma Louise.

To Rev. and Mrs. W. H. Millard, Hangchow, China, on June 2, a daughter, Ruth Cadbury.

To Rev. G. A. Huntley, M.D., and wife, Hanyang, China, June 6, a daughter, Gladys Emmie Christine, at Kuling.

§ REV. C. E. BOUSFIELD, of the Shaohsing, East China Mission, is supplying the church at Lebanon, Me., during his furlough.

§ REV. AND MRS. A. L. BAIN report their safe arrival at Kifwa, Africa. As they are familiar with the language they are able to commence active service at once.

§ REV. AND MRS. P. C. METZGER had a safe trip to the Congo, and when last heard from were at Leopoldville, awaiting a steamer to take them up the river to Ikoko. Both were in excellent health.

§ GOOD NEWS! In the recent riots in Tokyo no Baptist work or workers suffered serious injury, except in the omission of meetings. Duncan Academy has opened with a slightly increased attendance.

§ THE work among the Mikirs of Assam has been carried on amid many difficulties for a number of years. The light seems to be breaking now. Mr. Carvell writes of thirteen baptisms thus far this year, and that the Christians are about to organize their own church and erect a substantial chapel for worship.

§ THE reference committee of South India re-confirm their recommendation of the location of a single ladies' bungalow at

Kavali, and express their decision that the Old Fort Bungalow, Ongole, is not worth repairing. These two resolutions are simply illustrations of the innumerable needs of buildings on our mission fields.

§ THE resolutions passed by the Baptist union conference in Shanghai expressed a strong conviction of the need of well equipped hospitals and the importance of the Baptists in America realizing this need.

§ REV. S. B. PARTRIDGE of Swatow, South China, is engaged during the hot season in trying to keep comfortable at home, in keeping the building work going on the new hillside, and in making necessary repairs on the schoolhouses.

§ MRS. G. E. WHITMAN of Kiaying, South China, writes: "We are so enjoying our new home outside the city, and are not taking a vacation this summer." Since Mr. and Mrs. Whitman went to China, fifteen years ago, they have lived in "shops," hence the change is doubly appreciated.

§ REV. W. E. BOGGS writes from Coonoor, South India, of his gratitude for the opportunity of taking his boy to Kodaikanal for the favorable climate and excellent school, whose system of education is decidedly American. His eldest daughter Lillian, also, was sent to the same school the middle of June.

§ MRS. J. E. CASE, who now has the oversight of the Burman work at Henzada, has been at Rangoon, enjoying a brief respite from her heavy cares. Conditions at Henzada afford an illustration of the great need for reenforcements. The Burman and Karen missions are both left wholly to the care of women, in the enforced absence of Dr. Cummings and Mr. Gilmore.

§ THE worker dies, the work goes on. This autumn twenty-six new recruits are going out from England to the China Inland Mission, founded by the late J. Hudson Taylor.

§ GOOD news of baptisms still comes from Impur, Assam, the number for the year having reached 120 by August 10. Others from five different villages are reported as ready for baptism.

§ MORE than 800 workers of different denominations, representing Japan, Korea, China, India, the Philippine Islands and America were at the summer gathering of missionaries at Karuizawa, Japan.

§ REV. L. E. HICKS, Ph.D., has been chosen principal of Rangoon Baptist College to succeed Dr. Cushing. In view of his age it is understood that he will be relieved by the appointment of a successor three years hence.

§ THE Foreign Missions Industrial Association, 105 East 22d St., New York City, would be glad to correspond with missionaries engaged in any line of industrial work, or any people who are selling articles made in mission lands, for the benefit of missions.

§ REV. GEORGE H. BROCK of Kanigiri, South India, has written the story of Yerraguntla Pariah, the first convert among the Madigas in the Telugu field, for the August number of the *Baptist Missionary Review* of India. It is reassuring to one's faith to read of the marvelous way in which this seeker after truth was led into the light and of his great work as a preacher in after years.

§ In the report of the government commission appointed to investigate the condition of the natives in South Africa there are some passages which strongly commend the work of Christian education. A marked improvement in family life, morals, intellectual capacity and attitude toward manual labor, is attributed very largely to systematic Christian training; and the commission recommends that the government continue to aid in such work, particularly the schools which devote special attention to industrial training.

§ WE extend sincere sympathy to Mrs. Walter C. Mason of Assam in the great loss which she has sustained in the death of her mother, Mrs. Stephen Smith of New York. The cause of world-wide missions, also, loses one of its most sympathetic and loyal supporters.

§ THE force of workers at Kinhwa, East China Mission, has been increased this past summer by the addition of two new evangelists, who are recent graduates from the seminary at Shaohsing, and are highly commended as faithful men and efficient workers.

§ WE wish to express our gratitude to friends, who, during the past several months, have returned MAGAZINES to the office, to prevent the exhaustion of our stock. We are now printing regularly 25,000 copies monthly, and plan to increase the supply to meet the demand.

§ THE friends of mission work at home and abroad are interested in the Christian Stewardship campaign conducted under the superintendence of Rev. Charles A. Cook, who, during the fall, is attending associations and conventions from Maine to Colorado. The prayers of God's stewards and their sympathetic interest may well attend him.

§ REV. AND MRS. E. N. HARRIS of Shwe-gyin, Burma, have been called upon to part with their little baby girl. It was a peculiarly sad circumstance that Mrs. Harris herself was ill at the same time and had been sent by the doctor to Singapore. Our sincere sympathy is extended to our brother and sister in this trial, which is the heavier, coming so close to the death of the mother of Mr. Harris.

§ PRESIDENT FRANCIS E. CLARK, although unable to be present at the Christian Endeavor Convention, sent an address which set high ideals, presenting four definite goals of work:

A million new members; a million brought to church, prayer meeting or Sunday school; a million young people brought into church membership; and a million dollars for missions given through the denominational boards.

Evangelism abroad was one of the leading topics.

The Literature of Missions

NEW BOOKS

JAPAN TODAY. By James A. B. Scherer, Ph.D., LL.D., President of Newbury College. J. F. Lippincott Company. Price, cloth, \$1.50 net.

YOUNG JAPAN: The Story of the Japanese People and Especially of Their Educational Development. By James A. B. Scherer, Ph.D., LL.D., President of Newbury College. J. F. Lippincott Company. Price, cloth, \$1.50 net.

Each of these books, while complete in itself, is designed as a companion of the other. In the former, the author purposed to give "a random portfolio of views," which are clear life-studies on the everyday conditions in Japan. The latter volume gives a unified story of the nation in the "simplest possible manner"; whose remarkable educational progress is presented in three books, treating of the development by periods: (1) Early Culture; (2) Adolescence; (3) Modern School Days. The chapters are clear and strong.

"Japan Today" gives, in eleven bright chapters, vivid presentation of both the character and characteristics of the people — special features of religion, life, language and history.

Each is a volume of over 300 pages, well printed, and profusely illustrated with beautiful reproductions of photographs.

ALL ABOUT JAPAN: Stories of Sunrise Land told for Little Folks. By Belle M. Brain. The Fleming H. Revell Company. 1905. 239 pages, with many illustrations. Price, cloth, 75 cents net.

This book is true to its name and purpose, treating of the land and people — especially the little folks — in old and new Japan, with an interesting story of the opening of the land, coming of the missionaries, the work of Neesima, modern education, the war with China, and to bring it up to date, even the war with Russia. These are told in story form, almost kaleidoscopic variety and vividness, and with the earnest purpose to interest boys and girls in Japan, to help them to see the land and people and work, that they may have a share in Christ's work for the Sunrise Kingdom.

"JAPAN of Yesterday" is the title of a finely illustrated article by Charles T. Clark in the *Service* for October. It will prove of help in the study of Japan.

KING LEOPOLD'S SOLILOQUY. By Mark Twain. The P. R. Warren Company, Boston. Price 25 cts.

We have long been too familiar with the frightful crimes committed by the officials of the Congo Free State, which endanger not only the continued prosecution of missionary work, but the very existence of the native population. The enormities sanctioned by King Leopold, absolute sovereign in fact as in name, have not yet laid hold of the public mind, in spite of many and persistent efforts to bring to light their terrible character. We therefore hail with great satisfaction this powerful little book from the pen of our great American master of trenchant humor and withering irony. In it the king, while ostensibly defending his course, is made to disclose the frightful infamies perpetrated upon the victims of his greed. We commend the book to all our readers and hope for it the widest circulation.

REV. C. B. ANTISDEL, formerly of our African Mission, has an article in the August number of *Service*, giving vivid pictures of "King Leopold's Rule in Africa."

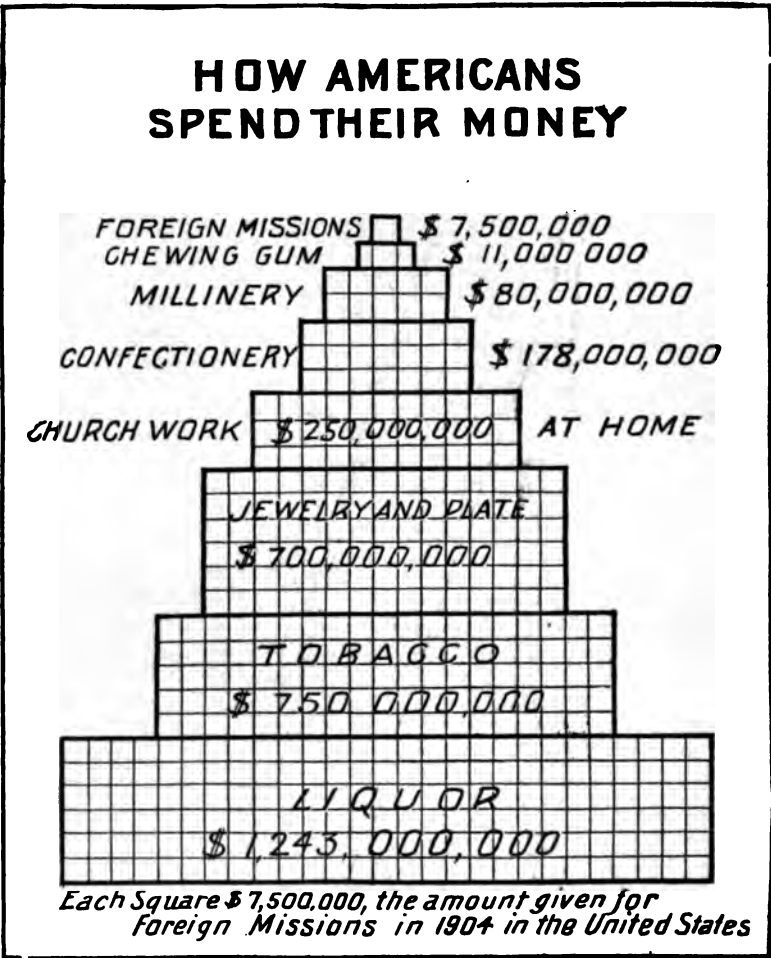
HARPER'S MAGAZINE for October publishes the third of a series of articles on the "New Slave-Trade," by H. W. Nevins. It is certainly well to have every possible clear light of truth thrown upon the terrible darkness of the African atrocities.

AFRICA WAITING: OR THE PROBLEM OF AFRICA'S EVANGELIZATION. By Douglas M. Thornton. Student Volunteer Movement for Foreign Missions. 1903.

An earlier book on the subject for the young people's study for this year; the new book is "Daybreak in the Dark Continent."

THE recent revival, which has been spreading throughout the world, has increased the demand for a good, religious monthly, that could be put into the hands of all the members of the church, at a reasonable cost. To meet this demand, the *Watchword and Truth* has arranged an attractive series of special offers, as advertised in this issue.

FINANCIAL



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CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within.....months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN SEPTEMBER, 1905

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

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Newton "a friend," a thank offering . . .	25 00
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Fitchburg, 1st C. E., \$5 is for Y. M. C. A. work in Japan, c. S. W. Hamblen & \$5 for work in Phil. . .	\$10 00
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Hyde Park S. S.	10 00
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Locke 1 00
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Impur sta. 25 00
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Huntley, due Oct. 12
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Mem'l ch. 5 50
Richmond Hill C. E.,
for Tura sta. 6 25
Hamilton, E. A. Flet-
cher 5 00

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ble School \$19 29
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S. Himes, t. s. Ya-
chow sta. 20 00

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S." 90 00

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Impur sta. 6 25
Troy, Edward Carter,
Jr. 2 00

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Bethel ch. 1 50
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Salamanca Y. P. 1 00

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igiri sta., c. G. H.
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P., for Loikaw sta. 12 50

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workers 105 00

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Hall's class, for n. p.,
c. A. H. Henderson 6 25

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Newbold, Westville ch. 5 25
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for Jaro 10 00

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School, for Yachow 7 50
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Upland B. U., for Ya-
chow 10 00

Chinese, 1st ch. 4 00
Manstawn ch. 4 00
Richmond C. E. 1 00

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Olive ch.	50
Spring Hill ch.	2 00
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Trace Fork ch.	6 00
Union ch.	1 00
West Hamlin ch.	1 25
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Mt. Olive ch.	2 47
Triplet ch.	42 86
Churches of Harmony Asso.	

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Alderson ch.	6 11
Ansted ch.	7 50
Antioch ch.	63
Beulah ch.	8 00
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Vaughan ch.	2 50
Dents Run ch.	6 50
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Mt. Zion ch.	1 50
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Churches of Mt. Pisgah Asso.	28 36
Parkersburg, 1st ch.	143 70
Churches of Raleigh Asso.	64 77
Bright Prospect ch.	3 78
Coll. Rock Castle Asso.	12 10
Pine Grove ch.	3 00
Poca ch.	10 00
Churches of Teays Valley Asso.	60 00
Beulah Fork ch.	50
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Gragston ch.	1 00
Greenbrier ch.	1 00
Big Lynn ch.	1 00
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Pleasant ch.	1 00
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Twelve Pole Valley ch.	1 00
Wayne ch.	5 75
Coll. Twelve Pole Asso.	6 05
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Harmony Grove ch.	5 82
Heppzbah ch.	1 00
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DELAWARE, \$24 13

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Delaware Ave. Bible School, add'l	8 63

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Delaware Asso. Woman's Circles	\$15 00
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Racine, sisters	10 00
Darlington ch.	7 75
Dodgeville, 1st ch.	7 30
Monticello ch.	6 00
Delavan, 1st ch.	156 45
Green Bay, 1st ch.	6 17
River Falls B. U., for miss'y, Phil.	4 25
Pewaukee, Wom. Cem-becke	5 00
N. Greenfield, 1st ch.	9 14
Marquette, Sw. S. S.	11 00
Ladysmith ch.	8 05
Ladysmith S. S.	1 00
Ingram S. S.	1 70
Franksville W. S. for orphans, c. P. Frederickson, Africa	4 00

MICHIGAN, \$117 57

Redford ch.	\$3 50
Redford S. S.	2 50
Grass Lake Miss. S. S., t. s. wk. of A. J. Weeks	3 37
Grand Rapids, Mary M. Holmes	2 00
Clark's Lake ch., t. s. n. p. at Kiating	10 00
Benton Harbor Miss. Soc.	4 00
Grand Rapids, Scribner St. K. D., t. s. wk. of Fred Merri-field	25 00
Millersburg ch.	50
Curtis ch.	50
Harrisville, Calvary ch.	43
Detroit, Ferry Ave. ch.	15 00
Detroit, 1st ch.	27 00
Englishville ch.	4 87
Middleville B. U.	1 25
Grand Rapids, a friend Harbor Beach ch.	1 00
Fort Austin B. U.	1 00
Union City ch.	4 00
Union City S. S.	1 00
S. Ludington Sw. ch.	5 00
Holton, 1st ch.	3 15

ILLINOIS, \$592 45

Belvidere S. S., class of Charlotte M. Lawrence, for girl widows in India	\$1 20
Chicago, Chas. F. Brandenberger	20 00
Chicago, Messiah ch., t. s. n. p. at Kiating	15 00
Earlville, R. B. Cain, t. sal. S. E. Samuelson	60 00
E. St. Louis, 1st ch.	90 00

[illegible]

NEBRASKA, \$466 71

Norfolk, Mrs. E. F. Stear	\$5 00
Lawrence, Mrs. N. P. Scott	10 00
Tekamah ch.	69 28
Herman S. S.	2 25
Omaha, Grace ch.	60 00
Omaha, Mr. & Mrs. A. F. Green	10 00
Carroll ch.	11 38
Ponca B. U., for student in school, Ningpo, China, c. E. E. Jones	2 00
Wayne, E. E. Duley	3 50
Bluff Center ch.	2 30
Union Ridge ch.	1 00
La Ciede S. S.	2 50
Sumner ch.	50
Grand Island ch.	50 00
Broken Bow ch.	9 00
Friend ch.	23 00
Lincoln, 1st ch.	1 25
Oakland, H. Johnson, for educating a child, Bharno, Burma	10 00
Valley, 1st ch.	15 00
Estina, Ladies' Aid Soc.	5 00
Stromsburg, Sw. Y. L. Miss. Circle, for Dr. East, Haka	20 00
Lincoln, Mr. & Mrs. J. W. Cushman, Mr. & Mrs. F. C. Naples	30 00

KANSAS, \$625 21

Hutchinson, P. C. Branch	\$8 00
Hutchinson, A. Umstott	10 00
Plano ch.	40 00
Larned ch.	18 50
St. John ch.	11 20
Peabody, J. W. Tavenner, to share Japan	6 25
Medicine Lodge ch.	113 39
Grenola ch.	4 60
Moline ch.	2 09
Mt. Orum S. S., for Ongole John, c. A. E. Dessa	10 00
Cato ch.	1 75
Liberty ch.	2 25
Smith Center ch.	6 50
Dover ch.	8 00
Mission Point S. S.	1 00
Fairview ch.	1 50
Lawrence S. S.	15 00
Olathe, C. G. Howell	5 00
Mt. Olivet ch.	5 00
Moran ch.	6 90
Kingman ch.	1 25
Ninnescah ch.	10 00
Mound Valley ch.	5 00
Labette, John Richardson, for Sandoway, c. Rev. J. C. Richardson	5 00
Pleasant View ch.	1 70
Coffeyville ch.	40 00
Chanute ch.	17 80
Chanute S. S.	5 00
Chanute Y. P. S.	1 05
Weir City, 1st ch.	8 00
Weir City, Calvary ch., to constitute W. H. Leyburn H. L. M.	50 00
Dighton ch.	10 50
New Hope ch.	2 00
Meade ch.	10 00
Plains ch.	3 00
Lakin ch.	1 25
Down ch.	3 18
Down S. S.	6 19
Cheyenne ch.	2 00
Woodston ch.	2 50

West Union ch.	\$1 00
Lucas ch.	1 20
El Dorado ch.	5 00
Fairview ch.	8 00
Fairview S. S.	1 00
Hackney ch.	6 00
Pleasant View ch.	30 00
Wichita, West Side ch.	27 21
Wichita, West Side S. S.	2 14
Wichita, West Side Y. P. S.	2 00
Augusta ch.	19 90
Augusta S. S.	1 77
Augusta Y. P. S.	2 20
Latham ch.	33 48
Palmyra ch.	8 00
Central ch.	5 61
Pleasant Vale ch.	2 35
Little Walnut ch.	2 00
Prairie Ridge ch.	1 00

MONTANA, \$27 00

Hamilton ch.	\$5 00
Helena ch.	22 00

COLORADO, \$205 70

Grand Junction, Pear Park ch.	\$14 00
Palisade ch.	15 75
Husted ch.	6 50
Denver, Judson ch.	36 00
Rocky Ford ch.	91 65
Rocky Ford S. S.	3 80
Rocky Ford Y. P. S.	25 00
All to constitute J. N. Kinsie & I. N. Hale, H. L. M.	
Le Veta ch.	13 00

IDAHO, \$11 00

Emmett, B. F. Mussy	\$7 50
Caldwell, C. W. Stalker	3 50

UTAH, \$10 00

Ogden, Y. P. State Convention, for Dr. East's hospital	\$10 00
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WASHINGTON, \$91 21

Davenport B. U., for Podili sta.	\$6 25
Deep Creek, John A. Kees	6 00
Bellingham, 1st ch.	39 81
Aberdeen ch.	1 00
Centralia ch.	12 50
Chehalis ch.	2 40
Pe Ell S. S.	25
Badger, Sw. ch.	50
Ballard, Sw. ch.	10 00
Preston, Busy Bees	12 50

OREGON, \$66 50

Oregon City, 1st C. E., t. s. C. W. Briggs, Jaro.	\$25 00
Bethany, 1st ch., C. E., for Jaro sta.	17 50
Moro ch.	1 50
Merlin ch.	10 00
Portland, Sw. ch.	4 00
Portland, 1st ch.	8 50

CALIFORNIA, \$174 74

Petaluma, Ivah M. Osborne, in memory of her daughter, for wk. of the Gospel	\$10 00
Ship, c. Capt. Bickel	15 00
Oak Park ch.	
Berkeley, 1st B. U., for sta. plan	35 00

Clovis ch.	\$11 50
Madera ch.	6 17
Malaga ch.	3 20
Los Angeles, Temple ch., C. C. Boynton	10 00
Los Angeles, East ch.	28 50
Pomona B. U., for n. p. Kondiah	12 50
Pomona S. S.	15 00
Banning B. U.	1 60
Corona ch.	6 27
Santa Paula ch.	10 00
Julian ch.	8 00
Julian S. S.	2 00

NOVA SCOTIA, \$5 00

Clark's Harbor, L. M. Colquhoun, for famine relief, c. W. T. Elmore	\$5 00
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MISCELLANEOUS, \$1 500 00

German chs. of N. A.	\$1 500 00
Total	\$14 097 59

LEGACIES

Elisabethtown, N. Y., Estate	
O. J. Durand	\$1 64
Janessville, Wis., Est.	
James B. Crosby	1 257 54
Oakland, Neb., Est.	
Maria C. Erickson	200 00
Zumbra Heights, Minn.	
Mrs. Sarah P. Butler	500 00
	1 959 18

Donations and legacies from April 1, 1905, to September 1, 1905	\$16 056 77
	72 904 62

Donations and legacies from April 1, 1905, to October 1, 1905	\$88 961 39
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DONATIONS RECEIVED TO OCTOBER 1, 1905

Maine	\$784 96
New Hampshire	544 28
Vermont	316 41
Massachusetts	4 915 22
Rhode Island	1 794 33
Connecticut	1 794 33
New York	12 833 63
New Jersey	3 940 25
Pennsylvania	10 208 27
Virginia	92 23
West Virginia	1 560 47
Maryland	13 05
Delaware	37 48
District of Columbia	289 13
N. Carolina	5 00
Alabama	15 00
Kentucky	1 10
Tennessee	5 00
Louisiana	23 71
Indian Territory	113 68
Oklahoma	204 43
Wisconsin	1 113 85
Michigan	1 994 23
Illinois	3 489 94
Indiana	2 125 41

Ohio	\$3 739 04
Minnesota	1 228 83
Iowa	2 269 81
Missouri	691 96
North Dakota	12 75
South Dakota	162 68
Nebraska	1 686 15
Kansas	1 781 82
Montana	42 85
Colorado	622 07
New Mexico	30 00
Idaho	118 24
Utah	15 00
Nevada	1 50
Arizona	60 71
Washington	593 03
Oregon	336 84
California	2 385 78
Nova Scotia	5 00
Ontario	156 00
Canada	5 00
Denmark	300 00
Scotland	1 000 00
India	10 00
Africa	10 00
Miscellaneous	1 813 75

\$66 252 72

LEGACIES RECEIVED TO
OCTOBER 1, 1905

Vermont	\$300 00
Massachusetts	6 933 81
Rhode Island	28 12
New York	7 635 87
New Jersey	500 00
Pennsylvania	1 250 00
Ohio	3 333 33
Illinois	100 00
Minnesota	1 120 00
Wisconsin	1 257 54
Missouri	100 00
Nebraska	200 00

\$22 758 67

Less amount received
from Michigan

\$22 708 67

DONATIONS RECEIVED FOR
LAND AND BUILDINGS FOR
EURASIAN SCHOOL, MAN-
DALAY, BY REV. C. L. DAV-
ENPORT

RHODE ISLAND

E. Providence, Second ch.	\$7 25
E. Greenwich, Mrs. Deacon Crandall	2 00

NEW YORK

Mansfield, 1st ch., A. A. Fish	\$1 00
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MICHIGAN

Wayne, a friend	\$0 10
Detroit, Immanuel ch.	3 00
Detroit, Clinton Ave. ch.	4 00
Pontiac, 1st ch.	10 70
Lapeer, 1st ch.	2 00
Saginaw, 1st ch., Mr. & Mrs. R. C. Roys	3 00
Vassar, 1st ch.	2 60
Bay City, 1st ch.	20
South Bay City, So. ch.	6 10
Oxford, 1st ch.	5 25
Ann Arbor, 1st ch.	2 00
Chelsea, 1st ch.	65
Jackson, 1st ch.	1 00
Jackson, Mem'l ch.	1 00
Jackson, Ganson St. ch.	1 50
Hudson, 1st ch.	1 70

Coldwater, 1st ch.	\$3 00
Sturgis, 1st ch.	1 50
Saginaw, 1st ch., A. C. White	15 00
Saginaw, 1st ch., Su- san Liddell	1 00

ILLINOIS

Danville, 1st ch.	\$0 20
Chicago, Normal Park ch., Mr. Bishop	1 00
Brimfield, Union Serv- ice	8 15
Reynolds, Prof. & Mrs. Pettit	1 50
Reynolds, Union serv- ice	3 90

INDIANA

Ft. Wayne, 1st ch.	\$32 00
Muncie, 1st ch.	25
Muncie, 1st ch., Henry W. Warner	10 00
Elwood, 1st ch.	1 90
Elwood, 1st ch., Mrs. R. Jones	1 00
Elwood, 1st ch., Mrs. J. R. Jones	1 00
Elwood, 1st ch., Mr. & Mrs. B. Jones	2 00
Elwood, 1st ch., Rev. J. H. Julian	1 00
Anderson, 1st ch.	4 11
Indianapolis, College Ave. ch.	25
Indianapolis, 1st ch., Miss McCarty	10 00
Indianapolis, 1st ch., Margaret Day	5 00
Indianapolis, 1st ch., a friend	5 00
Indianapolis, 1st ch., N. Vernon, 1st ch.	33 74
Madison, 1st ch.	75
Westport, Rose Spear.	4 65
Seymour, 1st ch. Mr. Carlson	2 00
Seymour, 1st ch., F. H. Hadley	5 00
Seymour, 1st ch., Jay C. Smith	25 00
Seymour, 1st ch., T. J. Stanfield	1 00
Seymour, 1st ch.	5 35
Bedford, 1st ch.	2 10
Bloomington, 1st ch.	3 85
Vincennes, 1st ch.	4 00
Princeton, 1st ch.	3 30
Evansville, Calvary ch., Mrs. Laura W. Hub- bard	2 10
Evansville, 1st ch.	5 00
Valparaiso, 1st ch., E. Pinney	3 75
Valparaiso, 1st ch., Mrs. C. Wilson	1 00
Valparaiso, 1st ch., Geo. Wade	5 00
Valparaiso, 1st ch., W. L. Reading	2 00
Valparaiso, 1st ch.	1 00
Fort Wayne, Union service	75
Madison, 1st ch.	16 37
	5 25

OHIO

Troy, 1st ch., J. C. Robbins	\$1 00
Dayton, Central ch., Jas. M. Taggart	3 00
Mansfield, 1st ch., Mrs. A. E. Dakan	5 00

IOWA

Des Moines, Calvary ch.	\$1 50
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Des Moines, Forest Ave. ch.	\$5 30
Des Moines, Miss Ger- trude Williams	2 00
Ames, 1st ch.	85
Ames, 1st ch., Mrs. Mellor	1 00
Ames, 1st ch., Capt. K. W. Brown	1 00
Ames, 1st ch., Mrs. K. W. Brown	1 00
Ames, 1st ch., Lida Brown	50
Boone, 1st ch.	3 90
Jefferson, 1st ch.	7 60
Denison, 1st ch.	20 68
Cherokee, 1st ch.	2 00
Storm Lake, 1st ch.	1 00
Webster City, 1st ch.	2 00
Harlan, Danish ch.	1 00
Dow City, 1st ch.	1 05
Council Bluffs, 1st ch.	5 50
Council Bluffs, Second Presb. ch.	3 50
Council Bluffs, First Presb. ch.	4 70

NEBRASKA

Palmyra, 1st ch.	\$7 20
Lincoln, 1st ch.	5 25
Lincoln, E. Lincoln ch.	5 00
Omaha, Calvary ch.	5 25
Palestina ch., near St. Edwards, A. A. Rolf	25 00

KANSAS

Topeka, 1st ch.	\$1 25
Topeka, Sw. ch.	3 16
Emporia, 1st ch.	3 99
Emporia, 1st ch., C. G. West	1 00
Emporia, 1st ch., Leila West	25
Emporia, 1st ch., Donald West	25
Emporia, 1st ch., Mrs. A. R. Holmes	5 00
Wichita, 1st ch.	26 33
Wichita, West Side ch.	5 45
Winfield, 1st ch.	8 80
Arkansas City, 1st ch.	4 00
Hutchinson, 1st Ave. ch.	6 40
Pueblo, 1st ch.	18 75
Pueblo, Pilgrim ch.	30
Pueblo, Mesa ch.	4 00
Colorado Springs, 1st ch.	7 75
Colorado Springs, 1st ch.	3 25
Colorado Springs, 1st ch., Mrs. L. Holde- man	2 50
Denver, Broadway ch.	11 74
Denver, First ch. mass meeting	1 20
Denver, Beth Eden ch.	13 90
Boulder, 1st ch.	4 25
Fort Collins, 1st ch.	7 25

UTAH

Salt Lake City, 1st ch.	\$8 05
Salt Lake City, East Side ch.	17 80
Salt Lake City, East Side C. E.	5 05
A friend	5 00

Total	\$601 22
Less amount reported in July and included in the above	20 90

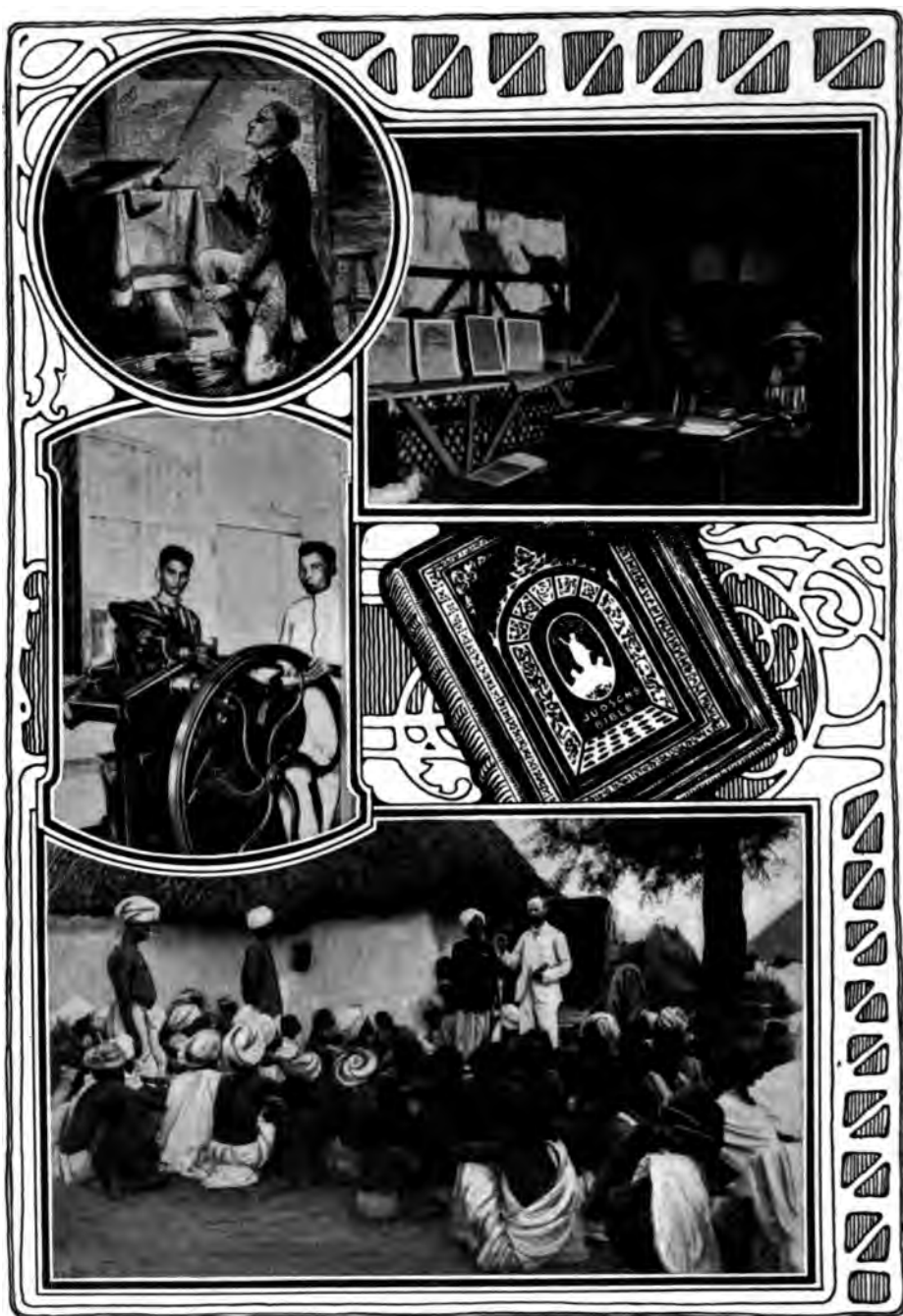
Previously reported ..	\$580 32
	1 968 41
	\$2 548 73



The star, with the
angels, heralded the
dawn. The Light brought healing for
the sin-sick world. The horizon has
widened with the centuries; and the whole earth pays
joyous tribute, in the gladness of each Christmastide.

✠ How can we best show our joy for the birth of Jesus
Christ? The Wise Men of the East brought princely presents.
Can we of the West do less? What can please him more
than our making birthday gifts to him for "his little ones,"
who are still in darkness. He loved them. He died to
save them. What can *we* do? When the true child
of God loves with his love, giving for missions will cause
gladdest Christmas joy. Would not a splendid celebra-
tion be a special Christmas offering
from each church to
ensure its share of
the fifty per cent.
increase for the
regular work of the
Missionary Union?





THE PRESS AND THE WORLD-WIDE GOSPEL

1. Judson as the Last Leaf of the Bible was Translated. 2. Rev. and Mrs. W. C. Mason Selling Literature at Nisangram, Assam. 3. Mission Press and Tagalog Printers, Jaro, P. I. 4. Rev. G. H. Brock Reading and Preaching the Word beside the Village School House, Kanigiri, South India.

THE
BAPTIST MISSIONARY MAGAZINE

Vol. 85

DECEMBER, 1905

No. 12

*Joy to the World; the Lord is come;
Let Earth receive her King.
Joy to the World; the Saviour reigns.*

THE CHRISTMAS PRINCIPLE

REV. O. P. GIFFORD, D.D.

BUFFALO, N.Y.

GOD'S eternal purpose in Christ is to save men. The purpose is declared in the name, "Jesus, Saviour, for he shall save his people from their sins." God's great love-gift is his Son.

Dr. Johnson, the famous scholar, was near-sighted and clumsy; one night, led by a lad with a torch through the streets of London, he stumbled and fell; as he rose to his feet he said, "God mend me"; the lad replied: "Mend you, sir; it were easier to make a new man." But God is not seeking the easiest. Molded mud and a breath give us the first man. Gethsemane and Calvary are the cost of mending. A brooding Spirit and a few words, we have a universe, but to mend takes a bloody sweat and a broken heart. It is easier to make new than to mend old, but God's purpose is to mend.

Christ's Salvation

When is a man saved? A man falls into the water, he cannot swim; he is saved when he stands beside the man who rescued him, as safe as he is. The prodigal was saved when he had come to himself and to his father, was clothed, fed, and at home in mind as well as in body. Jesus saves when he makes men like himself. Man puts self first, neighbor second, God last.

Christ put God first, neighbor second, self last. A man is saved when he is reversed in his choices, when he follows Christ's order.

Adam sinned when he cared more for what was pleasant to his eyes, than he did to do God's will. Achan sinned when he cared more for what satisfied the senses and gratified greed than for what God had commanded. Judas sinned when silver meant more than Jesus. At the core of every sin was self.

Christ reverses all that. He put God first. "In the volume of the book it is written, lo, I come to do thy will, oh God." "When ye pray say, 'Thy will be done,' " "Not as I will but as thou wilt."

Love's Return

"Thou shalt love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself." "A new commandment give I unto you, that ye love one another, as I have loved you." God first, neighbor second. But how about self? "If any man will be my disciple, let him deny himself, take up his cross daily and follow me." When Christ took up his cross it was to go to his death. Paul says, "I die daily." Christ saves from death in sin to death to the world.

Think not you are saved because you do not drink, or gamble or swear. Think not you are saved because you are a member of even a Baptist church. The saved man puts God first, neighbor second and self last. Men are not reversed by evolution, but by regeneration.

The natural man puts self first. The regenerate man puts self last. Where do you put self? The natural man

puts God last. The regenerate man puts God first. Where do you put God?

God's will is to save the world. If you are saved you must make God's will your will.

God's Christmas Wish

It is the wish of God to save men by giving the good news to every one. It is his wish that I should do my share. Am I doing it either by going or sending?



CHRISTMAS ON MISSION FIELDS

ORIENTAL people delight in festivals. When an occasion comes in connection with the celebration of which a good time may be combined with the teaching of religious truth, the missionaries are glad to make the most of it. Christmas is a particularly happy occasion to many who, in the absence of form and ceremony in the Christian religion, must miss the more brilliant displays of heathen celebrations. In the description by Mr. Robbins of a Christmas at Capiz there may be a hint for some home schools:



A CHRISTMAS TREE

A Christmas Tree in Capiz

Before seven o'clock Monday evening, December 26, fully 200 people were crowded in our house. A tree in one corner of our large *salla* was prettily decorated with gifts for every member of the church and Sunday school. Many of these gifts had been sent to us by friends in America.

The musical program consisted of choruses by the choir, selections by the orchestra, singing by the children, and a tenor solo by Dr. Thomas. With the exception of Dr. Thomas' solo and a duet by two of the little children, the music was in Spanish and Visayan.

The recitations by the children were unique, being the prophecies of the Old Testament concerning the birth of Jesus. Before beginning the recitations the room was darkened; then as

each child repeated a prophecy, a Japanese lantern on the tree was lighted. At the conclusion of the prophecies, the children in unison repeated Luke 2: 8-18 and the room, from semi-darkness, became a blaze of light. Notwithstanding the limited time for preparation and practise everything went beautifully; for not one of the children failed or needed prompting. The presents were distributed much the same as in America and were received with even more enthusiasm and delight. Mrs. Robbins drilled the orchestra.

taught the children their parts. The Filipinos are very fond of music, and our chorus and orchestra are a great help to us in our work.

Scotland Greet Japan

A treat is in store for the little folks of the mission at Kobe, Japan. Mr. Thomson, their missionary, has been on a visit to his home in "bonnie Scotland," and while there met a man who loved children and knew what they liked. He is sending from his factory in Glasgow a box of sweets "big enough to stagger Santa Claus." We would like to see them when it is opened!



BY PROFESSOR JOHN R. SLATER
UNIVERSITY OF ROCHESTER

FROM the beginning of the foreign missionary enterprise the printing-press has been an indispensable auxiliary of the evangelist and the teacher: at home, to stimulate interest among the supporters of the work; abroad, to multiply translations of the Scriptures, religious tracts and educational manuals. Concerning the mission press much might be said in favor of the enlargement of our denominational publication agencies, for only in Burma is the condition of these plants at all adequate.*

The Press in America

The press at home in its influence on missions is a sufficiently large subject. It includes first the distinctively missionary press, officially published by the several societies; secondly, the religious press, denominational and undenominational; thirdly, the secular press, daily, weekly and monthly. The first contains the largest proportion of missionary material; the second probably reaches the largest proportion of Christian people with such missionary news as it publishes; the third influences for or against missions in various ways the whole reading public.

The Missionary Magazines

With respect to the official missionary publications of the northern Baptists two significant facts may be noted.

*[The MAGAZINE attempts this month to show illustratively the needs of all our missions. The contrast should incite us to do as well in the evangelism and education through the press as we have done in other ways. — EDITOR.]

There has been vast improvement in the quality of these magazines within five years, in response to a general demand for periodicals which should compare in attractiveness and freshness with other publications competing with them for the public attention. On the other hand, notwithstanding low prices and many inducements, the circulation of these publications bears no reasonable proportion to the size of the denomination. They serve chiefly to convey missionary news to persons already deeply interested in missions. This is a very necessary and valuable work, but it could be desired that they might also be made to reach the indifferent and uninformed majority whose co-operation is so essential to the enlargement of missions. In particular it may be suggested, as a practical possibility, that readers of the missionary magazines endeavor to circulate them among friends and neighbors, at first by lending, hoping that such introduction may lead to permanent increase of circulation.

The Religious Weeklies

The influence of the denominational weeklies upon missions can scarcely be overestimated. Next to the officers of the societies, the best informed persons upon all branches of Baptist missions are the editors of the Baptist papers. They have to be; it is part of their business. Then the editor has no partialities, no prejudices; or if he has, he keeps them to himself. One of the chief services which the denominational

papers renders to the cause of missions is that they bring together in their columns information regarding all missionary enterprises. That unity of interest which missionary leaders insist upon as the true Christian principle is thus better illustrated than it can be in any single group of facts pertaining to one or another special case. It would be too much to expect that the ideal balance should always be maintained; perhaps sometimes that which is near and pressing is allowed to occupy too

cence than the establishment of the principle that the decisions of missionary officials shall be exempt from criticism and review by the people. The newspapers are the proper place for such debates as are calculated to increase the efficiency of existing methods, to lessen conflict of agencies, to bring the management of the boards closer to their constituency. But the right of free speech does not require that such discussions should wax hot-

test at the particular time of year when three fourths of the total annual missionary income is to be gathered in a few weeks. Human nature being what it is,



Photos by F. D. Phinney

THE FRONT VIEW AND ENTRANCE TO THE AMERICAN BAPTIST MISSION PRESS, RANGOON, BURMA



much space and the larger and more distant problems of the Kingdom are obscured. But, in general, any narrowness or partiality of vision is fatal to success, and the paper which advocates a petty view of missions is likely to fail as it deserves.

A Suggestion

If we inquire how the services of the denominational press to the missionary cause might be rendered more valuable, the first suggestion is that discussions of missionary policy should be so conducted as not to interfere with the receipts of the societies. This by no means implies that such discussions should be abandoned. In a democratic denomination nothing could be more paralyzing to missionary benefi-

the average church offering for missions will not be at its maximum immediately after a radical newspaper debate upon missionary administration, in which extreme and sometimes misleading utterances have been made on both sides. The editorial discretion has usually controlled this matter by editorial remarks intended to discount the unwarranted statements of correspondents. Even more care in this respect would not come amiss. It should be the constant duty of the editor to insist that whatever imperfections may exist in the details of any society's administration, the cardinal necessity is an enlargement of resources, an increase of gifts, a revival of missionary zeal which would cause many defects of adjustment to disappear.

Another of the many respects in which the weeklies might stimulate the missionary spirit even more than they do is in the treatment of missionary news of other denominations. The official monthly magazines cannot properly use much space in this way. It should be the privilege of the general denominational papers, with their more abundant space and their less restricted field, to educate their readers in the great thought of the coming of God's kingdom as the common task of Christendom. There need be in this no slackening of interest in denominational agencies. That inspiration which a few hundred Christians receive at Northfield and the Ecumenical Missionary Conference ought to be within reach of all. Our missionary leaders are among the first in all wise efforts to cooperate with other denominations for common ends. Their spirit might well be exemplified more freely in the periodical press, and the cause of missions would be the gainer.

The Daily Press

As for the daily papers, their influ-

ence on missions is by no means small, and chiefly, it is to be feared, unfavorable. When missionaries are mixed up in any foreign complications the tone of the news despatches and editorial utterances is commonly disparaging, if not hostile. Certain famous metropolitan journals take pride in their open aversion to the missionary enterprise. It should be the business of intelligent Christian readers of those papers to maintain a persistent, courteous attitude of condemnation towards this narrow and mistaken editorial policy. By frequent brief letters correcting errors of fact, supplying proofs of their own position, they can sometimes change the tone of a newspaper from one of shallow and flippant criticism to one of respect. There are papers which would not dare assume an attitude hostile to the Church at home but are allowed with impunity to misrepresent the Church abroad. They will continue to do so as long as their Christian readers lack the knowledge and the courage to call them to account.

THE BAPTIST MISSION PRESS

OUR PRESS IN BURMA

THE American Baptist Mission Press in Rangoon is the publishing house and business center of the Missionary Union's work in Burma. It began in 1816 when Rev. G. H. Hough, following Dr. Judson by three years, brought with him a hand press and Burmese types of one size, cast by hand in Serampore. Tract printing was quickly followed by Scripture printing, and later on religious and educational literature as there grew up a body of Christians to use it.

The Burmese language alone was first used, the whole New Testament being issued December 29, 1832, and the Old Testament completed in 1838. Now the complete Bible is issued

in two sizes, the New Testament alone in two sizes, one of which has references. Gospels and other portions are also kept in stock.

In the Sgaw Karen language the complete New Testament was first issued in 1843, the whole Bible in 1853. A harmony of the gospels in Sgaw Karen has lately been issued. The Pwo Karen Bible was completed in 1883, and the Shan Bible in 1892. The Talain New Testament was printed in 1847, and portions of the Old Testament since. The whole Bible in Kachin will ere long be an accomplished fact. The Chin language is in process of reduction to writing, and it is hoped that Scripture printing will soon be taken up

Thus, to sum up, Bible printing is done in seven distinct languages, five of which use the Burmese character more or less modified, the Kachin uses the Roman alphabet, and one is in a tentative state.

The religious publications run from the free tract leaflet up to commentaries, hymn books and theological textbooks; the educational publications cover a very wide range from alphabet sheets to anatomy, logic, geometry, music and history. Thus is the press providing a really Christian literature for all the peoples of Burma.

A large business is done in English school books and educational material; including school furniture from the best American makers. This brings a profit to meet the losses from the sale of all Bibles below cost, and to reduce the selling prices of religious literature. Further to help in meeting the expense of management, taxes, repairs, type, etc., the press carries on a large printing, binding, book and stationery business, which gives it a very conspicuous place in business circles in Rangoon, the

metropolis of Burma. It employs something over 200 persons under the direction of the writer and of the assistant superintendent, Mr. Snyder, who has charge of the mechanical department of the work. The volume of business done annually has passed the 100,000 dollar mark.

The new building, opened December 15, 1905, and shown in the June number of this MAGAZINE, is now completed, and the struggle to find money for new and adequate fittings and machinery is on in earnest. — MR. F. D. PHINNEY, Superintendent.

Later word from Mr. Phinney:

We have removed the very last of our stock from the very last of the old "godowns." The district magistrate, acting as government factories inspector, was making his semi-annual inspection a few days ago, and when he saw how we had abundant light and air, everything arranged for rapid and economical production, he remarked that if the superintendent of the government press could see our works he would turn green with envy. That press is enormously larger than ours, but it is scattered about in places just about as uneconomically as we were till the new building was entered.

A NEW PRESS FOR THE PHILIPPINES



The agencies appealing to the minds and consciences of the Filipinos, the printed page is one of the strongest. Its power will multiply in rapidly increasing ratio as popular education is disseminated by the government schools. How little is being done to take advantage of this opportunity! Our little press at Jaro among the Visayan peoples has been struggling manfully but is sadly inadequate in this crisis. A better day is at hand. Plans

are being perfected for the introduction of a good printing plant at some large center, probably Iloilo. It is hoped that at a very early date a missionary printer will be secured. Presses will be provided suitable for book and for job printing, also a good supply of type and cuts for illustration, the latter being particularly valuable in attracting the interest of the Filipinos.

In Mr. Lund, our senior missionary, we have a man of rare linguistic, literary and spiritual gifts, to prepare the needed literature. He is now issuing a bright little Visayan paper called "*Bahandi*," which he expects to publish also in other dialects. His long residence in Spain qualified him for the preparation of a literature in the Spanish tongue, that would reach the entire Spanish-speaking population of the Islands, and particularly the leaders of that remarkable

movement for independence from Rome, inaugurated by Aglipay. Mr. Lund is just now completing a most careful revision of his New Testament in Visayan. An extract from one of his letters suggests the magnitude of the task as well as his own painstaking toil:

Friends who know something of this revision say I should have three years to do it. How could it be done in one? Only by toiling late and early. Naturally a number of real difficulties are due to the lack of words in Visayan, to denote spiritual things; *i. e.*, there is no word for God, spirit, mind, conscience, conviction, foundation, etc. On the other hand, the abundance of words with a limited meaning bothers me not a little. For instance, we have four or five words for sowing; which way did the sower sow? Four or five words for wagging or nodding the head; which way did they nod at the Crucified? I wonder how God could trust me with such a sacred labor. One thing is certain, I have not spared mind or body. You will ask why I do not take it easier — all the time needed. The answer is: . . .

(1) A great craving for the word of God; (2) as the sugar and rice crop next January will enable the people to buy books, the work must be done before that time.

An edition of 10,000 copies of the New Testament and 25,000 copies of

the Gospels and Acts has been authorized for use in our own mission. Orders from leaders of the Aglipayanos and workers of other boards will give to this translation of the word of God an additional circulation of 100,000 copies. Mr. Lund was obliged to go to Japan for

the printing of this large edition. The new press, however, will make it possible to do all such work at great saving of expense, in the Islands themselves.

Readers will be interested to see the April number of the MAGAZINE for fuller treatment of the work in the Philippine Islands.



REV. ERIC LUND

THE PRESS IN CHINA

IF you can imagine our denomination in America without a publication society, you can form some idea of our need here. We have had no Baptist literature in the Chinese language. The chief benefit of a publication society is the creation of such literature. By lessening the cost of publication, men of ability with limited means will be enabled to write. Indeed, we are asking that certain men fitted to do this work be set aside for this purpose by the home boards. Individual attempts, with small presses, have been unsatisfactory. The China Baptist Publication Society at Canton is doing what it can, but it is still in its infancy and needs encouragement. It is now a part of the union movement, the union conference promising hearty support.

It is the only large plant of its kind in Canton, and receives many more orders than it can fill. Men and money are needed to put it on a firm footing. The Southern Baptist Convention is sending men and is raising \$15,000 in the United States. If we could do the same, the society would soon pay its running expenses and be a powerful ally to Baptist missions in China.

Several mission presses are doing good work in China, and Baptists have used their publications for many years. Efforts have been made to get the Scriptures and other literature printed with our terms for baptism, etc., but the cost per volume has been from ten to twenty times that of the regular books. Hence, recently an effort was made to get the Bible societies to allow

us to use their plates to print Scriptures, substituting plates of our own when changes had to be made. At last, through a friend in the British and Foreign Bible Society, we seem about to gain this concession.

The New Baptist Quarterly

One other correlated advance movement is the publication of a quarterly magazine, to be the organ of Baptists in eastern Asia. Its name is, *The New East*; its editor, Rev. F. J. White of Shaohsing. This paper will bring into closer, more helpful sympathy the different sections of this vast mission field. Hitherto we have known each other by correspondence or at

second-hand through the reports coming back from America.

It will need the support of home friends. Mission circles and individuals subscribing, would gain, in return, information at first hand of what we missionaries are doing and of how we deal practically with our problems. REV. T. D. HOLMES, Kinhwa, China.

[The first issue of this new periodical, the October number of forty pages, has reached our office. We congratulate our co-workers in China on the variety of news and excellence of articles in the several departments. We trust many will send fifty cents (gold) for a year's subscription. Address R. E. Chambers, Business Manager, Canton, China. Mr. M. H. Chambers, 1909 N. Cromwell St., Baltimore, Md., will receive and forward subscriptions. Great prosperity to the quarterly. — THE EDITOR.]

THE FUNCTION OF THE FOREIGN MISSION PRESS



INFANT Christians need love's care. They must be fed. Who is to prepare for him the proper diet? Then, besides being necessary for the Christian's nourishment and growth in grace, Christian literature is also a means of

reaching the unconverted. So important is this double work, that Rev. H. H. Jessup, of the Presbyterian Mission, Beirut, Syria, says:

The ablest and most scholarly men should at once be set apart for the work of selecting books for translation and producing original work, brief, pointed, idiomatic, and with the flavor of the soil and hour, and printing them in advance of all others.

While writing especially of lands like Korea and Uganda, where there have been rapid changes, the principle holds good of all of our mission fields.

From the beginning our missionaries have recognized this need. The English Baptist Mission Press, Calcutta, used largely by our Assamese and South Indian missionaries, was founded by William Carey. It has been an incalculable blessing. Mr. Mason, in the following article, shows the great need of the press in Assam.

Minus a Literature

THE possession of a mental appetite which enables one to revel in reading is a blessing which cannot be too highly appreciated. And yet how seldom we think of the far greater blessing involved in the possession of an almost limitless literature with which to satisfy such a craving. So common has this blessing become that we cannot imagine the condition of those without it. Only by living among an illiterate people can we realize their pitiable condition.

The Garos of Assam, formerly without a written word and now but slowly learning the value of reading, are in such a state. Aside from a few rudimentary text-books and portions of the Bible, the books written for their edification, mental or spiritual, may be counted on the fingers of one's two hands. English has displaced Bengali in the schools; and everything possible is now being done to hasten the day when the educated shall have unhampered access to the wealth of our literature.

In the meantime, and even when there may be hundreds who have access to the wealth of English literature, having mastered our mother

tongue, what of the hundreds and thousands more who, although they are Christians, can never hope to read intelligently this foreign language! Is not the obligation imperative to supply them with mental and spiritual food which shall enable them to grow into the likeness of Him who "came that they might have life, and that they might have it more abundantly"? Surely if we recognize that to which, as well as that from which a person is saved, we can but feel the importance of this duty.

For such people as these who can estimate the value of a good supply of historical works to acquaint them with other nations in their growth or deterioration, and to show them the application of Christian truths in national life? A few good biographies, to indicate where other men have succeeded or failed in the great struggle for personal and civic righteousness, would likewise be truly helpful. If their mental and spiritual growth is to be at all proportionate to their physical development, they must be supplied with at least some of these nutriments.

Just a word in answer to a possible query in the mind of some reader as to why there is not a greater abundance of such literature after nearly thirty years of labor here. When two or three men, working for the uplifting of 100,000 or more people from the densest of heathenism, have to perform the duties of pastor, evangelist, board of education, teacher, architect, carpenter, physician, besides other non-professional employments ad infinitum, it should scarcely occasion surprise, if the preparation of a general literature has been somewhat neglected. How-

ever, whether the present dearth be excusable or not, the fact remains; and it is for us to endeavor to relieve the situation. The habit of gossiping is so pernicious among the Garos that it would be a great blessing if it might be replaced by some more valuable employment. If it is too much to expect that a man be sent to devote his entire time to such work, we still rely upon the generosity and the prayers of the friends at home to help us as we try to supply this great need. — REV. W. C. MASON, Tura, Assam.

Literary Masterpieces

At the Calcutta Missionary Conference in August, Rev. W. S. Urquhart made a strong plea for good literature for India, meaning the great masterpieces of our modern writers. The youth of India are reading much of English writing and the missionary should do his utmost to induce the reading of the right things. This would be the great enemy of superstition, have a strong

humanitarian influence, and also be a strong preacher of righteousness. But, best of all, if people are led to read the right things, they may easily be led to see that the teaching which has so impressed them is from the Bible.

A Big Brother's Chance

THE November *St. Nicholas* speaks a word which has a true ring:

Of all the gifts an older brother or sister can confer upon a younger child, none can compare with the taste for good reading. It is an easy matter for the elder to bring the right book to the little reader at the right time. . . . See that you are able to act as a wise guide when the little brother's or sister's hand is put so confidently in yours.

We are the older brothers of our new converts. Am I true to my trust?



Photo by W. M. Young

THE PONY SENT BY THE WA PEOPLE AND MUHSO TEACHER TO MR. YOUNG

"A pledge of the sincerity of their desire to accept Christ."

SOME INSPIRING EXAMPLES

THE PRESBYTERIAN AND METHODIST PRESSES



THE PRESBYTERIAN PRESS, SHANGHAI, CHINA

The Largest Two Mission Presses in the World

TWO large and important mission presses are conducted under the care of the Presbyterian Board of Foreign Missions. The one at Shanghai, China, is the largest mission press in the world; the other, founded at Malta in 1822 and removed to Beirut, Syria, in 1834, is next to the largest. This latter has printed over 700,000,000 pages of religious matter, two thirds of this amount being the word of God. With an output of 50,000 Bibles yearly, its influence is greater than all other agencies combined, in reaching the Mohammedan world.

The Shanghai Mission Press was originally founded at Macao, in 1844. This was less than two years after the close of the Opium War with China, and the planning of this new enterprise is a wonderful example of the foresight and faith of an earnest Christian man, the Hon. Walter C. Lowrie, the father of three missionaries, and then a member of the Board of Foreign Missions of the Presbyterian Church. At great expense and with infinite pains he prepared a large number of Chinese type, which he sent to China as soon as the treaty of peace was made known in America. It was located in Ningpo, on the opening of that new treaty port; and in 1860 was removed to Shanghai, where its growth and influence have kept pace with the city's commercial progress.

It is almost entirely self-supporting,

and has constant orders for the printing for every board and society. Its Bibles and hymn books and tracts, its valuable text-books, religious papers and magazines penetrate to the farthest corners of the empire.

During the past ten years the work of the press has advanced by leaps and bounds. The large and commodious plant erected during the last five years is already overcrowded with presses and workmen. A nation containing more than one fourth of the population of the world and now calling loudly for Western schools and books may well call for the largest mission press in the world. The total output for five years, ending 1895, was 201,581,749 pages; the total for 1904 was 81,222,718, the actual work done being double that of ten years ago. The press is at this time under the efficient management of the Rev. G. F. Fitch, D.D., with Messrs. Gilbert, McIntosh and C. W. Douglass, as his assistants. — REV. J. C. GARRITT, D.D., Acting Secretary, New York City.

The Methodist Mission Press

BEFORE I had printing presses of my own," wrote John Wesley from England in 1787 to the Rev. Freeborn Garrettson in America, "I used to pay two and thirty shillings for printing two and twenty pages duodecimo." Two years later, on a borrowed capital of \$600, a publishing house was established at New York, which is known today as the Methodist Book Concern, the oldest publishing house in the United States to have had a continuous existence. From the very first it has been part and parcel of the growth of Methodism to have printing presses which it could control. It has been so on the foreign mission field. Our first foreign missionary, Melville

Cox, reached Liberia in 1833. Five years later the workers included seventeen missionaries, ten teachers, a physician, a missionary steward, and a printer. Today one can find at Monrovia, Liberia, a black man trained in the United States for composition, press work, photography and half-tone engraving. He trains the native boys for helpers, prints newspapers and books. If the "roller composition" that he gets from Great Britain melts under the African heat, he experiments until he discovers a composition that will stand 110° in the shade. He is only "one instance."

In Japan, Protestant missions have left the publishing field entirely to the Methodist Episcopal Church. In Korea the same situation exists. In China we have an American Union Methodist plant at Shanghai, with a branch at Foochow.

We have, at both Manila and Singapore, publishing houses for the Malays; in India the great publishing plants at Lucknow, Calcutta, and Madras, with a fourth developing at Bombay; in Africa, besides the press at Monrovia, printing plants at Inhambane on the east coast and at Quiongoa in Angola. Spanish speaking Methodism has its printing done mainly at Buenos Ayres and the City of Mexico. In Europe, we have publishing houses at Zurich, Bremen, Christiania, and Rome. Besides, there are a number of smaller printing outfits in various countries.

At some places, of course, the work done is meager and poor. What kind of a finished product is to be expected from a printing establishment like that at Inhambane, where the boy helpers perhaps never saw pen or ink or paper until the arrival of the missionary? Any result at all is almost a miracle. The other extreme is a plant like that at Madras, where composition, power-press work, electrotyping, stereotyping, photo-engraving, and even high class type-founding is done, the photo-engraving process making printing possible in numerous languages not spoken by a single individual connected with

the establishment. — By CHARLES H. FAHS, Missionary Editor, New York City.

Canadian Mission Press, Chentu, China

APRIL 6 witnessed the formal opening of the new, excellent building of the Canadian Mission Press (Methodist), on which occasion the viceroy of the province and all the leading men of the capital were present. In his address the British consul-general said:

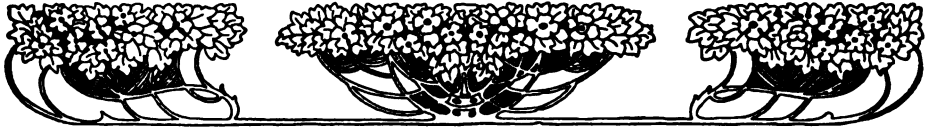
The special object of this building is printing books — books which will disseminate every good principle governing the affairs of life. There is not a shade of political meaning in these aims or wishes or ambitions of these missionaries. They simply want to do good. . . . And when your excellencies remember that the doctrines they inculcate have produced this building from the pennies of *young people and children*, willingly given for use in a distant country which few of them know exactly, it will, I know, be conceded that those doctrines have strength for good, and that they can bring out and foster the best that is in human nature.

Our Canadian brethren have our heartiest congratulations for the success thus far of this great enterprise.

Chinese Literature and Life

LET me translate a few lines from the "Sacred Edict," Chapter I: 1-6. This is written by an orthodox Confucianist, and under the seal of the "Son of Heaven." He says, "Parents are to be compared to heaven. Heaven produces a blade of grass; by the spring it makes it to grow — it is the act of heaven. By the coming of fall, it kills it; this, too, is the act of heaven. Parents give birth and life to the bodies of their children; the power of death also is in like manner in their parents' hands. There is no denying this. The ancients said, 'In the whole world no parent is in the wrong.'" And so we do not so much mourn over the horrid crime of burning a sick child to death, as over the fact that such a crime is sanctioned by the religion of these poor people; and that the moral sense of the public looks upon it with indifference. — REV. C. E. BOUSFIELD, Shaoh-sing, China.

FROM · THE · WORLD-WIDE · FIELD



BURMA

Dr. Tilbe to Kengtung

THE large ingathering in the Kengtung field involves the necessity of considerable literary work that the people may have the Scriptures, school books and tracts in their own tongue. Dr. H. H. Tilbe, whose linguistic attainments admirably fit him for such need, expects to sail early in December and will go at once to that field. He will occupy the house formerly used by the medical officer in charge of the government sanitarium about ten miles from Kengtung, the use of which Mr. Young has been so fortunate as to secure.

Gleams and Glimpses

THE dreaded plague has appeared in Henzada and claimed a number of victims. Parents are alarmed and wish to take their children from the schools. English work in upper Burma receives encouragement in the baptism of four soldiers at Maymyo, and two other candidates in Mandalay. The new chapel at Tharrawaddy has been progressing with encouraging rapidity of late. Five boys and a number of girls were recently baptized at Moulmein. The spirit of revival continues in the Rangoon Baptist College. Twenty-three have been baptized recently and a number of others are receiving careful training. The desire for soul winning is strong among the Christian students. Baptisms are reported in Namkham. Several new men are very greatly

needed now in Burma. Mr. Morrow's death leaves Tavoy without a man in either the Burman or Karen work. The Mandalay High School needs a new man, and Henzada, Prome and Maubin have only women to care for the work. Rev. A. E. Seagrave writes that a large section of country northwest of Rangoon has been badly flooded, so that the people have been unable to plant their crops; and that in the death of a promising young preacher the Rangoon Karen Mission has suffered a great loss. Mr. Richardson, of Sadoway, writes: "On September 4 I shall open my Bible class (institute) for ministers and helpers, to continue one month, hoping it will number fifty. Some will have to come 200 miles, or at least a very great distance." Mr. Grigg writes of the Immanuel Church, Rangoon: "The 100 resident members are united and loyal. Rangoon is steadily growing and has a great future."

An Intimate View

WORK at Moulmein is not advancing rapidly but gives indications of a steady, healthy progress. Few quarters pass without baptism. Last Friday nine boys came from the school to talk with me about becoming Christians. Mrs. Wiatt gives a Bible lesson each week to the women of the church on "The Women of

the Bible," has organized a mission study class among the girls and is working in connection with the Band of Hope. She has had a good response to all her efforts.—REV. W. E. WIATT, Moulmein.



REV. AND MRS. E. GRIGG AND FOUR NATIVES EMPLOYED BY THE BAPTIST CITY MISSION SOCIETY, RANGOON, BURMA

ASSAM

News of the Nagas and Garos

GOOD news continues! Mr. Dickson's touring among the largest of the tribes, the Semas, numbering over 100,000, shows indication of a great awakening in the hills. § The school work at Tura, Assam, manifests these two opposite phases: "The money for the school has been cut down for this year," and "more pupils than ever are in attendance." § After the arrival of the engine for the cotton gin, which was delayed, the industrial work has been more actively resumed at Tura.

SOUTH INDIA

A Little Rain

SOME showers have been falling at Kanigiri and elsewhere around Ongole, and the situation is a trifle relieved; but still there is great need of water for the wells and tanks. Fortunately no cholera has invaded in that part of the country thus far, although it has been very bad a little farther north.

A Correction: The Mohammedans

ALLOW me to call your attention to the error constantly being made in missionary publications, as in the Annual Report, page 212, to the effect that the population of the Deccan is mostly Mohammedan. With the single exception of Hyderabad City, the Mohammedan population of the Deccan is no greater than that of the Guntur District, being less than twenty-five per cent.; and we have not ten converts among them. The government and majority of the officials are Mohammedan, but the people are Hindus. REV. F. KURTZ, Madira.

Breaking Bonds of Caste

ALL that has been written about the caste system of India can give us only a faint idea of its cruelty, its degrading influence, and its relentless hold upon the people. Yet for two or three years some of our missionaries have been writing with increasing enthusiasm of their belief that the time is coming when these terrible bonds will be broken. We have brought together here a number of items to show that mission workers of other societies are taking courage from the same signs of the times:

The government by its Western civilization, education, science and true philosophy has aimed a death-

blow at this system. It can never really live again in the persons of 600,000 students in the government schools and colleges. — REV. A. H. BOWMAN, Diocesan Missioner, Calcutta. . . . In Chingleput, on the occasion of Rev. A. Andrew's semi-jubilee, the Hindu community, including all the high officials, presented him with a testimonial in which they praised him for his successful efforts to elevate the condition of the pariahs, and declared that they rejoiced to see them becoming Christians, as Hinduism offered them nothing but contumely! — *The Chronicle*, London. . . . Lately the Mahars, the pariahs of Bombay Presidency, petitioned the government to redress their grievances, complaining that they were not allowed to touch the well of any village, and that their very shadow was deemed pollution. The government replied cautiously. But ten years ago no pariah would have dared to sign such a petition. REV. H. A. POPLER, Coimbatore. . . . A missionary received a petition to take charge of a school in a district where there were no Christians. It was signed by the leading men. A high-caste native judge said, "I have friends who were educated in mission schools and who studied the Bible daily. I have witnessed the effect upon their lives. I have read the Bible a great deal. *Nothing in our Vedas can compare with it.* If you want your sons to become upright and noble men, put this school under the missionary, and have the Bible taught daily." REV. A. H. BOWMAN, Calcutta. . . . The low-caste Hindus of one generation, who become Christians, are greatly uplifted socially and educationally in the next generation, and in the third generation, dispute position and leadership with the very Brahmans, the hereditary aristocracy of the land. Well may Christianity say to India: Give me the humblest and lowliest of your sons and daughters, and in fifty years I will put their descendants on a level with Brahman priests and high-class pundits. — BISHOP OLDHAM, quoted in *Indian Witness*.

Dr. Ferguson wrote from Madras of baptizing a caste man, May 2. He had been all over India seeking light, and gives promise of becoming a strong helper. Rev. J. Dussman of Gurzalla tells of thirty caste people attending Sunday service, which is an encouragement, although he is not yet assured of this being a beginning of a large ingathering.

Annual Conference

THE MAGAZINE gratefully acknowledges the receipt of the annual report of the American Baptist Telugu Mission, being the history of its sixty-ninth year. It is a well-printed pamphlet of 182 pages, from the Orissa English Baptist Mission Press.

Items

THE annual conference of the Telugu Mission will occur January 1-3, 1906, at Ramapatam. It will be preceded by the Canadian and American quinquennial conference. § Rev. G. N. Thomssen of Bapatla, has been seriously ill, but was convalescent when last heard from. He is about to leave on furlough.

CHINA

China's Sorrows and Hopes

THE Christians in the Ungkung field in South China have suffered severe persecution this past summer, bands of outlaws invading their homes and robbing and, in some cases, killing. Dr. Carlin, our missionary, tried to get the magistrate to interfere, but with little success. § A sad accident occurred recently in the mission compound at Swatow, when the earth of a bank caved, resulting in the death of two and serious injury of others. § West China missionaries are eager to open work in the capital of Szchuan Province, the enterprising city of Chentu, with 1,000,000 population. § Mr. and Mrs. Taylor are refreshed in the prospective coming of Mr. and Mrs. Lewis. § Mr. Wellwood reports hopefully the new work at Ningyuanfu.

The Power of the Historic Christ

THE genealogies in the Bible are not usually counted as of special interest, or of special value in ordinary gospel work with the unconverted; but we can readily see how they help to show the genuineness and reality of Jesus, and are of primary importance to those not trained from infancy to believe in him as the Son of man. A Boxer chief, now enrolled as an inquirer, attributes his awakening largely to the genealogy of Jesus in Matthew, as it showed him that Christ was a real person, and Christianity is based on historic fact.

JAPAN

A Japanese View of Peace and Missions

DEAR MRS. TOPPING: I am very glad to know that you and Mr.



S. NISHIGORI, TOKYO, JAPAN

A member of the Shiba Baptist Church. Before the Boxer outbreak, teacher of Japanese in the Imperial University, Peking; "for services rendered his country in the recent troubles in China," decorated with the fifth Order of the Rising Sun and granted 500 yen, one-tenth of which he gave toward rebuilding the Shiba Church.

Topping are well and happy with your children. How nice it is to hear that your friends are very kind and cordial everywhere. . . . My mother wrote me that my grandmother passed peacefully away and was praying until her last moment. My mother is quite alone now; still she is rejoicing in her Christian faith.

I am very glad that your President has at last made an intervention for the Russo-Japanese conflict. (I do not like to boast about our succeeding victories, but I leave it entirely to the judgment of God who knows what is best for us.) It is true that every country began to take much notice about Japan on account of this war. . . .

The people also talk about the rapid advancement of our country, but Japan herself could not be advanced so rapidly without the help of a *good leader*. . . It is our firm opinion that America is the leader of bringing the civilization into our country; and the cause of our *civilization is greatly owing to the expansion of the Christian religion* of which most Americans are greatly concerned. We are indeed very thankful for the work done by them in our country. S. NISHIGORI, London, August, 1905.

Pen Points

SENDAI: Miss Buzzell, who has been "the station" for some time, reports the work prosperous, and that Rev. and Mrs. W. B. Bullen and Miss Amy A. Acock will have a hearty welcome. § TOKYO: Mrs. Fisher is recovering. Professor Clement is happy on the return of wife and children. § Miss Whitman writes of the extreme kindness and thoughtfulness of the native Christians during those few anxious days of riot. § Work at Morioka is promising; although especially intense prejudice has to be encountered. § KORE: Rev. and Mrs. R. A. Thomson are happy in returning, and "discern the red glow of the rising sun beyond the eastern sky." § SHIMONOSEKI: The new compound of the mission station is delightful for situation. Mr. Hill "hopes that Miss Mead's home will be ready by the time Miss Petterson arrives, the last of October." § Prof. E. W. Clement, reporting for the "Outlook Committee" of the mission, is impressed with two things: (1) that Christianity has penetrated all sections of the land, uttermost and innermost; (2) that Japan is larger and capable of more development than we had imagined. § *Seikwo*, "Starlight," is the new monthly publication, a helper in the work of the Southern Baptist Convention, published in Nagasaki.

BAPTIST CHAPEL IN DENAIN, FRANCE

REV. A. VINCENT, PASTOR

The father of the present pastor served for more than a generation the church meeting in this chapel. He is still honored as its pastor emeritus. The church has a membership of 250 and is a center of far-reaching activities.

How the heroism of our European brothers and sisters appeals to us! They are, indeed, brave bands — a little minority amid great masses of the Roman and other State churches.



AFRICA

REV. THOMAS HILL is meeting with genuine encouragement at Mukimvika and longs for another man, saying there is "easily work enough for two" with good prospect of results. § Rev. Joseph Clark, Ikoko, has received a number of new members by baptism the past season. He, also, calls loudly for another man.

The Appeal of African Need

THREE Christians from the church at Baringa have sent strong appeals to the "*Regions Beyond Missionary Union*" (London) that will touch the Christian hearts of America:

To the Men of God in Europe: The white man (traders) have killed many, many people for rubber, but now the Englesha have stopped them. . . . Now the children of God cry with sorrow because people love wickedness with their stomachs. We want more teachers; send more now; we want 30 — 40 — 50 now at once. Then we will teach all men that Christ died for us. . . . Now I have got a wife; I have also got God and Christ and his Holy Spirit.

EUROPE

Loss and Gain

THE problems involved in the increasing number of immigrants continually arriving on our shores do not all belong to America. The First Baptist Church of Christiania, Norway, has been losing on the average three members a week through removal to America, and a splendid chorus choir has been twice broken up during the year. § The brethren in Hungary suffer from the same cause. During last quarter one church lost five by emigration, two by death, and received only one by baptism. Thus it is that it is most difficult to build

up self-supporting churches. § All our Baptist pastors in Hungary work amid great discouragement and difficulty. Their numbers are small so that churches often suffer from lack of suitable oversight, and without this it is hard to keep the confidence of the people and the respect of the public. § During the summer the Baptist church in Prague was cheered by receiving a visit from Mr. Joseph Colby of Newton Center, Mass., who participated in their weekly prayer service and expressed his pleasure in seeing so many young people present. § In Bulgaria the pastor, Mr. Doychell, recently baptized eleven, among whom was a man and all his family. He had been a great persecutor, but is now so happy in the Lord that he can hardly wait for Sundays to come, so greatly does he enjoy the services.

FROM SOME FIELDS OF OTHER SOCIETIES

Enemies from within Our Own Lines: A missionary of the American Board reports that one of the chief obstacles to his efficiency at Beira, Portuguese East Africa, is — not fever but the liquor trade. Rum is sold to natives without conscience and without limit. A similar license exists in German Togoland, on the western coast of the continent. The nations permitting this infamy are both called "Christian," as is Belgium, whose "Christian" king has committed such terrible atrocities on the upper Congo.

Some More Christian Japanese: Rev. J. G. Dunlop of the Presbyterian Mission in Japan has been in Manchuria helping the Young Men's Christian Association in its army work. He dined at a Japanese officers' mess, where the Christian major in command called on one of his subordinates, also a Christian, to return thanks at the beginning of the meal. He says the Japanese consul at Newchwang and the Japanese assistant commissioner of customs are noble Christian gentlemen. They give time and money and thought to the cause of Christ among the soldiers. See the October MAGAZINE, page 384.

HELPS *for* HOME WORKERS



The Teacher and Literature

DEAR Sunday School Teacher:

Several of you have asked me to give you some suggestions about using missionary literature in your classes. I will try to answer in this little letter.

First of all, you can help your class by familiarity with literature which you may not bring before them. Keep track of the book reviews; look over the public library catalogues; read some of the many new books on the far East. Then there are many books of a distinctly missionary character which will help you; like "Among the Burmans," "Child Life in Many Lands," "Daybreak in the Dark Continent." You will be delighted to see how this reading fits into your regular teaching.

Do not fail to use the illustrations on each lesson which are found in the *MAGAZINE* and *Around the World*. Many say these notes afford the best opportunity they have found for introducing the subject of missions to their classes; and that they increase the interest in missions, besides being a help to the study of the other truths in the lesson.

The Orient Pictures have proven very attractive and popular for illustrating mission themes. They are used by the thousands, and many Sunday school teachers depend upon them to awaken and hold interest.

The Sunday school class is one of the best places for distributing some kinds of missionary literature. Put the leaflet, "Foreign Missions in the Sunday School," into the hands of your class, and then discuss it for five minutes some Sunday, and see if something definite doesn't come of it. Do the same with the new "Call to Advance," packed full of vital facts for American Baptists. The Sunday school class is

just the place to set the ball rolling. Get also some of the little story leaflets, like "The Deacon," or "How Billy Fish Became a Fisher," for boys and girls, and give them to your class.

These are just a few of the many ways to use missionary literature in the Sunday school class. Try them and they will suggest others. Write at once to the Literature Department, Box 41, Boston, Mass., and you will find hearty cooperation.

J. MERVIN HULL.

Up-to-Date Clubs

MISSIONARY meetings for children, men and women, young and old, ought to be interesting and attractive; but many of the most inspiring take the shape of study classes. Here we have a tourist club, an oriental literature club, a modern history club, a comparative religions club and a dozen other culture clubs — all *in one*. In fact, the posted man today, not to say cultured one, must be well informed on missions; it is the great modern movement. In the study class is the opportunity; is it yours?

A Hint to Investors

FORTY years ago some kind Christian gave a New Testament to a wounded soldier in a hospital at Vicksburg, Miss. That soldier has just written to the American Bible Society that he found the New Testament precious when he was in the hospital. Therefore he sends \$300 to be used as speedily as possible for putting the gospel into the hands of wounded soldiers in Japanese hospitals. The gift of one New Testament long ago has reached to the other end of the world and multiplied ten thousand fold.

The Magazine's New Year

IN order to be of the most help to our churches in their monthly missionary prayer meetings, the **MAGAZINE** will continue to present "special topics," using the foreign mission subjects chosen by the Baptist Young People's Union of America. We mark these "B.U." in the list, and commend the use of *Service* in connection with the **MAGAZINE** for the regular study of these themes.

Program for 1906

January. The Making of New China.
February. Protestant and Papal Europe. (B. U.)
March. Industrial Missions.
April. South India.
May. Educational Work. (B. U.)
June. The Philippine Islands and Siam.
July. Medical Missions (B. U.) and Assam.
August. Gleanings from the Fields (B. U.) and Japan.
September. Reflex Benefits of Foreign Missions (B. U.) and Burma.
October. Light in the Dark Continent. (B. U.)
November. Home Workers.
December. Unbroken Ground in Foreign Lands. (B. U.)

Other Features

In addition to strong general articles, we plan to give the freshest classified news and to continue to improve all the regular departments of the **MAGAZINE**.

Occasional symposia by pastors and missionaries, and the "Missionary Lights on the International Lessons" will, we are sure, be increasingly helpful. The Prayer Cycle begun in the September number will be further improved, being published on a separate page, entitled "Fellowship and Intercession." Special attention will be given to the Home Workers' Department, making it of practical help to the

great army who give their best service to missions. We count on you to help extend the usefulness of the **MAGAZINE** by getting new subscribers.

The Splendid January Number

"THE Making of New China" is its topic. President James B. Angell of the University of Michigan, Hon. Charles Denby and Dr. Griffith John of China are among the contributors. It is a good month to get new subscribers. Everybody ask his neighbor and friends.

New Premiums

Club agents will be interested to know that in addition to the premiums given last year, we are offering the following, which will prove of excellent help, and concerning which fuller announcement will be made in a leaflet.

"The Pastor and Modern Missions," Mott; "Pastor Hsi, One of China's Christians," Geraldine Guinness Taylor; "Christianity in Modern Japan," Clement; "Daybreak in the Dark Continent," Naylor; "Christus Liberator," Parsons; "Soo Thah," Bunker; "Tropical Africa," Drummond.

Inspiration and Education

AN interdenominational committee has been appointed to encourage the department of mission study in Boston and vicinity, and normal classes are now at work preparing leaders to take classes later in the season. A helpful institute was held in the middle of October, followed two weeks later by a rally, attended by nearly 2,000 young people, at which Mr. Robert E. Speer gave an inspiring address.



Photo by C. S. Keen

PUPILS IN MISS RELYEA'S SCHOOL, KINHWA, EAST CHINA
Showing four styles of hair dressing

PRAYER CYCLE FOR NOVEMBER

DAILY TOPICS FOR UNITED PRAYER

NOTE: The general subject for Sunday, in capitals and small capitals, gives the theme of the week, the daily topics being subdivisions.

1. Our sister missionary society and bereaved friends suffering from the Chinese massacre.
2. Russia, Finland, Poland, in this crisis.

SOME SPECIAL REQUESTS:

3. Dr. Carlin and persecuted Christians at Ungkung (page 472).
4. West China in the reaction and new work.
5. Japanese soldiers returning home: the tested Christian, the new convert and the unconverted.
6. Student Volunteers: their influence in colleges and home churches; their personal preparation.
7. Volunteers unable to go abroad: the removal of obstacles, or zeal in service at home.
8. All foreigners in the United States: those converted abroad; those converted in America returning to their home land.
9. New schools and teachers for Madira, South India, and other fields.

THE MISSION PRESS:

10. For each field a press adequate to its needs: in China (pages 465, 469).
11. Successful establishment and equipment in Jaro, P. I. (page 464).
12. Recent versions of the Bible (page 464); versions needed.
13. Bible women and colporteurs.
14. The Garos and other races without a literature (page 466).
15. Displacement of bad literature by good (page 467).
16. The press of America: home and foreign magazines, religious weeklies, secular dailies (page 461).

REENFORCEMENTS AND REVIVAL:

17. New missionaries first facing heathenism.
18. Worn missionaries with no one to relieve them.
19. New home for missionaries' children (page 477), making reenforcements possible; the other "homes."
20. Men for the needy fields of Hungary (page 473).
21. Evangelistic preaching in France and all Europe.
22. Spread over all India of the revival in Rangoon Baptist College and Khassi Hills (page 470).
23. Nurture and training of the converts of 1905.

CHRISTMAS JOYS:

- 24, 25, 26. Generous birthday gifts for our Saviour. Gladness for the boys and girls who have never heard the words, "A Merry Christmas." The peace of Jesus Christ for the world he loved.
27. May thousands of new homes know the joy of Christ's presence before next Christmas time.
28. The quinquennial conference, South India, December 28-30, and annual conference following (page 471).
29. Parents and children separated at this season.
30. Missionaries on furlough: their health; success of their service among us (page 477).
31. Fruitfulness of the year's sacrificial toil.

Do not pity the missionary; pray for him. You do not condole with heroic soldiers or with those who suffer in sacrifice for yourself; you express your gratitude, joy and congratulation.

SPECIAL THEMES FOR THANKSGIVING

God's gracious blessings on the year's work. Some rain in South India. The spiritual life in Rangoon Baptist College. Good news from Ikoko and Mukimvika, Africa (page 463). The printing plant for Burma (page 473). New home for missionaries' children (page 477). The joy of missionaries returning to their loved work. The missionary interest in American colleges.

BEGINNING with January, the MAGAZINE will print its monthly "Prayer Cycle" on a devotional page, entitled, "Fellowship and Intercession." The faithful intercessors are missionaries in spirit. By daily use of the page, your own heart will be refreshed and the world-wide work of Christ quickened.

An Africo-American Plague

THE young king of Uganda mentioned in a letter the fact that many in his country were dying of the disease of "sleeping sickness." The bishop of Dorking, speaking to young people and children, suggested the following reply which we think appropriate for Anglo-Americans:

Dear Little King.—In our country many good people have got the "sleeping sickness" about missionary work and about giving. We hope they won't die of it. The reason is that they like to receive the blessings of the Church, but are too much asleep to give them to your people.

Many, however, prove a vigorous life by wide-a-wake mission work. What is the state of your health and mine? "How do you do," spiritually?

A Policy for a Local Church

THE following, reported in *All the World* (Presbyterian) as recently adopted by one church, might well be adopted as part of the constitution of all our Baptist churches, for our basis is the New Testament.

I. This church is a missionary society, the main object of which is to aid in the evangelization of the world, and every member of the church is a member for life of said society and bound to do all in his power for the accomplishment of this object.

II. Each member, being under covenant to help carry out the will of the Head, is privileged to have an intelligent, prayerful and practical part in fulfilling the Great Commission, and is expected to pray and know, to give and go — if not in person, then by proxy — contributing not only for the support of the church, locally, but likewise for the giving of the gospel to the whole world, according to the Rule of Three in 1 Cor. 16: 2, namely: "Let every one of you [individually] lay by him in store on the first day of the week [systematically] as God has prospered him [proportionately]."

A New Home for Children of Missionaries

OWING to the crowded condition of the homes for the children of our missionaries in Newton Center and Morgan Park, and the long "waiting list," it has been clear for some time that more adequate provision must be made for their care. A joint committee of the Executive Committee and the Woman's Society have given much time and thought to the matter, but many difficulties have been encountered. In order, however, that certain missionaries may be allowed to return to their fields at once, a temporary arrangement has been made which promises to be very satisfactory. A house has been rented in Newton, Mass. (not Newton Center), which has been formerly used by the Methodists for the same purpose. The committee have in mind a most capable woman to take charge. By this arrangement more time is given to make more suitable plans for a permanent home. Two propositions are receiving consideration, one concerning the adoption of the home at Burton, Wash., and another of opening a new one in Granville, Ohio, in response to generous overtures from the women of that state.

A Strenuous Furlough

THE Missionary Union plans for our missionaries to spend an average of one winter and two summers in seven in the home land. This furlough is primarily for recuperation. As the British and other governments have found by experience, it is a question not simply of humanity but of economy. As a matter of fact, however, after the first few weeks the furlough is usually something quite other than a rest. The most effective service given to missions in the home land is by those who serve abroad.

One of the busiest vacations, that of Mr. and Mrs. Davenport, has just drawn to a close. Detained by the Executive Committee for service, Mr. Davenport during 24 months made a memorable record: More than 600 addresses on missions, 23,500 miles of travel, *over 2,000 new subscribers* for the MAGAZINE. He has, indeed, been a banner subscription agent. We publish their appropriate farewell word:

FAREWELL AND APPRECIATION

To our many friends: Almost on the eve of sailing for our beloved work in Mandalay, Burma, we feel that we wish to express to the great number of friends met on our itineraries in the home land, our heartfelt appreciation for the delightful hospitality we have enjoyed and the many expressions of your kindness to us. The fellowship and cheer of these friendships, new and old, will be a constant source of comfort to us as we go back again into the work.

Especially to those who have given to the Eurasian Land and Building Fund at our station do we unite in thanks beyond what words can express. The fund is complete and we go back with stronger faith in what we believe may be done along this line, and trusting more fully in the promises of God who doeth all things well. Pray much for us in our labors in his name.

Mr. and Mrs. C. L. DAVENPORT.

PROGRAM: THE PRESS AND THE WORLD-WIDE GOSPEL

- I. GOOD NEWS TO BE PUBLISHED, Isaiah 52: 7.
- II. THE MISSION OF THE PRESS, pp. 466-467, 468, 461-463.
- III. THE MISSION FULFILLED IN A SMALL MEASURE BY OUR DENOMINATION, pp. 463-465, 482.
- IV. THE INSPIRATION OF SOME EXAMPLES, pp. 468, 469.
- V. HOME WORKERS' USE OF LITERATURE, pp. 461, 474, 477.

JANUARY MAGAZINE. SPECIAL TOPIC: THE MAKING OF NEW CHINA.

FEBRUARY MAGAZINE. SPECIAL TOPIC: MISSIONS IN PAPAL AND PROTESTANT EUROPE.



THE BAPTIST MISSIONARY MAGAZINE

OFFICIAL ORGAN OF THE AMERICAN BAPTIST MISSIONARY UNION

The Oldest Baptist Periodical in America

EDITED BY

REV. F. P. HAGGARD

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Editorial

The Christmas Gospel

It is the gospel of joy: "Behold, I bring you good tidings of great joy which shall be to all the people." Have we the joy? Are we sharing it with "all the people"?

It is the gospel of peace: "On earth peace among men in whom He is well pleased." Are we helping men and nations to experience peace?

It is the gospel of light: "The day-spring from on high shall visit us." It has visited us; some of our brothers in the dark regions of heathenism have not yet seen the light. Am I their brother?

It is the gospel of life: "I came that they may have life, and may have it abundantly." How those who are living half lives, meager, starved lives, need the fulness and richness of life in Christ. It is the season of kindness.

It is the gospel of truth and love and righteousness, and every grace and virtue and blessing: No higher joy is possible to us than to tell the glad news to the millions who know it not.

"Lo, I am come to do thy will, O God" gives the key to the Christmas song. It is the song of the world's

salvation; it is the song of missions. Is my life in key as its accompaniment?

Christmas Exercises: "The Extra Dollar"

When the Christmas gospel goes into the heart, the Christmas offering comes out of the pocket. Last year many Sunday schools and individuals made special missionary gifts as a part of the Christmas exercises. Will not you this year? Nothing will please the boys and girls more than putting a birthday gift into the hands of Jesus Christ, to use for his work of saving those who do not know Christmas joys. Let us share them!

It would be a splendid time for the young people and all members of the church to make an offering for the "Extra Dollar Fund," to help secure the fifty per cent. increase in donations for the regular work of the Union. A coin card has been prepared for any who will use it for themselves or others. You may secure the card and the new leaflet, "A Call to Advance," which gives the clear reasons for the extra offering, from any District Secretary or the Literature Department at headquarters. Ask also for the latest leaf-

lets on the Kengtung and Philippine Island work, and for "Five Practical Methods of Knowing Foreign Missions."

The Chinese Massacre

We share the deep sorrow of our Presbyterian brethren in the massacre of five of their missionary force at Lienchow, South China. Full particulars have been given in the daily press. Lienchow has been one of the most prosperous mission stations in China, but being only 250 miles from Canton, in that section from which have come the Chinese in America, it has been in special ferment during the recent anti-exclusion agitation and American boycott. In this fact may be found one real cause of the recent outbreak. Like the riots in Tokyo, it was the wild raging of a mob.

We cannot regard this violence as a type or symptom of general conditions. The kingdom of Jesus Christ has made a real beginning in China, although it is but a beginning. The movement Christward will continue. It is to be both individual, and, we trust, to a large degree more general or even national. We unite with our sister society in prayer that the sacrifice of these who have not counted their lives dear unto themselves and have finished their brief ministry as his martyrs (witnesses), may stimulate the courage of the home churches and result in scores of men and thousands of dollars being offered to the Lord's work in China.

Will Russia, through Blood, become a Constitutional Monarchy?

One thousand years as one day! This is the measure of time on the calendar of God. That which men had hoped might happen in the distant future has, in divine providence, become a fact. October 30 may well be celebrated as a nation's birthday. May God safely pilot this new embarking, — giving wisdom to the leader, who has, against the wish of autocrats, been placed in the position of chief power; giving

liberty to Jews and Christians; giving true freedom and genuine enlightenment to the peoples of that land; giving the gospel of peace and love, even brotherhood in Christ in place of bitterness, bloodshed and oppression.

The Living God, Master of Earth's History

In this connection, it will be remembered that when Napoleon told the Russian ambassador that he would destroy the empire of the Czar, the ambassador wisely answered, "Man proposes, but God disposes." The arrogant Corsican, regarding himself as greater than his country, greater than the world, greater even than God, blatantly boasted, "Tell your master that I am he that proposes and I am he that disposes." The living God heard and accepted the challenge; and through the quiet working of his forces, sent as his angels the crystal snowflakes. Bodies of 215,516 Frenchmen and 95,816 horses were buried under Russian snows; but neither Moscow nor Elba found the proud emperor a docile pupil. Escaping from his prison and still proposing to dispose the affairs of Europe, our God again showed his power by ordaining the meeting of Blucher and Wellington at Waterloo, and crowning the victory with thirty years of peace. On St. Helena, perhaps, Napoleon learned a little of his lesson.

How slow we, too, are to learn not the theory but the practise of living trust in the living God. It is hoped that these and innumerable events in general and missionary history may strengthen our faith in the power of God working for the fulfilling of his purposes. He invites us to cooperate with him; we are his fellow workers in the salvation of the world.

The Universities and Missions

A very significant event in missionary history is the action of Yale University in securing Rev. Harlan P. Beach, D.D., educational secretary of the Student Volunteer Movement, for the pro-

fessorship of the theory and practise of foreign missions. It certainly shows on the part of Yale a clear view of the worth and dignity of missions, and gives another great sphere of usefulness to one who is especially well qualified. Dr. Beach will spend one year in three as Yale's representative abroad, probably first visiting China where he labored for ten years. He is expected to maintain advisory relation with the Student Volunteer Movement.

Foreign missions are coming to their own place in educational institutions when such professorships are established, and such men are secured to fill the chairs. Students of history, sociology, international law, as well as theology are coming to realize that they cannot be counted as educated men and remain ignorant of the great modern missionary movements. Such books as Robert E. Speer's "Missions and Modern History," reviewed in the March MAGAZINE, are not only a cause but a result of the true conception of the place of missions in modern Christian thought and life. It is a sign of hope.

The Statesman-like View

We are not thinking of the recognition that the world's statesmen give of the missionary in making the new Orient, nor on the other hand of the responsibility of our own society and missionaries in their service in establishing the kingdom of God in this world. What we have in mind is simply the privilege that we at home have, through such a study of history as will give us a true perspective, to become, all of us, statesmen in the Kingdom.

As members of God's universal kingdom we have a part in bringing about the reign of Christ on earth. We may continue to pray, "Thy Kingdom come," and make the prayer vital through personal effort to hasten its consummation. We may continue to work and work more zealously and to give far more largely of our means than some of us do, until the world sees and

Christ himself sees that we put his Kingdom first, that we make the business of his followers, which is missions, the great business of our lives. This is for the sake of our church, our nation, our world and our Lord.

A Lesson from History

The gospel of Jesus Christ is truly "the healthy gospel." Missions is medicine for "morbidity." Dr. Edward Everett Hale has keen historic vision. He sees and here states a truth that is needed by Christians elsewhere, as well as in New England; now as much as in the time of Salem witchcraft. It is the principle of healthy Christian life, the normal loving life, expressing and preserving itself by activity, namely by ministry or missionary service. He says:

A careful and wise observer of New England life, in the first half of the last century, used to say that the missionary movement which began with Judson's enthusiasm should be gratefully remembered by us here, not simply for the good it did in India, but by its enlargement of our life at home. It was a good thing then, and it is a good thing now, to have people's eyes and ears and hearts and hands occupied by something larger than their own working machinery. The historian of the century cannot fail to see that, side by side with such interest in other lands thus excited, there came in the healthy gospel of self-forgetfulness.

Clear Vision and Vital Interest

"Making Missions Real" is essential to making our own part of mission work a success. Foreign, vague, and "some-other-body's work" at "some other time," are kindred ideas. Personal knowledge through the interested reading of the work in Japan, for example, just as we read of the war in Manchuria, will define our vision. Not all careful readers of the MAGAZINE have the good fortune enjoyed by a faithful worker in Michigan, who writes:

I sent a club of fifteen from our church last fall. Missions mean something real to us since our own beloved pastor has gone to work in another land. He is doing everything to keep us in touch with the work there.

A Brother's Greetings

"Thanks for printing the news about Mr. Morrow's illness. It has brought many kind words to Mrs. Morrow." So a friend writes from Burma.

You have often thought of writing to the missionaries, either in times of their discouragement and loneliness, or on occasions of great blessing. Why not follow the prompting of your own heart and send a brother's greeting? It will bring cheer as would a hearty hand-clasp. You need not ask for a reply from so busy a worker, but a simple word from you will be a message of light. Why not send some Christmas or New Year's greetings—writing them on Christmas or New Year's Day this year, and next year planning so that the letter may reach the missionary by that day?

The Indian Revival

The Indian Christian periodicals are giving much space to accounts of the great revival movements that have been in progress in connection with the Welsh Calvinistic Methodist work in the Khasi Hills and at Mukti. In the former district, in the north of India, it is estimated that more than 2,000 persons have been added to the church during the past few months, and the ingathering continues. At Mukti, in connection with Pandita Ramabai's houses, large numbers have received a marvelous filling of the Holy Spirit, and the atmosphere of the whole place seems to have been charged with spiritual influences. Prayer is urgently requested in connection with both these movements that the work of God's Spirit may be guarded, guided and extended throughout all India.

The Effect of the Indian Universalists' Bill on Mission Work

Under the above heading Rev. A. B. Wann, principal of the General Assembly's Institution (Church of Scotland), Calcutta, reviews the present educational conditions. It will be remembered that after some years of

consideration the new educational act was passed in 1904, giving the university the right to inspect the affiliated colleges in respect to buildings, teaching staff and standard of work. He says that among other things the effect of the new regulations will undoubtedly be:

(a) It will greatly increase the rigidity of the examinations, especially that for entrance; this is needed. (b) It will compel mission colleges to provide an all-round better equipment in buildings and teaching staff. (c) It will cause the closing or changing to high school grade of mission schools whose societies are not prepared for larger expenditure. (d) It will increase the cost of education.

All those interested in the work of the Missionary Union will see here a very strong argument for the Educational Endowment Fund. It will be recalled that our schools at Rangoon and Ongole are prepared to grant only the first arts degree. We must so increase the teaching force and material equipment as to enable them to add two full years to the course and grant the bachelor's degree. The Missionary Union feels sure that the Baptists of North America have such faith in the gospel and in Christian education, and such a realization of the necessity of this work for the evangelization of India and other lands, that they will be content with nothing less than even a fuller endowment than that just now planned. As *The Standard* recently said: "It is a million dollars too small."

The Motor-Car God

It may be of considerable interest to owners of automobiles and to all interested in them -- and who is not? -- to read the following, taken from the *Missionary Intelligencer* of London:

In South India the people of one village gave their god, Ganesha, a ride around the town on a bicycle. In North India there seems to be a new god added to the Hindu Pantheon: as a motor car went by the natives fell down and worshipped it, thinking it must be a god.

What a poor substitute even this product of modern invention is for the omnipotent, omnipresent Father. Modern inventions destroy old faiths; what will take their place?

**Moving Time:
Patience!**

The month of December will be a specially busy one at Tremont Temple, because of the removal of the office of the Missionary Union as well as of the Woman's Baptist Foreign Mission Society to the top floor of the new Ford Building. This is the home of the Baptist Social Union, built under the provisions of the will of Mr. D. Ford. The work in the Rooms will necessarily be disarranged and delayed. Those sending for literature, sample copies, etc., will please make due allowances. MAGAZINES will be mailed promptly to the regular subscribers.

**Periodicals Published
on our Mission Fields**

It will be of interest to all who are studying the special topic of this month's MAGAZINE to see the list of the leading publications on our mission fields. All are issued monthly, unless otherwise specified.

BURMA: The News, The Burman Messenger (Burmese), The Morning Star (Karen), The Recorder (Karen). INDIA, General: The Baptist Missionary Review. ASSAM: Light (Assamese), a small Garo paper. CHINA: The New East (Quarterly), Sunday School Helps. JAPAN: Gleanings. PHILIPPINES: The Pearl of the Orient, Bahandi (Visayan). SPAIN: El Eco de la Verdad. FRANCE: L'Echo de la Verite. GERMANY: A quarterly, three monthlies, three weeklies.

Missions in the Sunday School



LESSON XI. NEH. 8: 8-18. DEC. 10

Reading and Obeying the Law

Giving the Sense

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Vs. 8.

THIS impressive incident clearly sets forth the importance and authority of the word of God. The whole story especially helps us to feel more deeply the value of that part of missionary work which has to do with the translation of the Bible into heathen languages. "No one can imagine," says Dr. W. E. Witter, "the eagerness of the missionary to impart his knowledge of God's unspeakable Gift, not only with his own lips, but also to furnish the written record showing that God hath given eternal life in his Son."

But how to "give the sense," that is the difficult problem, so many fundamental Bible ideas are unknown to many of these tongues. "The Visayan language," says Rev. Eric Lund, "has no word for God, spirit, mind, conscience, conviction"; some other lan-

guages are still more barren of words to express spiritual truths. Nevertheless, our missionaries have succeeded wonderfully in "giving the sense." "The constant desire," says Dr. Witter, "to make no errors, not even the slightest, in the introduction of these great truths, has led Carey, Judson and others of our missionaries to become skilled masters in the linguistic art, and to produce translations that have stood the test of generations." This is a part of mission work which we have appreciated but little; yet it represents some of the most arduous toil, unselfish devotion and triumphant success of missionary history.

LESSON XII. MALACHI 3: 1-12. DEC. 17

Preparation for the Messiah

The Tithe and the Blessing

Bring ye all the tithes into the storehouse, that there may be meat in my storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing. Vs. 10.

IT is a time of great prosperity, of desperate struggling after pleasure;

and yet those who seek it live in a dry and suffocating desert of weariness. Prophets of high renown are not wanting, who sound forth a warning of the dangers of these present times in society. F. Hopkinson Smith, the well known writer, draws a vivid contrast between the pure simplicity of the old régime and the sordid complexity of the new, and cries almost frantically, "Let us go back!" Henry Watterson, the famous journalist, thus describes social conditions: "Indifference is the word. This is easily acquired by people who have nothing to do but to kill time, and plenty to kill it with. Their business is the pursuit of a machine-made happiness, of arduous and objectless pleasure, of cheap, yet costly and unavailing glory."

Back? Yes, back to the message of the strong old prophet, and follow what he tells us to do. Take an interest in the work of God; bring the tithes into his storehouse; find out what the command of our Master means; give ourselves to him, with all we have and are. That will put a zest into the dull pursuit of pleasure, because we shall learn what pleasure really means. We have all read "The Simple Life"; but it has done most of us but little good, because we have failed to see that the simple life is not negative, but positive. Bring in the tithes; and through the windows of the soul shall fall the blessing of a new and better joy of living.

LESSON XIII. ISA. 9: 1-7. DEC. 24

The Character of the Messiah

Light in the Shadow of Death

They that dwell in the land of the shadow of death, upon them hath the light shined. Vs. 2.

IN all sincerity and with great heartiness the editor of the Sunday school department sends forth Christmas greetings to all the MAGAZINE household: to the happy Christian homes, where the Light of the world steadily shines; to the thousands of Sunday schools, and especially to our helpers, the Sunday school teachers who have taken these notes to their classes, and



By Carl Bloch

"COME UNTO ME"

have given kindly words of appreciation; to all our missionaries who are trying to bring the Christmas light to the lands in darkness; to all our brethren of many tongues, for whom the light has begun to shine. Never has the gospel of Jesus seemed to me so glorious, so precious, so strong, as in these months when I have tried to show how it is to bind the whole world to the heart of God. And I believe that this truth must come into our idea of Christmas before we can keep it perfectly. As Dr. Henry Van Dyke has beautifully expressed it, "Are you willing to believe that love is the strongest thing in the world — stronger than hate, stronger than evil, stronger than death — and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? *Then you can keep Christmas.*" And when we believe that, through and through, we shall never keep Christmas alone; the dear ones in our own home will find in us a deeper fellowship, and we shall not be content till the light of the face of Jesus has driven the darkness from the lands of Vishnu and of Buddha. He is the light of the world.

LESSON XIV.

DEC. 31

LESSON I.

LUKE 2: 1-20.

JAN. 7

*Review and Preview***A Year with Jesus**

I WOULD like to make a suggestion to teachers for this review lesson; and that is, to note and develop the truth that runs through all the lessons of this quarter, that God seeks his people in all nations, and that he dwells with them and helps them. Our space will not permit of the extension of this suggestion for each lesson: but if teachers will look into it a little, I believe they will be profoundly and exultantly impressed by this wonderful illustration of the unity of God's word, and will find in it an inspiration for the review session.

But let us take just a moment for a forward look. During 1906 all the lessons will deal with the life of Jesus. That wonderful story will never grow old or dull; it is fresher and brighter each time we study it. But there is one phase of the life of Jesus which his Church today sadly fails to appreciate, and that is, his mission, his purpose, his endeavor, his command to his disciples, his unquenchable confidence that the whole wide world shall be gained for his Kingdom. There is a missionary chord in the song of the angels; it dominates the last message of Jesus to his disciples, and it swells through all his acts and words between. This little corner of the MAGAZINE is small, but in it we may be able to speak of a few things as we walk with Jesus through the year which will help us to see the world as he saw it, and to have for all men something of that compassion which drew him to their help in spite of all their rebellion and sin.

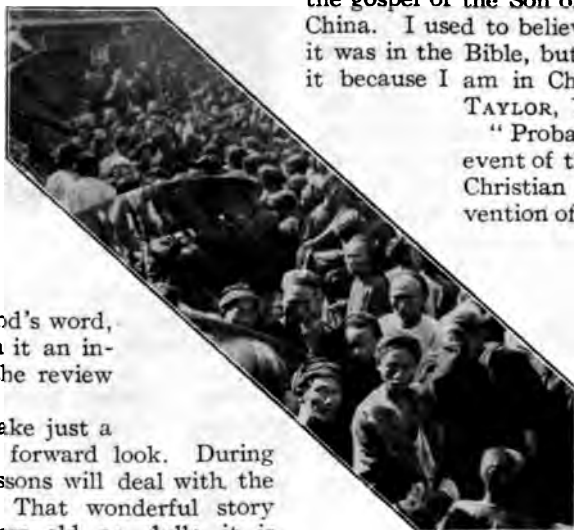


Photo by A. F. Groesbeck

A SECTION OF THE CROWD AT BAPTISMAL SERVICE, UNKUNG, SOUTH CHINA

Baptistry in the midst, set among banana plants.

*The Shepherds Find Jesus
To All People*

And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

THAT the gospel is intended for the whole world is clearly seen in the reports from the field. It is good news to all:

To the Chinese People. "I am more than ever convinced that nothing but the gospel of the Son of God can save China. I used to believe this because it was in the Bible, but now I believe it because I am in China."—JOSEPH TAYLOR, Yachow.

"Probably the greatest event of the year was the Christian Endeavor Convention of all China, held in our city. The old city wall vibrated with Christian hymns, sung by a tremendous company of young Christians. Think of the possibilities, the influence for the cause of Christ in China!"—E. E. JONES, Ningpo.

To the Japanese People. "One evening I went with Dr. Dearing to one of the seven preaching places conducted under his supervision by seminary students. The room was open along its entire street end. Half a score of Christians were sitting on the benches, and behind them was a crowd which gave good attention. My guide called my attention to a man who distributed tracts after the service. This man had been a noted gambler; was converted at this place; and has since been a humble, steady, happy Christian."—WALTER BULLEN, Kobe.

To the Filipino People. "We were

interrupted by a music box, set going by some ardent Romanists, and by a band. But in spite of these things brother Lund preached the straight truth in the spirit of love, and when he ceased he was greeted with applause." A. A. FORSHEE, Bacolod.

What, the end of our space already! And I have illustrations spread all over my table to go the rounds of our fields. Teachers, you must look up these things for yourselves in the MAGAZINE and Annual Report, for example, and get the inspiration that comes from them.

PERSONAL & OTHER NOTES

§ THE new industrial school at Jaro opened October first. The Bible training school, also, has had a promising opening.

§ THE return of Dr. and Mrs. Tilbe to Burma adds to the totals given last month of missionaries sailing this year. The number, including wives, now reaches 26 new, and 42 returning.

§ REV. CHARLES H. MOSS, pastor of the First Baptist Church, Malden, Mass., has just been elected a member of the Executive Committee, in place of Rev. Orville Coats, who resigned on account of removal to Phoenix, Ariz.

§ AN inspiring incident in the recent international convention of the Young Men's Christian Association held in Detroit was the testimony from Surgeon General Suzuki of the Japanese Navy to his faith in Christianity.

§ THE Reference Committee of South India recommends that Rev. J. Dussman be transferred from Gurzalla to Vinukonda, the latter having been left vacant by the return of Dr. Loughridge to America. Also that Rev. C. Unruh, who went out from Russia last year, be designated to Janumpetta in the large Palmur field.

§ OUR readers need not be told that for the MAGAZINE to refuse objectionable advertisements is not a new thing. We wish, however, to announce to advertisers and other friends, that, with the beginning of January, 1906, no advertisement will be received for patent medicines, or for investments that are even possibly doubtful.

§ REV. J. SUNDERLAND, D.D., writes that the farewell receptions in Oakland and San Francisco were inspiring; that the missionaries gave excellent help to the cause in the many meetings en route to the Pacific and on the coast. The interests of the Kingdom have been greatly advanced.

§ REV. C. E. PETRICK of Assam wishes to procure a communion set for the Sibsagar church. Similar requests come to us from time to time. If churches having any sets they are not using would send them to the Rooms of the Missionary Union, they will be forwarded to places on our mission fields where they will do much good.

§ NOTHING so helps to bind the church to the foreign mission field as to have one of its own members go to the work abroad. The blessing of this living link is manifest in the case of Rev. J. O. Gotaas, a member of the Logan Square Norwegian Baptist Church, Chicago, Ill. The church has recently placed his likeness, in life size, in its parlors.

§ MRS. J. N. CUSHING and Mrs. C. H. R. Elwell sailed November 1, returning to Rangoon, the latter for school work, and Mrs. Cushing to take up the important translation work in the Shan language, which was suddenly stopped by the death of Dr. Cushing. § Rev. and Mrs. J. T. Latta, newly appointed missionaries to Burma, also sailed at the same time. All will leave England on the "Martaban," November 16, and expect to reach Burma about December 20. § Rev. C. L. Davenport and wife, M.D., Rev. H. A. Kemp and wife, and Miss M. M. Larsh sailed from Seattle, November 5, on the "Minnesota."

§ We congratulate the United Brethren Publishing House, Dayton, Ohio, on their new missionary magazine, *The Missionary Advance*, which replaces the *Search Light*, and comes to us in beautiful new dress.

§ THE Bi-pocket consolidated collection envelope, by which two distinct collections may be taken at once, is coming to the front rapidly. This timely invention comes as an aid in solving the church and missionary financial problems. For prices and information, address LYMAN R. SWETT, 69 Richmond St., Dorchester Dist., Boston.

§ I DO EVERY MAN A FAVOR whom I persuade to take *Service*, so said the man from Mississippi. Amen say a multitude of Baptist young people. *Service* is a monthly magazine containing three courses of study: Bible reading, Bible study and missions. The CHRISTMAS NUMBER will have a beautiful cover, special features and holiday stories. Send \$1.00 and you will get the first lessons, October, November, and Christmas numbers extra. Address *Service*, 324 Dearborn St., Chicago.

§ PRINCIPAL J. HEINRICH of Ramapatam Theological Seminary, South India, in *The Christian Patriot* (Madras) for September 16, makes an unanswerable statement concerning the practise of immersion as the New Testament baptism. We had sup-

posed that every one accepted this as a fact and that it no longer called for any defense; but it seems that Rev. W. H. Campbell of India, directly states that the word "baptism" does not mean in the New Testament to immerse. He will find it difficult to maintain his position in the light of Mr. Heinrich's discussion.

§ NEVER was the material for the study of missions so rich and well presented as it is today. The Central Committee on United Study, of the Woman's Boards, has issued an exceptionally fine series of twenty-five pictures with which to illustrate their textbook on Africa, *Christus Liberator*; also a beautiful colored map. Address all requests for suggestions and material to the Woman's Board, either in Tremont Temple, Boston, or 1318 Masonic Temple, Chicago.

§ We wish to congratulate the Woman's Baptist Foreign Mission Society of Pennsylvania on their missionary calendar of prayer for 1906. The more than prompt and businesslike alertness brought us the calendar in October. The artistic form, excellent photographic illustrations, well-chosen Scripture texts, commend it for general use. It will indeed make a dainty and useful gift for the holiday season. Price 25 cents. Send orders to Mrs. H. N. Jones, 808 Crozer Building, Philadelphia, Pa.; or the headquarters in Boston or Chicago. See address on page 3 of cover.

The Literature of Missions

THINGS AS THEY ARE: Mission Work in Southern India. By Amy Wilson Carmichael. Fleming H. Revell Company. Price, \$1.00 net.

A late clearly printed and well illustrated reprint of the excellent book reviewed in the MAGAZINE for June, 1904.

PASTOR HSI (of North China): One of China's Christians. By Mrs. Howard Taylor (nee Geraldine Guinness). Seventh edition. Fleming H. Revell Company. Price, \$1.00 net.

This book, first published in December, 1903, and now reprinted by R. & R. Clark, Edinburgh, is dedicated to "our beloved father, the Rev. J. Hudson Taylor." The work is of especial value in helping us to see Christianity in the concrete. Pastor Hsi is a real, living China-

man, who at the same time is a genuine Christian, suffering opposition and persecution for the sake of his Master, whom he serves in a manifold ministry to relatives and neighbors. It quickens our faith in the power of the gospel to save, and helps us to see "things as they are."

WAX WING. By Caroline Atwater Mason. Fleming H. Revell Company. Kingship Series, 30 cents.

This is another of Mrs. Mason's stories, beautiful, true and good. She shows without sacrifice of her art the truth all should know, that the cause of missions deserves and receives the best and brightest talent, the strongest, noblest service. It is a capital Christmas book.

STONES IN THE ROUGH, or Contributions toward a Study of Theology from the Heathen Side of the Fence. By William Ashmore. Boston, Mass.: P. R. Warren Company. Part I, 25 cents; Part II, 50 cents.

Our veteran missionary to China has undertaken a unique work, founded largely on his long experience as a missionary in the far East. Instead of facing the heathen with the Western conception of God, he walks with him on the way toward God. He says:

The heathen all know, before any missionary comes among them, (1) that men ought to worship God as supreme, and (2) that they ought to treat their neighbors as they would have their neighbors treat them. In the enforcement of these moralities all peoples have a common interest; therefore, co-operation is possible and feasible, and to be sought for.

Dr. Ashmore then asks of each great religion what answer it gives to the deep problems of life. In Part II, he lays stress on the gospel and theology of nature, and claims that we have never made it as important as Paul does in his epistles to those just out from heathenism. The work contains much food for thought. "Stones in the Rough," the author calls them, hoping that in time their full beauty and glory may be revealed. Parts III and IV are to be published soon and the whole will make a volume of 330 pages.

MISSIONS FROM THE MODERN VIEW. By Rev. Robert A. Hume, D.D. (Missionary of the American Board, at Ahmednagar, India). The Fleming H. Revell Company. 292 pages, with index. Price, cloth, \$1.25 net.

The first six chapters consist of lectures delivered at four of our leading American theological seminaries, on the themes:

(1) Missions from the Modern Views of God and the World; (2) The Historical Development of Hinduism; (3) Missions and Psychology; (4) Missions and Sociology; (5) Comparison of Christianity and Hinduism; (6) What Christianity has to Gain from Contact with the East. The last two deal with these vital themes: "The Simplicity of Christianity," and "How Gangaran Became Acquainted with God."

In a masterly way the author shows that Hinduism is not a single, harmonious system, but an inconsistent and contradictory conglomerate of beliefs and practises. The whole book is both a direct and indirect appeal for giving the best religion to those who need.

The last two chapters give examples of Dr. Hume's tactful and expert dealings with the Hindu inquirer, to whom he shows the simplicity of Christianity and the way of becoming acquainted with God. Although not including all of the fundamental truths, they are rich in suggestion and models for workers at home and abroad.

President Charles Cuthbert Hall, in his introduction, says that the book is a call to the home churches "to rise to a higher plane of thought; to awake from the sleep of luxury and formalism; . . . to advance to an adequate maintenance of scholarly men who have won the respect of the Orientals." The modern vital recognition of God as immanent and active in every man, as a formative principle of modern thought, finds a concrete, practical illustration in this work.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN OCTOBER, 1905

Notes. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, \$129 11

South Arcootook Quar. meeting	\$6 00
E. Lebanon, Mrs. Clara Hanscom	3 10
Mechanic Falls, "A disciple"	50 00
Camden, Chestnut St. ch.	4 98
Arcootook Asso. coll.	6 28
Waterboro, 1st ch.	3 00
Gardiner, B. P. Robinson	10 00
Bucks Harbor, H. L. Skilling	3 00
Presque Isle, 1st ch.	21 00
South Paris ch.	9 25
Rockport Y. P. t. s. J. Clark, Ikoko	12 50

NEW HAMPSHIRE, \$164 38

Antrim ch.	\$21 00
Antrim, Wm. Hurlin	20 00
Hudson C. E.	1 00
New Boston ch.	22 72
Danbury, 1st ch.	5 70
Woodstock, 1st ch.	1 30
Nashua, 1st ch., t. s. H. I. Marshall	70 00
Cole, Stacy R. Warburton, toward new chapel at Kias-ying	10 00
Claremont ch.	12 66

VERMONT, \$60 60

Saxtons River, 1st ch.	\$38 80
S. Londonderry ch.	3 91
S. Londonderry S. S.	77
Barre, 1st C. E.	10 00
W. Halifax ch.	2 05
W. Halifax S. S.	32
Hydeville ch.	4 75

MASSACHUSETTS, \$1 873 21

Chicopee Falls, 1st ch.	\$18 37
S. Hanson ch.	10 51
Bellingham, 1st ch.	2 50
N. Bellingham ch.	5 00
N. Bellingham S. S.	3 85
Middleboro, Third ch.	1 58
Marblehead ch.	10 00
Marblehead S. S.	4 00
Gloucester, Chapel St. ch.	12 57
Cheshire, 1st ch.	5 41
Amesbury, Market St. ch.	50 00
Salem, Central ch.	12 67
Mansfield C. E.	11 00
Lowell, Worthen St. ch.	27 05
Holyoke, Second ch.	6 35
Colerain, 1st ch.	1 48
Westboro ch.	26 62
Lawrence, 1st Bible School, for sup. of native miss'y	64 00
Lawrence, 1st ch.	25 18
New Marlboro ch.	6 70
Winchester B. U., t. s. Dr. Bunker's asst. in Burma	15 00
Cambridge, Old Cambridge ch.	484 54
Cambridge, 1st ch. W. F. M. Soc.	40 00
Clinton, 1st ch.	17 30
Clinton, 1st Y. P. S.	5 78
Grafton 1st ch.	6 00

Dedham, 2d ch.	\$10 80
New Bedford, Elim ch.	10 00
Lee, 1st ch.	5 00
Worcester, Dewey St. ch.	13 90
Chelsea, 1st ch.	134 01
Campello, Sw. ch., t. s. Malay	15 00
Canton ch.	5 80
Athol, 1st ch.	16 00
Newton, 1st ch., from Nina Dempsey Fund, for Mrs. Eveleth's work at Inasin	50 00
Newton, 1st ch.	160 59
Beverly Farms ch.	9 00
Fitchburg, Emma Alsingre, for famine relief, c. J. Duseman	10 00
Fitchburg, 1st S. S., of wh. \$10 is for work in Africa, \$5 for work in Japan and \$0.91 for work in Phil.	24 91
Gay Head ch.	3 50
Wollaston, 1st ch., for work in the Phil., c. J. C. Robbins	27 00
Brighton, a friend, for famine fund, c. D. Downie	3 00
Taunton, Winthrop St. W. M. Soc.	18 00
Taunton, Winthrop St. B. U., for use at discretion of L. W. Cronkrite	27 25
East Boston, Central Sq. Bible School	2 71
N. Adams, 1st S. S.	6 00
Normal Class for Tura sta.	37 80
Framingham, 1st ch.	18 60
Winchester, 1st ch.	4 00
Boston, 1st Y. M. Class, for native worker, Hanyang, c. J. S. Adams	4 05
Boston, Tabernacle ch.	16 76
Winthrop, 1st S. S.	1 00
Miss Spear's class	4 00
Dighton, 1st S. S., for work in Japan, c. L. W. Bickel	4 05
Attleboro, 1st C. E.	4 05
Pittsfield, Maria D. Hadsell, t. s. child in M r s. Dickson's school, Impur, Assam	5 00
Hancock, 1st ch.	3 00
Hancock, Sarah A. Gardner, t. s. child in Mrs. Dickson's school, Impur	5 00
Hancock, Loesa Lapham, for do.	1 00
Hancock, Alona Harrington, for do.	50
Hancock, Bible & Thimble Soc., for do.	10 00
Williamansett, Beulah ch.	7 14
Springfield, Park Ave. Mem'l ch., for work in Okpha, Hensada District, c. Mrs. L. C. Case	25 00
Springfield, Park Ave. Mem'l ch.	6 18

Taunton, Winthrop St. ch.	\$154 80
Dorchester Temple, Prof. & Mrs. D. O. S. Lowell	50 00
Greenfield, 1st Y. P. for Jaro sta.	6 25
Shelburne Falls, W. D. Underwood for work c. Dr. W. A. Loops	50
Greenville ch.	3 00
Worcester, Dewey St. Y. P. for Rangoon sta.	16 57
Maplewood, Florence Crosby	1 50
Maplewood, Ethel Dearborn, for Iloilo sta.	2 13
Rockport ch.	10 00
Cumington ch.	10 00

RHODE ISLAND, \$225 92

Point Judith ch.	\$40 75
Providence, Fourth ch.	44 02
Providence, Calvary ch.	39 00
Providence, 1st ch.	56 78
Providence, Central ch.	4 87
Providence, Broadway ch., t. s. Aung Baw, c. F. H. Eveleth, Insein	28 00
Hope Valley C. E.	12 50

CONNECTICUT, \$590 88

Stepney ch.	\$11 00
Shelton ch., for work in the Phil.	6 25
Bridgeport, Mrs. Geo. B. Haines	3 70
Brooklyn ch.	9 50
Danbury, Second ch.	21 00
New Haven, Calvary ch., of wh. \$5 is for Dr. Cronkrite & \$518.43 for Capt. Bickel's work, Japan, "A friend," t. s. J. L. Dearing	1 00
New Britain, 1st S. S. classes No. 10 and No. 12, t. s. R. Wellwood	10 00
Stratford ch.	50
Bridgeport, T. G. Deuchfield	1 00
Jewett City Y. P.	3 50

NEW YORK, \$1 746 64

Rochester, Park Ave. C. E.	\$25 00
Earlville, 1st ch.	25 17
Earlville, 1st S. S.	1 68
Solon ch.	6 40
Virgil S. S.	1 25
Buffalo, Delaware Ave. ch.	59 32
Buffalo, Michigan St. ch.	1 00
Buffalo, Fillmore S. S. "Little Missionaries" for Podili sta.	10 00
Greenport, Geo. L. Webb	5 00
Liberty ch.	10 00
Brooklyn, Union B. U. for Kiating sta.	25 00

Cold Springs, 1st ch.	\$5 00	Brooklyn, Fifteenth St. ch.	\$8 40	Saegertown, Mrs. Kesiah Erwin	\$5 00
Ransomville S. S., for Podili sta., c. W. T. Elmore	21 05	Brooklyn, Pilgrim ch.	11 91	New Castle, 1st ch.	60 00
Yonkers, Warburton Ave. S. S.	16 84	Georgetown Y. P.	3 00	Mt. Zion ch.	17 00
Albany, 1st ch.	48 91	Rochester, Park Ave. ch.	55 08	Providence ch.	12 20
Albany, Emmanuel C. E.	8 50	Bartlett ch.	5 00	Troy ch.	15 05
Jay, 1st ch.	10 00	Boonville Y. P.	10 00	Auburn ch.	2 00
New Woodstock, First Casenovia B. U.	5 00	Camden ch.	2 00	S. New Milford ch.	1 15
Scotia ch., Mrs. C. J. Sanders, for pr., c. Dr. Clough, India	25 80	Caseville ch.	16 25	Wyalusing ch.	12 00
Vernon ch.	3 00	Remsen, 1st ch.	7 00	Hepsiabah ch.	5 00
New York, W. 33d St. ch., t. s. C. S. Keen, Kinwaa	200 00	Remsen, 2d ch.	2 00	Conshohocken ch.	18 57
Warsaw C. E., for Loikaw sta.	25 00	So. Trenton ch.	4 00	Norristown, Olivet ch.	22 41
Mendon ch.	6 66	Whitesboro ch.	6 99	Huntingdon ch.	10 00
Rochester, Wilder St. C. E., t. s. Thos. Moody	16 00	Oswego, 1st ch.	34 39	Lockport ch.	2 00
Rochester, First B. U. for do.	56 71	W. Edmeston ch.	5 00	Saltillo ch.	2 64
Chili C. E., for do.	7 10	W. Edmeston S. S.	1 19	Altoona, Mem'l ch.	
Broockport C. E., for do.	4 00	W. Edmeston Y. P.	1 10	Miss'y Soc., for Jaro, ...	6 25
Chili S. S., for do.	6 00	Ithaca ch.	8 57	Milesbury, E. L.	5 00
E. Henrietta C. E., for do.	10 31	New York, Calvary ch.	106 56	Altoona, 1st C. E.	8 00
Greece C. E., for do.	10 00	New York, Hope Y. P.	32 00	Mr. & Mrs. W. A. Nicholson, for Bassein, Burma	30 00
W. Henrietta C. E., for do.	5 00	New York, Mt. Morris ch.	40 00	Chester, 1st ch.	100 00
Rochester, University Ave. S. S.	8 51	New York, North ch.	6 92	Wyoming ch.	8 00
Rochester, Parsells Ave. ch.	5 35	Lakeville ch.	11 00	Marcus Hook ch.	31 00
First Parma ch.	20 00	Palmyra Y. P.	2 50	Meadville ch.	5 50
Greece ch.	8 92	Sodus S. S.	2 00	Pindilton, Bethel ch.	8 72
W. Henrietta ch.	48 50	Mrs. Emma W. Lewis, deceased, in memoiriam, by heirs	25 00	Fairview ch.	2 00
Churchville ch.	5 53	E. Garlow	2 00	Indiana ch., add'l	14 00
E. Henrietta ch.	2 00	T. Parker	3 00	Indiana B. U., for Jaro, ...	6 25
Ogden S. S.	7 00	A friend	35 00	Ambrose ch.	10 23
Hamlin ch.	21 50			Dilltown ch.	1 00
Second Mumford ch., colored	75			E. Mahoning ch.	18 83
Webster ch.	10 00			Homer ch.	3 00
Pensfeld ch.	5 00			Richmond ch.	50
Clifton S. S.	5 00			Germantown, 1st ch.	15 00
Buffalo, Glenwood Ave. ch.	3 70			Ch. of Evangel, Q'y.	38 34
Holland ch.	9 54			North Wales ch.	10 00
Holland S. S.	2 53			North Frankford ch.	12 71
Strykersville ch.	7 15			Bridgeport ch.	21 15
Yorkshire, Center ch.	20 50			Picture Rocks S. S.	1 62
A friend	1 00			Erie, 1st ch., Walter E. Myers' class, for "Fukuin Maru"	5 00
Bingham & Spring Mills ch.	8 90			Bradford ch.	60 66
E. Cameron ch.	11 25			Bradford, Dotly Club, for Dr. Benjamin, Nellore	5 00
Jasper ch.	4 80			New Tabernacle ch.	18 44
Woodhull ch.	2 00			Temple S. S., special, per E. D. MacLaurin	25 00
Fleming ch.	2 00			New Tabernacle S. S. class No. 6, for n. p., c. Dr. Cronkhitte	25 00
Troopville S. S.	2 50			New Tabernacle Y. P. A., for Dr. Goddard	43 00
Venice ch.	2 00			Alleghany Ave. C. E., for Yachow	5 00
Weedsport ch.	5 00			Logan ch.	6 00
Hornellsville, 1st ch.	5 00			Temple C. E., for Bhamo	12 50
Coventry ch.	2 15			Temple C. E., for Yachow	12 50
Greene ch.	13 60			Richmond C. E., for Yachow	10 00
Cortland, 1st ch., t. s. W. T. Elmore	42 98			Colwyn ch.	5 00
Barboursville ch.	90			A friend, for W. China fund	20 00
Buckingham ch.	5 27			New Britain S. S., for H. W. Munger	10 00
Deposit ch.	27 00			New Britain ch.	50
Deposit S. S.	2 50			Dotterer Mem'l ch.	2 31
Adirondack ch.	20 44			Dotterer Mem'l ch., per Mr. Fox, for Kiating	6 00
Morish ch.	4 60			Crafton Y. P., for famine fund, c. J. Dussman	5 00
Milford Center ch.	2 05			McKeesport, 1st ch.	24 65
Milford Center Y. P.	2 20			Bellevue ch., Q'y	10 96
Milford Center S. S.	1 55			Shady Ave., class No. 1, for Mr. Date, Tokyo	36 98
East Soudack ch.	2 00			Homestead, 1st ch., Q'y	23 83
New Baltimore ch.	2 35			Pittsburg, Union ch., Q'y	33 18
Young People of Hudson River North Asso., for Groesbeck Fund	250 00			Homewood ch.	18 64
Brooklyn, Bedford Heights ch.	23 98			Greensburg, 1st ch.	10 53
				Shady Ave. ch.	152 00

Washington, 1st ch.		North Street ch.	\$2 50	Olive Branch ch.	\$0 15
Mission Study Class.	\$8 00	Detroit, 1st ch.	16 00	Duquoin ch.	100 30
Goshen ch.	16 25	Hastings ch.	10 00	Fairview ch.	3 00
Pigeon Creek ch.	6 25	Grand Rapids Asso.		Holt's Prairie ch.	7 30
Honesdale ch.	11 00	cha.	2 00	Elksville B. U.	1 50
Berlin ch.	2 00	Collection at B. U. Ral-		Ellis Grove ch.	20 00
Starrucca ch.	1 00	ly at Grand Rapids		Independence ch.	3 00
Luzerne Ave. ch., add'l.	9 77	Asso.	6 75	Ingraham ch.	1 50
Braintrim ch.	25 00	Ada ch. per pastor	50	Marcellus S. S., for	
Wilkes Barre, 1st ch.,		Stanwood ch.	25	Ongole student, c.	
add'l.	5 00	Lyons B. U.	2 30	Dr. Clough	6 25
Tunkhannock S. S.	3 17	Ionis, 1st ch.	10 98	Olive Branch ch.	3 00
A friend, per Daniel		Belding ch.	25 96	Kirkwood ch. per Mrs.	
Keefe, second pay-		Belding S. S., per		J. F. Burney	1 00
ment toward mak-		Spear Bible Class,		Kirkwood ch. per Mrs.	
ing Mrs. Lizzie Fish-		for Ikoko sta.	6 50	H. H. Brainard	50
er H. L. M.	30 00	Lyons ch.	4 50	Oceola ch.	9 00
D. D. Phillips	1 00	Carson City ch.	4 50	Oceola B. U.	3 00
W. J. Stewart, M.D.		Sedena ch.	6 00	Berwick ch.	2 00
Birdie Stewart		Lake Odessa ch.	3 80	Kinderhook ch.	6 00
Mem'l for n. p., c.		Palo ch.	36 75	B. Y. P. U. of Quincy	
Dr. Cronkhite	25 00	Cedar Lake per		Asso.	17 55
		"Friends"	3 18	Fillmore B. U.	5 00
WEST VIRGINIA, \$218 94		Coldwater ch.	28 68	Elvaston ch.	2 50
Olive, L. S. Whiteman,	\$1 50	Girard ch.	1 00	Blandinsville ch.	17 76
Churches of Coal River		Jackson, 1st ch.	10 25	Blandinsville B. U.	2 00
Asso'n	34 13	Albion S. S., for Baco-		Blandinsville B. U. Jr.	4 25
Two Runs, F. F. Dan-		lod sta.	10 00	Moweaqua ch.	5 00
niel & others	17 40	Adrian, 1st ch.	24 89	Decatur ch.	45 00
McIntire ch.	10 30	Reed City ch.	2 54	Decatur C. E.	5 00
Sistersville, L o n g		Dowagiac, 1st ch.	4 38	Springfield, Central B.	
Reach ch.	21 13	Beerien Springs ch.	4 60	U., t. s. A. C. Dar-	
Wheeling, 1st ch.	41 58	Alma B. U.	4 61	row	10 00
Mt. Zion, Mrs. Aman-		West Bay City, Sw. ch.	2 75	Providence ch.	1 00
da Burnet	1 00	Wayne ch.	5 62	Hurricane ch. per Mrs.	
Newark ch.	1 00	Walled Lake S. S.	4 00	E. Jones	2 00
Grafton, 1st ch.	90 00	Belleville ch.	3 00	Marion ch. per J. A.	
		Hesperia ch.	5 34	Cox	1 00
		Coll. from churches at		Joliet Sw. ch. per a	
DISTRICT OF COLUMBIA		Muskegon Asso.	4 51	friend	5 00
\$54 03		Newaygo ch.	6 50	Chicago, 1st Sw. ch.	
Anacostia S. S.	\$11 00	Berean ch.	2 47	per Jno. Berg, for	
Washington, 1st ch.	10 63	Pentwater ch.	19 70	Phillip, Assam	3 00
E. Washington Heights		Crystal Valley ch.	4 17		
ch.	7 40				
Washington, Second					
ch.	25 00				
		ILLINOIS, \$674 23			
ALABAMA, \$15 00		Downers Grove, Es-		Seymour, 1st ch.	\$10 00
Birmingham, Max J.		ther E. Edwards	\$25 00	Silverville ch.	2 50
Schimmel	\$15 00	Upper Alton ch.	19 69	Colitic ch.	50
		Alton, 1st S. S.	15 20	Union ch.	50
INDIAN TERRITORY, \$22 01		Alton, Cherry St. Morn-		Gossport ch.	2 50
Enterprise ch.	\$1 25	ing S. S.	8 20	New Albany, Culbert-	
Duncan ch.	1 50	Alton, Cherry St. Af-		son Ave. ch.	4 25
Cove ch.	13	ternoon S. S.	4 09	Salem ch.	14 00
Short Mt. Asso. Coll.	16 80	Alton, Cherry St. ch.	12 29	Seymour, 1st ch.	69 81
Choctaws & Chicka-		Hillsboro ch.	6 35	Seymour, 1st B. U.	5 05
saw Asso. Coll.	2 33	Alton, First ch.	32 54	Indianapolis, Emman-	
		E. St. Louis, Second		uel ch.	22 75
		ch.	9 30	Stinesville ch.	2 50
OKLAHOMA, \$15 29		Lexington ch. for		Jefferson ch.	9 25
Hobart, W. C.	\$1 89	work, c. W. T. El-		Swits City ch.	2 00
Pawhuska ch.	3 80	more, India	13 15	Pleasant View ch.	3 50
Brule ch.	1 00	Auburn ch.	12 10	Little Shiloh ch.	2 50
Cleveland ch.	8 60	Viriden ch.	11 50	Bloomington ch., sale	
		Divernon ch.	6 00	of gold ring	2 80
		Carrollton, per A. J.		Cumberland ch.	4 35
		Young	5 00	Ebeneser ch.	15 25
WISCONSIN, \$93 92		Kane B. U.	1 00	Lawrenceburg ch.	9 03
Warrens ch.	\$42 08	Dalhi ch.	1 00	Lawrenceburg S. S.	2 55
Warrens S. S.	4 34	Centralia chs., t. s.		Mentone ch.	5 00
Sparta ch.	25 75	Banza Mantake sta.		Cross Plains ch.	1 00
Stoughton ch.	10 00	per V. Colbert	8 00	Olive Branch ch.	11 50
New Lisbon ch.	4 75	S. Chicago ch.	4 61	Grant Creek ch.	3 00
Clam River ch.	5 00	Chicago, Covenant ch.	45 00	Center Square ch.	3 00
River Falls Y. P. S.,		Chicago, Second ch.	20 00	Patriot ch.	1 35
for Phil.	2 00	Chicago, Calvary ch.	2 00	Union ch.	5 50
		Chicago, Rogers Park		Brushy Fork ch.	2 75
		ch.	3 00	Liberty ch.	2 77
MICHIGAN, \$391 88		Morgan Park S. S. per		Wirt ch.	10 70
Detroit Juniors, for		Home Dept.	80	Indian Kentucky ch.	5 40
Telugu Mission	\$4 00	Wheaton B. U., t. s.		Hicks ch.	4 25
Mt. Morris ch., for		Addanka Unkiah,		Freedom ch.	3 00
Kiating sta.	64 00	India	15 00	Cannelton, per J. C.	
Alpena ch.	19 40	Chicago, Bethel ch.	20 00	Cockrell	5 00
Clarkston ch.	3 00	Freeport ch.	62 15	Otter Creek ch.	16 50
Detroit, Ferry Ave. S.		Carmi ch.	2 00	Napoleon ch.	3 10
S. Birthday offer-		Gardner ch.	9 25	La Fayette ch., for	
ings	10 00	Charity ch.	2 55	famine relief work,	
		Pleasant Grove ch.	3 90	c. Mrs. L. E. Martin	35 00
				Cartersburg ch.	1 00

Amo ch.	\$2 00
Connersville ch., for Ningpo sta.	32 98
Connersville S. S., for do.	15 00
Connersville B. U., for do.	2 08
Richmond ch.	21 00

OHIO, \$1 206 85

Rossmoyne, Mt. Carmel ch., of wh. \$5 is for work among the Japanese soldiers, c. S. W. Hamblen ..	\$18 06
Dayton, 1st Regular ch., B. U., t. s. J. Speicher & wife, Kichyang ..	200 00
Norwood ch.	10 55
Achor ch.	12 00
Warren B. U., for Swatow sta.	15 00
West Union ch.	6 00
Geneva, 1st ch.	14 10
Geneva, 1st S. S., t. s. of boy in Ongole school.	15 00
Amanda ch.	2 00
Marion ch.	2 85
Mendon ch.	7 75
Mt. Zion ch.	3 25
Pleasant Grove ch.	1 00
Spencerville ch.	2 00
Van Wert ch.	8 00
Ch. in Cambridge ..	21 15
Cleveland, East End ch.	60 00
Cleveland, East End Y. P., t. s. Joseph Taylor.	25 00
Cleveland, First Sw. King's Army, for n. p., c. Ola Hanson ..	16 00
Good Hope ch.	6 35
Greenfield, 1st ch.	8 00
New Vienna ch.	12 00
Roxabel ch.	1 80
Sugar Creek ch.	5 35
Alexandria ch.	24 00
Granville, 1st ch.	57 51
Granville, Miss. S. S.	7 00
Dayton, Central ch.	304 50
Dayton, Mem'l ch.	2 00
Gordon ch.	3 00
Springfield, 1st ch.	20 33
Lorain, 1st ch.	24 67
Mansfield, Market St. ch.	1 00
Perrysville B. U., t. s. H. E. Dudley, Burma ..	40 00
Cincinnati, Lincoln Park ch.	5 00
Fairview ch.	2 00
Ice Creek ch.	1 00
Lorain ch.	3 00
Mt. Pleasant ch.	2 00
Myrtle Tree ch.	1 00
Solida ch.	1 00
South Point ch.	3 50
Symmes Creek ch.	1 50
Union ch.	1 94
Newark, Fifth St. ch.	25 51
Ambrose ch.	2 25
Toledo, Ashland Ave. ch.	115 26
Hubbard ch.	52 80
Warren, 1st ch.	23 87
Wooster, Bethany ch.	15 00

MINNESOTA, \$320 90

Mankato Sw. ch.	\$10 00
Lake City Y. P. S.	4 00
Minneapolis, 1st Sw., J. Carlson ..	25 00
Milaca Soc. for Phil.	10 00
Alma ch.	5 00

Minneapolis, 1st Sw., P. F. Skoog, for Dr. East's hospital, Haka ..	\$50 00
Duluth, Bethel ch.	5 00
Minneapolis, 1st Sw. ch., K. D., for Dr. East's hospital ..	30 00
Cambridge, Moody S. S., for Phil.	11 94
Minneapolis, "Ebenezer," special, for nat. worker, c. C. A. Salquist ..	35 00
Richwood, Mrs. G. Johnson ..	2 00
Westbrook Soc., for orphans, c. P. Frederickson ..	20 75
Clark's Grove, a sister.	50
Clark's Grove ch.	20 00
Minneapolis, Calvary ch.	18 71
Albert Lea, Am. ch.	33 00
Park Rapids ch.	40 00

IOWA, \$509 34

Waterloo, 1st S. S.	\$15 00
Cedar Falls, H. E. Gunn, for Banza Manteke sta.	2 00
Blakesburg S. S.	2 00
A friend ..	100 00
Forest City, 1st ch.	1 45
Bradgate ch.	32 00
Benwick ch.	40 00
Ayrshire ch.	7 57
Humboldt, 1st ch.	12 05
Webster City Y. P. S.	3 00
Jesup ch.	5 50
Dubuque ch.	2 00
Lamont ch.	10 00
Manchester ch.	15 45
Manchester S. S., for famine relief, c. W. T. Elmore, Podili ..	8 65
Homer ch.	15 00
Fort Dodge ch.	15 25
Emerson S. S.	1 29
Council Bluffs B. U., per Mary P. Denny, for Suifu sta.	5 00
Swaledale ch.	10 00
Cedar Falls, 1st ch., Prof. G. W. Newton.	50 00
Rockwell ch.	16 75
Correction Grove ch.	4 50
Kirkman ch.	5 00
Newell ch., Ladies' Miss'y Soc., for orphans, c. P. Frederickson ..	25 00
Newell Y. P. S., for do.	5 00
Sac City ch.	19 26
Carroll ch.	50
Arthur, Sw. Ladies' Soc.	15 00
Arthur, a friend ..	1 00
Akron ch.	4 12
Chariton ch.	42 50
Waukon ch.	16 50
Maquoketa, E. W. Pfeiffer ..	1 00

MISSOURI, \$669 17

Lowry ch.	\$0 67
Mt. Olive ch.	1 00
Kansas City, Olive St. ch.	30 00
Macedonia ch.	68
High Hill ch.	2 40
Pleasant Ridge ch.	11 43
Pleasant Ridge B. U.	1 00
White Oak ch.	80
Butler ch.	14 00
Freeman ch.	1 10
Doniphan ch.	55 30
Browning, 1st ch.	50

Butler ch.	\$0 50
Livingston, a friend ..	50
Bethany ch.	86
Deepwater ch.	3 22
Elm Spring ch.	15 75
Mt. Gilead ch.	2 00
Connelsville ch.	50
Bethlehem ch.	42
New Home ch.	64
Belton ch.	11 78
Carthage ch.	19 22
Clark ch.	1 42
Montevallo ch.	9 00
Montevallo S. S.	1 67
Kaseyville ch.	1 00
Versailles ch.	3 44
Budd Park ch.	1 68
Noel S. S.	3 00
Licking ch.	6 25
Pleasant Grove ch.	1 25
Prosperity ch.	2 50
Lees Summit ch.	5 14
Sheldon ch.	5 00
Montrose ch.	72
Koshkonong ch.	1 25
Mount Prairie ch.	60
Forest Grove ch.	2 90
Hale S. S.	1 86
Garden City ch.	13 28
King City ch.	3 10
Forest City ch.	3 24
Tabernacle ch.	94 50
Trenton ch.	46 00
Eversonville ch.	1 50
Independence Ave. ch. for Dr. Eubank ..	19 85
Bethlehem ch.	4 60
New Prospect ch., for Burma ..	4 00
High Prairie ch.	1 40
Appleton City ch.	35
Lawson ch.	45
Farmington, 1st ch.	4 00
Centropolis ch.	15 00
Uriah ch.	6 00
Durham ch.	3 98
Huntsville ch.	9 02
Indian Creek ch.	2 20
South Greenfield ch.	1 25
St. Louis, Mrs. Clara D. Ely, for printing & circulating Bibles in the Phil. Islands ..	200 00
Verona, Sw. Y. P. S.	12 50

SOUTH DAKOTA, \$102 40

Lead, M. E. Dillon, t. s. Bible woman in Burma ..	\$20 00
Bloomington ch., for Phil.	9 90
Big Springs, birthday offering by G. R. Anderson ..	25 00
Sun Prairie ch.	10 00
Valley Springs, Nor. ch., for n. p., c. P. Frederickson ..	37 50

NEBRASKA, \$214 97

Omaha, 1st ch.	\$5 00
Syracuse ch.	3 00
E. Lincoln ch.	2 25
Emerald S. S., birthday offering ..	1 37
Nebraska City ch., for famine relief, c. W. T. Elmore ..	7 50
Elyria B. U.	2 00
Blair S. S.	2 50
Omaha, Immanuel ch.	2 00
Stromsburg, Sw. ch.	118 00
Briston, Sw. ch.	3 60
Valley, 1st Sw. Ladies' Soc.	10 00
Valley, 1st B. U., for Banza Manteke, Africa ..	6 25

David City ch., per
Mr. & Mrs. H. L.
Boston, for Wm.
Axling, Japan, \$5;
W. T. Elmore, India
\$5; for "grain box,"
c. W. T. Elmore, \$5.
\$15 00
Columbus Juniors, for
famine relief, c. W.
T. Elmore 5 00
Prairie Union ch. 31 50

KANSAS, \$317 78

Hugoton, John J. Wil-
lis \$1 75
Harmony ch. 2 21
Marshall Center ch. 2 96
Gypsum ch. 2 50
Caldwell ch. 2 60
S. Haven ch. 10 25
Anthony ch. 21 25
Howard ch., t. s. J. C.
Richardson 5 00
Neodesha ch. 2 00
Girard, Kincaid Mem'l
Pittsburg ch., for Kin-
cades 11 00
Lawrence, 1st ch. 50 00
Cummins ch. 82 36
Kikapoo ch. 1 00
Easton ch. 12 00
Bush City ch. 2 80
Bethany ch. 1 58
Whiting ch. 3 91
Delaware ch. 8 00
Jordan Creek ch. 22 00
Rays' Creek ch. 5 00
Unlondale ch. 3 50
Sedan ch. 10 00
Mound Valley ch. 13 50
Mound Valley Y. P. S. 4 80
Mound Valley S. S. 4 08
Pleasant View S. S. 3 96
Weir City, 1st S. S. 1 27
Chetopa ch. 3 00
Topeka, Sw. W. C. for
Phil. 11 25
Luray W. C. 10 00
Pleasant View ch. 1 45
Pleasant View ch. 1 00

COLORADO, \$210 69

Denver, Capitol Hill
ch. \$4 50
Palisade ch. 22 00
Cripple Creek, Bethel
ch. 75
Sterling ch. 30 00
Denver, Calvary ch. 80 44
Denver, Sw. Y. P. S. 25 00
Pueblo, Mesa 17 00
Florence ch. 10 00
Lamar ch. 20 00
Canon City, 2d ch. 1 00

IDAHO, \$42 25

E. Idaho Asso. \$42 25

UTAH, \$12 00
Salt Lake City, 1st B.
U., for Moulmein
sta. \$10 00
Bear River ch. 2 00

ARIZONA, \$30 70

Buckeye ch. \$7 50
Palo Verde ch. 2 50
Prescott ch. 14 70
Bisbee ch. 6 00

WASHINGTON, \$714 60

Seattle, University
Place ch., for famine
relief, at Podili, c.
W. T. Elmore \$6 50
Seattle, Tabernacle ch.,
t. s. C. L. Maxfield,
Phil. 500 00

Walla Walla, 1st ch. \$7 50
Hoquiam ch. 20 05
Tacoma, 1st ch. 86 05
S. Tacoma ch. 37 50
S. Tacoma Y. P. S. 2 00
S. Tacoma S. S. 5 00
Spangle, E. C. Scott 50 00

OREGON, \$33 73

Grants Pass, 1st ch. &
S. S. \$12 28
Brownsville ch. 14 15
Heppner ch. 3 50
Central Point ch. 3 70

CALIFORNIA, \$187 60

Ontario Y. P. for
Bana Manteke \$6 00
Los Angeles, Mrs. R.
M. Close 10 00
Escondido B. U. for
Podili sta., c. W. T.
Elmore 5 00
Pasadena, 1st S. S. for
Bacolod sta., c. A. A.
Forshee 25 00
Willets ch. 5 00
Healdsburg ch. 17 15
Vallejo ch. 1 00
Sonora S. S. 4 00
Woodland ch. 16 00
San Francisco, 1st ch. 7 50
Clovis ch. 50
Fresno, 1st ch. 7 20
Los Angeles, Sw. ch.,
for work in Kilwa,
Africa 28 30
Los Angeles, Sw. Y. P.
S., for work in As-
sara, c. O. L. Swan-
son 15 00
Linne Sw. ch., for work
in Phil. 20 00
Pleasant Valley ch. 6 70
Pleasant Valley S. S. 2 00
National City S. S., for
Podili sta. 6 25
Cleone, J. S. Ross 5 00

RUSSIA, \$1 520 45

Mennonite Brethren, t.
s. missionaries in the
Deccan, per A. Frie-
sen \$1 520 45
Total \$14 790 01

LEGACIES

Cambridge,
Mass.,
Robert O.
Fuller \$10 000 00
South-
bridge,
Mass., Est.
John Ed-
wards 22 00
Putnam,
Conn., Est.
Mary P.
Gates 64 00
Muske-
gon, Mich.,
Estate
Christine
Robillard 15 00
Clyde, O.,
Estate O.
L. Ames 58 33
Mansfield,
Ohio, Est.
Charles A.
Wise 289 06
10 448 39
\$25 238 40

Donation and lega-
cies from April 1,
1905, to October 1,
1905 \$88 961 39

Donation and lega-
cies from April 1,
1905, to November
1, 1905 \$114 199 79

**DONATIONS RECEIVED TO
NOVEMBER 1, 1905**

Maine	\$914 07
New Hampshire	708 66
Vermont	377 01
Massachusetts	6 788 43
Rhode Island	978 77
Connecticut	2 385 21
New York	14 580 27
New Jersey	4 675 15
Pennsylvania	11 516 34
Virginia	92 23
W. Virginia	1 778 51
Maryland	13 05
Delaware	37 48
District of Columbia	343 16
N. Carolina	5 00
Alabama	30 00
Kentucky	1 10
Tennessee	5 00
Louisiana	23 71
Indian Territory	135 69
Oklahoma	219 72
Wisconsin	1 207 77
Michigan	2 386 11
Illinois	4 164 17
Indiana	2 503 88
Ohio	4 945 89
Minnesota	1 549 73
Iowa	2 779 15
Missouri	1 861 13
N. Dakota	12 75
S. Dakota	265 08
Nebraska	1 901 12
Kansas	2 099 60
Montana	42 85
Colorado	832 76
New Mexico	30 00
Idaho	160 49
Utah	27 00
Nevada	1 50
Arizona	91 41
Washington	1 307 63
Oregon	370 57
California	2 573 38
Nova Scotia	5 00
Ontario	156 00
Denmark	300 00
Russia	1 520 45
India	10 00
Africa	10 00
Scotland	1 000 00
Canada	5 00
Miscellaneous	1 813 75
	\$81 042 73

**LEGACIES RECEIVED TO
NOVEMBER 1, 1905**

Vermont	\$300 00
Massachusetts	16 955 81
Rhode Island	28 12
Connecticut	64 00
New York	7 835 87
New Jersey	500 00
Pennsylvania	1 250 00
Ohio	3 680 72
Illinois	100 00
Michigan	15 00
Minnesota	1 120 00
Wisconsin	1 257 54
Missouri	100 00
Nebraska	200 00
	\$33 207 06

Less amount received
from Michigan 50 00
\$33 157 06

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